

National Catholic Educational Association

Bulletin

August 1963

Proceedings and Addresses / 60th Annual Meeting



Catholic Education: Progress & Prospects

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Catholic Education: Progress and Prospects



REPORT OF PROCEEDINGS AND ADDRESSES AT
THE SIXTIETH ANNUAL CONVENTION OF THE
NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION,
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INTRODUCTION

A STRONG NOTE OF HOMECOMING pervaded the educational atmosphere when the delegates assembled on April 16 for the sixtieth annual convention in St. Louis. It was St. Louis that had acted as host city for the first NCEA convention in 1904. Through the years Catholic education had grown and prospered and some of its strongest roots were to be found here in this metropolis on the Mississippi.

Kiel Auditorium bulged at the seams as upwards of eleven thousand people jammed the corridors, Opera House, and every available meeting place. Priests, brothers, sisters and lay teachers came from all fifty states to join in the discussions and to profit from the exchange of ideas and opinions. The convention theme "Progress and Prospects" was an apt expression of all that was deliberated as American Catholic educators looked back over the sixty years of growth with a view to the great work which lies ahead. His Eminence, Joseph Cardinal Ritter, celebrant of the opening Pontifical Mass, proved a most gracious host. In the sermon at that Mass, His Excellency, Most Reverend John P. Cody, D.D., President General of the NCEA, compared this convention to the Vatican Council, stressing the importance of both events.

It was most fitting that the keynote address for this convention be given by the one person who has for so many years represented Catholic education in all America more than anyone else. Rt. Rev. Msgr. Frederick G. Hochwalt, Executive Secretary of the NCEA since 1944, touched upon the significant problems of the past and the historic progress made when certain strong positions had to be taken. His inspiring talk gave hope to all that the future of the Catholic schools in America is bright, but hard work and sacrifice will still be the necessary ingredients of progress.

As a sign of the keen interest in matters concerning the teaching of religion, one has only to recall the final session of the convention on Friday, April 19. In a driving rain, at an early morning hour, on the final day, when delegates would normally feel the usual fatigue, the Opera House and the Main Auditorium were jammed with ten thousand listeners to hear the guest theologian Reverend Hans Küng speak on "Freedom in the Church."

Heartfelt thanks are in order and are hereby extended to all who made this convention a grand success, beginning with those in the Washington office most concerned with the planning. Mr. Joseph O'Donnell is to be especially commended on the monumental commemorative program. Miss Nancy Brewer did her usual magnificent job of coordinating the entire program, in spite of limited space available and more-than-ever meetings held. The local committees from the Archdiocese of St. Louis did a magnificent job at taking care of the pressing needs of day-by-day living at the convention. Special thanks also go to the Secretary for Education of the St. Louis Archdiocese, Right Reverend Monsignor James E. Hoflich, and to the Superintendent of Schools, Very Reverend Monsignor James T. Curtin.

MEETINGS OF THE EXECUTIVE BOARD

June 14, 1962
Eden Roc Hotel
Miami Beach, Florida

THE MEETING of the NCEA Executive Board of Directors was opened with prayer at 10:10 A.M. on June 14, 1962, by His Excellency, Most Rev. John P. Cody, President General.

Other members of the Board present were: Brother E. Anthony, F.S.C., Philadelphia, Pa.; Brother Bartholomew, C.F.X., Newton Highlands, Mass.; Brother Bernard Peter, F.S.C., New York, N.Y.; Rt. Rev. Msgr. Paul E. Campbell, Pittsburgh, Pa.; Dr. William H. Conley, Notre Dame, Ind.; Very Rev. Armand H. Desautels, A.A., Worcester, Mass.; Rt. Rev. Msgr. Anthony Egging, Grand Island, Neb.; Very Rev. Msgr. Edmond A. Fournier, Detroit, Mich.; Rt. Rev. Msgr. John Paul Haverty, New York, N.Y.; Rt. Rev. Msgr. James E. Hoflich, St. Louis, Mo.; Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N.Y.; Rt. Rev. Msgr. Alfred F. Horrigan, Louisville, Ky.; Rt. Rev. Msgr. T. Leo Keaveny, St. Cloud, Minn.; Rev. Daniel Kirwin, Wheeling, W.Va.; Rev. Richard Kleiber, Green Bay, Wis.; Rt. Rev. Msgr. William E. McManus, Chicago, Ill.; Very Rev. John McQuade, S.M., New Orleans, La.; Very Rev. Msgr. John E. Murphy, Little Rock, Ark.; Rev. Robert Newbold, Warwick, R.I.; Rt. Rev. Msgr. Felix Newton Pitt, Louisville, Ky.; Rt. Rev. Msgr. Louis E. Riedel, Milwaukee, Wis.; Very Rev. Herman Romoser, O.S.B., St. Meinrad, Ind.; Rt. Rev. Msgr. Carl J. Ryan, Cincinnati, Ohio; Rt. Rev. Msgr. Frank M. Schneider, Milwaukee, Wis. Rt. Rev. Msgr. Frederick G. Hochwalt, Washington, D.C., Mr. J. Walter Kennedy, New York, N.Y., and Mr. Joseph O'Donnell, Washington, D.C., were also present.

The minutes of the last meeting were accepted as submitted.

The annual professional audit of Association expenses was passed among the members, and the President General appointed a committee, consisting of Monsignor Campbell, chairman, Father Fournier and Monsignor Hoflich, to review the audit. The committee examined the financial reports and recommended that the financial audit as well as the financial report for 1961, which was distributed to the members, be accepted, and the Board did so accept them.

The Executive Secretary reported that attempts to obtain an Associate Secretary for the Seminary Departments in the national office have not been successful and that office is still vacant. The national office staff now numbers approximately thirty people.

The Executive Secretary reminded the Board that the Staff Rules and Benefits Report had been temporarily approved by the Board at its February meeting. The Board voted to adopt the Staff Rules and Benefits Report as the official regulations for the national office staff.

The Executive Secretary reported that the Board voted at a previous meeting to investigate the possibility of a new NCEA building and that it seemed appropriate at this time for the President General to appoint a committee to discuss this plan. After discussion of this matter the Board voted to set up a committee, to be selected by the President General, to consider all the ramifications of this proposal and to submit its report to the Board.

The Executive Secretary also reported that educational organizations which heretofore had been exempt from paying workmen's compensation in the District of Columbia may now have to pay this, and that NCEA may be requested to pay a considerable sum each year for a limited time.

On many occasions the Board and other committees of the Association have discussed the question of establishing a lay teacher section within NCEA. The Board voted to appoint a committee to discuss this entire question, particularly with reference to pension plans, insurance, etc., and also to examine the matter of affiliation of other national groups with NCEA. The President General appointed the following persons to this committee: Monsignor Hoflich, Monsignor Goebel, Brother Bartholomew, Mr. J. Walter Kennedy, and Dr. William Conley.

Dr. William Conley reported that a new procedure for sampling delegate reactions to the convention had been employed this year and that the results were excellent. A more detailed report on the evaluation was given to the Planning Committee on June 12 and copies of the full evaluation will be sent to the Board. The general reaction, however, was that the 1962 convention was excellent, with good planning, good execution and good facilities. The Secondary Department was particularly commended for employing new types of programs and it was hoped by the committee that other departments will consider new types of programs involving as many people as possible. The Board voted to accept Dr. Conley's evaluation report with deep appreciation.

The Board next considered point by point the recommendations of the Planning Committee for the 1963 convention.

1. There was much discussion on the objectives or purposes of the annual national conventions, and it was strongly urged, particularly by Dr. Conley, chairman of the Evaluation Committee, that some definite statement on the objectives of the convention be formulated for those evaluating the conventions as well as for all others interested in the conventions. Two motions on this matter were presented by Monsignor Horrigan and Monsignor McManus. Both were withdrawn and later combined into the following resolution, which the Board passed:

Be it resolved, That the President General appoint a committee, of which Dr. Conley would seem to be the appropriate chairman, to develop a statement of policy on the objectives of the NCEA annual conventions, said statement to be referred to the Executive Board at a future meeting; *and be it further*

Resolved, That Dr. Conley, assisted by two persons of his choice, be authorized to develop evaluative criteria for an appraisal of the 1963 convention and again report his evaluation at the Executive Board's 1963 summer meeting.

The Board also authorized that the necessary funds be made available for the evaluation.

2. At the suggestion of Mr. Kennedy and on the recommendation of the Evaluation Committee, the Planning Committee recommended that the Board

approve a plenary session to be held on Wednesday of convention week. The Board voted that this plenary session be other than an evening session, that the session be held Wednesday with a speaker of national note, and finally that this plenary session be held on Wednesday in the Opera House of Kiel Auditorium beginning at 9:30 A.M. and concluding before 10:30 A.M. so that departmental sessions can begin at 10:30 A.M. The Board voted to request the President General to invite the new Secretary of Health, Education, and Welfare to address this plenary session. If the Secretary is not available, the President General and Executive Secretary will select another person.

3. The Executive Board unanimously voted to commend Mr. J. Walter Kennedy, Public Relations Consultant of the Association, for his many years of dedicated service to the NCEA.

4. The Board accepted the recommendation of the Planning Committee to expend the funds already available to purchase the eighty additional portable altars.

5. The Board accepted the Planning Committee's recommendation to authorize Monsignor Hoflich to invite certain public school officials in the Archdiocese of St. Louis to be present on the platform for the opening general session but not for the purpose of giving an address.

6. In view of the fact that the 1963 convention will mark the 60th anniversary meeting of NCEA, and also in order to allow those exhibitors who will not be able to obtain space in the 1963 exhibit due to the limited amount of space in Kiel Auditorium to be represented at this anniversary convention, the Planning Committee recommended that the 1963 convention program-exhibit directory carry advertising. Mr. O'Donnell explained that the 1963 exhibit would be about one-half the size of the largest exhibit in 1960 in Chicago, and that many exhibitors who would not be able to get space in the hall, as well as some of those who do get space, would want to take ads in this anniversary program. This would result in a substantial source of income for the Association. The main objection to such a program was that the inclusion of advertising would necessitate enlarging the program to a book of approximately 300 pages of 8½" x 11" size. There was discussion on the possibility of preparing a separate brochure which would include only the convention program so that the delegates would not have to carry the large book. The Board voted to accept the recommendation to include advertising in the 1963 convention program-exhibit directory, but left the details to the Executive Secretary and Mr. O'Donnell, including the possibility of a separate program.

7. The Board accepted the recommendation that a special meeting of lay people be held at the 1963 convention, such as the one conducted by Monsignor Ryan at the 1962 convention, and requested the Department of School Superintendents to handle all arrangements for this meeting.

8. The Board passed the following resolution for the 60th Annual Convention of NCEA:

Be it resolved, That on the 60th Anniversary of the NCEA, the NCEA Executive Board declares as a matter of policy that the convention program in St. Louis stress the Catholic schools' outstanding achievements and their potential for even greater achievements in the future.

9. The Board voted to accept the recommendation of the Planning Com-

mittee and chose as the theme for the 60th Annual Convention, "Catholic Education—Progress and Prospects."

10. The Board voted to have the Executive Secretary, Monsignor Hochwalt, give the keynote address at the opening general session.

11. The Board unanimously voted to request Father Paul Reinert, S.J., President of Saint Louis University, to be the summarizer at the final general meeting.

The Board set the following schedule for the opening day of the 1963 convention: 9 A.M., Solemn Pontifical Mass in Convention Hall, Kiel Auditorium, with Cardinal Ritter presiding and the celebrant to be selected by Cardinal Ritter. The Board requested the President General, Archbishop Cody, to preach the sermon at the Mass, and Archbishop Cody agreed to preach. The opening general meeting will be held at 11 A.M.; formal opening of exhibits at 12:15 P.M.; the opening of departmental executive committees at 2 P.M.; and meetings of departmental planning groups to limit their departmental speeches on the theme to only one talk.

Future conventions include Atlantic City, Convention Hall, 1964; New York City, Americana and Hilton Hotels, 1965; Chicago, McCormick Place, 1966. Tentative plans include Boston's new Prudential Center for 1967. The Board approved the plans for future conventions.

Dr. Conley reported on the plans for the Study of Catholic Schools made possible by a grant of \$350,000 by the Carnegie Corporation to Notre Dame University last November. An executive committee, consisting of Monsignor Hochwalt, Father Hesburgh, and Dr. George Shuster, was named in the grant. This executive committee invited an advisory committee of about twelve persons to discuss general plans for the study and named Dr. William Conley as director of the study. Dr. Reginald Neuwien was appointed associate director and a small staff is being assembled now. He reported that the study will be made in two parts: by using the statistical information now regularly collected by NCWC with some additions to the questionnaire; and a series of studies in depth of selected dioceses in the United States. Members of the Board suggested certain studies which might be helpful to Dr. Conley in his work, and thanked Dr. Conley for his report and commended him for his work.

The Executive Secretary reported that a tentative option on 300 square feet of space is still being held for a Catholic education exhibit in the Hall of Education at the World's Fair in New York in 1964-65. It was felt that it is most important that Catholic education be represented along with other educational groups in this exhibit, but funds to pay for such a display have not been raised and the problem is extremely difficult. The Board discussed possible plans for raising the money, voted to go on record as favoring an NCEA exhibit in the Hall of Education at the New York World's Fair, and requested the executive committee of the Department of School Superintendents to finance the proposed Catholic school exhibit.

The problem of the study of Latin in American seminaries was the subject of a letter to the Executive Secretary from Father William McNiff. Father Newbold explained that the Apostolic Delegate had written to Archbishop Dearden requesting that discussion of this problem be on the agenda for the Detroit convention. The request was received too late to be included in the

Detroit meeting but the Seminary Department recognizes the need for study and discussion of the problem. Father McNiff suggested that it might be advisable to have regional meetings to discuss the problem. The Board agreed to have Archbishop Cody appoint a committee to plan such regional meetings and passed the following resolution:

Be it resolved, That the NCEA sponsor regional seminary meetings to consider the recent apostolic constitution of the Holy See on the use of Latin in the Seminary, and that the President General be authorized to appoint a committee from the Major and Minor Seminary Departments to arrange an agenda for these regional meetings.

The matter of wider representation of junior colleges, brought to the Board's attention through letters from Sister Mary Silverius of Mount Aloysius Junior College, Cresson, Pa., and Sister Teresa Aloyse of Immaculata Junior College, Washington, D.C., was referred to the College and University Department with the recommendation that the executive committee give serious consideration to the problem.

The Board tabled action on the request from the National Catholic Guidance Council for affiliation with NCEA until articles of affiliation can be formulated for this and the other groups which have requested affiliation.

The question of fallout shelters in schools was discussed briefly and the hope was expressed that at a future meeting more time could be given to discussion of this point. In the meantime, the Board requested that the Executive Secretary keep them informed of any action by the Congress on this question.

The President General extended a cordial invitation to the Board to hold its next meeting in New Orleans, La. The date for the meeting will be February 12 or 13.

The Executive Secretary reported on the proposal from the Catholic Educational Association of the Philippines to contact and interest research foundations and leading American Catholic colleges and universities in promotion of Filipino Catholic educational research by contributing to a CEAP education-research fund and by providing graduate education scholarships for Filipino teachers on a joint foundation-Catholic University sponsorship. It was agreed that this is a good and necessary suggestion but that there is nothing NCEA can do at this time to implement the suggestion.

The Board voted to accept the report of the meeting of the Problems and Plans Committee of March 13 and 14, 1962, as submitted.

The Executive Secretary reported that the National Catholic Adult Education Commission had accepted the report of the Executive Board and would now take its legitimate place in NCEA.

The Board referred to the Problems and Plans Committee for serious discussion the problem of college student conduct and certain problems in academic life. These matters will be brought back to the Board's attention after discussion by the Problems and Plans Committee.

In the name of the Executive Board, the Executive Secretary expressed the Board's sincere thanks to Archbishop Cody for his gracious presence, his kindnesses to the Association, and his help to the Board.

The meeting adjourned with prayer at 4:30 P.M.

FREDERICK G. HOCHWALT
Executive Secretary

Sheraton Charles Hotel
New Orleans, Louisiana
February 12, 1963

THE MEETING of the Executive Board of Directors was opened with prayer at 10:15 A.M. by Rt. Rev. Msgr. Frank M. Schneider. His Excellency, Most Rev. John P. Cody, President General, presided at the meeting.

Other members of the Board present were: Brother E. Anthony, F.S.C., Philadelphia, Pa.; Brother Bartholomew, C.F.X., Newton Highlands, Mass.; Dr. William H. Conley, Notre Dame, Ind.; Very Rev. Armand H. Desautels, A.A., Worcester, Mass.; Very Rev. Vincent C. Dore, O.P., Providence, R.I.; Rt. Rev. Msgr. Anthony Egging, Grand Island, Neb.; Very Rev. Msgr. Edmond A. Fournier, Detroit, Mich.; Rt. Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.; Rt. Rev. Msgr. John Paul Haverty, New York, N.Y.; Rt. Rev. Msgr. James E. Hofflich, St. Louis, Mo.; Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N.Y.; Rt. Rev. Msgr. T. Leo Keaveny, St. Cloud, Minn.; Rev. Richard Kleiber, Green Bay, Wis.; Very Rev. John McQuade, S.M., New Orleans, La.; Rt. Rev. Msgr. William E. McManus, Chicago, Ill.; Very Rev. Msgr. John E. Murphy, Little Rock, Ark.; Rt. Rev. Msgr. Felix Newton Pitt, Louisville, Ky.; Rt. Rev. Msgr. Louis E. Riedel, Milwaukee, Wis.; Very Rev. Herman Romoser, O.S.B., St. Meinrad, Ind.; Rt. Rev. Msgr. Carl J. Ryan, Cincinnati, Ohio; Rt. Rev. Msgr. J. Edwin Stuardi, Mobile, Ala. Rt. Rev. Msgr. Frederick G. Hochwalt, Washington, D.C., Mr. J. Walter Kennedy, New York, N.Y., and Mr. Joseph O'Donnell, Washington, D.C., were also present.

The Executive Secretary reported that Dr. William H. Conley had been appointed president of the newly established Sacred Heart University in Bridgeport, Conn.

The minutes of the last meeting of the Board were unanimously accepted as submitted.

A financial report for 1962 and proposed budget for 1963 totaling \$248,300 were presented to the Board by the Executive Secretary. A discussion on the matter of expenses for meetings of the Elementary and Secondary Departments followed. It was pointed out that the executive committees feel that it is advantageous at times to secure for convention sessions professional speakers from outside the Catholic school system who should receive travel expenses and, at times, an honorarium. The Board authorized an amount not in excess of \$1,000 each for the Elementary and Secondary Departments to be used through their executive committees for various departmental meeting expenses including the payment of expenses for top talent at the 1964 convention. The Board also approved the financial report for 1962 and the 1963 proposed budget.

The Executive Secretary reported that the national office staff now numbers 25 people and that new efforts to secure an Associate Secretary for the Seminary Departments had recently been made but nothing definite could be reported at this time.

As a result of the vote of the Board taken by mail in September, 1962, the dues for individual members in the Association were raised to \$5.00 per year beginning January 1, 1963.

The Board officially approved the establishment of the Newman Education Section in the College and University Department.

The Executive Secretary reported that the Problems and Plans Committee

had discussed the matter of affiliation of other organizations with NCEA at its meeting in March, 1961. Recommendations of that group were as follows:

Possible Affiliation of Other Organizations with NCEA. Mrs. Long stated that since the Association is now incorporated, Monsignor Hochwalt would like to have the judgment of the Problems and Plans Committee on the desirability of allowing affiliation of other Catholic educational organizations with NCEA. Thirty or more such groups have requested affiliation in recent years. Some examples are the National Catholic Kindergarten Association, the National Catholic Music Educators Association, the National Catholic Theatre Conference, the New Jersey Catholic Round Table of Science, and the Chicago Catholic Science Teachers Association. In the discussion which followed, the Committee stressed the following points for the Executive Secretary's attention:

(1) The Association should consider for affiliation at first only large educational associations, national in scope, with sufficient paid staff so that they would not expect the NCEA headquarters staff to serve their membership in any great degree;

(2) The Association should move very slowly, if at all, in affiliating local associations such as the last two examples named above;

(3) The Association should in all cases encourage Catholic groups within a single academic discipline to affiliate also with the broad organization in their discipline rather than to look solely toward Catholic affiliations.

A preliminary draft of recommendations on affiliation was presented to the Board for serious study. A copy of these recommendations is attached to these minutes. Discussion followed and concern was expressed on just what types of groups should be affiliated with NCEA. The Board voted to table further discussion of the matter until the April meeting to allow members time to consider the whole matter seriously and also voted to consider at that time, as an integral part of the discussion, the proposed new national association of Catholic science teachers.

The Executive Secretary reported that it may be possible for the Association to purchase a very desirable piece of property for the NCEA within the next few years when the organization now occupying the building plans to move. The Executive Secretary was directed to continue investigating this possibility and report at the April meeting on progress.

It was reported that the advertising solicitation for the convention program has been reasonably successful. At this time 37¼ pages of ads had been received and more are expected. The income from these ads will cover the cost of producing the special 60th Anniversary Convention program.

The eighty additional portable altars, of the original one hundred which had been planned, will be finished and put into use at the St. Louis convention. After the convention they will be stored by the manufacturer until the next convention. The Board instructed the Executive Secretary that the portable altars are to be reserved only for the use of the NCEA at its convention or other special NCEA functions.

Copies of the preliminary convention program were presented to the Board and the names of the speakers for the general sessions were reported.

The Board unanimously requested Archbishop Cody to consent to have his name placed in nomination to serve for another year as President General of NCEA. Archbishop Cody accepted the invitation and his name will be

placed on the slate of officers to be elected at the final general meeting on April 19.

Future NCEA convention sites are: 1964, Atlantic City; 1965, New York City; 1966, Chicago. The Board requested that Boston be investigated as a possible site for 1967, and other suggestions were made for 1968.

The Board voted to hold the summer meetings of the Convention Planning Committee and Executive Board on June 11 and 13, 1963, in San Francisco. The Executive Secretary will make arrangements at a suitable hotel in San Francisco and report at the next meeting.

Mr. Kennedy suggested that since the annual conventions are restricted to five or six locations, the smaller meetings (summer convention planning and Executive Board, School Superintendents, Problems and Plans Committee) be held in different places each year so that when one is on the east coast the other may be in the west or midwest in order to secure better and wider public relations for the Association.

The Board approved the slate of three new members of the Problems and Plans Committee to serve for the period 1963-65 as suggested by the committee in October: Very Rev. Laurence J. Britt, S.J., Detroit, Mich.; Brother Thomas More, C.F.X., Baltimore, Md.; Dr. C. Joseph Nuesse, Washington, D.C.

Dr. Conley reported on the progress of the Carnegie Study of Catholic Education. He stated that a large percentage of the forms had been received and that there will be a follow-up soon. It is hoped that tabulations can be made in May. Depth studies have been made in the Fort Wayne and Dubuque dioceses and others are under way or will be started soon. A tremendous volume of information is being collected.

The contract has been signed for a Catholic education exhibit in the Hall of Education at the World's Fair, 1964-65, in New York and an initial payment of \$7,500 has been made. At the October meeting of the Department of School Superintendents, Monsignor Bennett Applegate, Superintendent of Schools of Columbus, Ohio, was appointed chairman of the World's Fair Committee, and he has met with officials in New York once. Additional members of the World's Fair Committee are to be named. The Board agreed that the first meeting of the World's Fair Committee should take place in St. Louis at the time of the NCEA Convention. The fund-raising campaign will be undertaken shortly among superintendents, religious superiors, and college and universities, to raise the money needed for this project.

The minutes of the October, 1962, meeting of the Problems and Plans Committee were approved by the Board.

The report of the Committee on a Lay Teacher Section and the report on a policy statement on objectives of NCEA annual conventions were postponed until the April meeting of the Board.

The Executive Secretary extended grateful thanks to Archbishop Cody for taking time from his extremely busy schedule to be present and chair this excellent meeting of the Board. He also expressed gratitude to the members for attending.

The meeting adjourned at 3:30 P.M.

FREDERICK G. HOCHWALT
Executive Secretary

**Preliminary Draft on
AFFILIATION OF OTHER ORGANIZATIONS WITH NCEA**

Types of Organizations

National educational organizations of two general types should probably make up the bulk of the affiliates: (1) religious order groups, such as the Jesuit Educational Association, Dominican Educational Association, and the like; and (2) groups of Catholic educators working in special fields, such as the National Catholic Kindergarten Association, National Catholic Guidance Conference, and Catholic Business Education Association.

Admission Procedure

An examination committee of the Executive Board could be named by the Board to examine the constitution, bylaws, traditions, and philosophy of any organization applying. If it meets with the spirit of our constitution and the legal requirements placed upon us as a tax-exempt and nonprofit organization, it could be affiliated. Reexamination should be provided for at intervals, and it should be within the power of the Board to withdraw the affiliation privilege if and when found necessary.

Criteria

Organizations would have to be: (1) professional organizations in the field of Catholic education; (2) nonprofit; and (3) could not have as any substantial part of their activities the carrying on of propaganda or otherwise attempting to influence legislation. At least at first, state or local organizations should not be eligible in the opinion of the Problems and Plans Committee.

Annual Fees

An annual fee would be charged. Probably a sliding scale, based on size and financial ability, would be preferable to a flat fee.

Advantages to Affiliates

Prestige of affiliation with NCEA, privilege of consultation, etc. It may be that NCEA would hold an annual meeting of affiliated organization representatives for discussion of matters of common concern. It may be that in time NCEA will be able to provide space for some of the affiliated organizations in its own building.

Advantages to NCEA

Affiliated organizations can be called upon to consult with us on policy. There might be some small financial advantage to NCEA.

General Provisions

Affiliated organizations would retain their own autonomy, and they would assume their own financial obligations and staffing responsibilities.

Sheraton Jefferson Hotel
St. Louis, Missouri
April 16, 1963

THE DINNER MEETING of the Executive Board of Directors was opened with prayer at 7:15 P.M. on Tuesday, April 16, 1963, by His Excellency, the Most

Rev. John P. Cody, President General. Rt. Rev. Msgr. Frank M. Schneider presided at the business meeting which opened at 8:30 P.M.

Other members of the Board present were: Brother E. Anthony, F.S.C., Philadelphia, Pa.; Brother Bartholomew, C.F.X., Newton Highlands, Mass.; Brother Bernard Peter, F.S.C., New York, N.Y.; Rt. Rev. Msgr. Paul E. Campbell, Pittsburgh, Pa.; Dr. William H. Conley, Notre Dame, Ind.; Very Rev. Vincent C. Dore, O.P., Providence, R.I.; Very Rev. Msgr. Edmond A. Fournier, Detroit, Mich.; Rt. Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.; Rt. Rev. Msgr. John Paul Haverty, New York, N.Y.; Rt. Rev. Msgr. James E. Hoflich, St. Louis, Mo.; Rt. Rev. Msgr. Alfred F. Horrigan, Louisville, Ky.; Rt. Rev. Msgr. T. Leo Keaveny, St. Cloud, Minn.; Rev. Daniel Kirwin, Wheeling, W. Va.; Rev. Richard Kleiber, Green Bay, Wis.; Very Rev. James A. Laubacher, S.S., Baltimore, Md.; Rt. Rev. Msgr. William E. McManus, Chicago, Ill.; Very Rev. John McQuade, S.M., New Orleans, La.; Very Rev. Msgr. John E. Murphy, Little Rock, Ark.; Rev. Robert C. Newbold, Providence, R.I.; Rt. Rev. Msgr. Felix Newton Pitt, Louisville, Ky.; Rt. Rev. Msgr. Louis E. Riedel, Milwaukee, Wis.; Very Rev. Herman Romoser, O.S.B., St. Meinrad, Ind.; Rt. Rev. Msgr. Carl J. Ryan, Cincinnati, Ohio; Rt. Rev. Msgr. Frank M. Schneider, Milwaukee, Wis.; Rt. Rev. Msgr. J. Edwin Stuardi, Mobile, Ala.; and Rt. Rev. Msgr. Frederick G. Hochwalt, Washington, D.C. Mr. J. Walter Kennedy, New York, N.Y., was also present.

The minutes of the last meeting were accepted as submitted.

Preliminary reports indicate that the 60th annual convention will be one of the most interesting and successful in the history of the Association. The Executive Secretary reported that the name of His Excellency, the Most Rev. John P. Cody, would be placed in nomination for a second term as President General on the slate of officers for 1963-64 to be elected at the final general meeting on April 19. Approximately 8,700 persons registered the first day of the convention. It was suggested that the Planning Committee for the 1964 convention consider the possibility of setting up registration desks in some of the hotels in the convention city as well as in the Convention Hall.

Dr. Conley reported that the committee charged with preparing a statement on the objectives of NCEA conventions had completed a preliminary version and a report will be made at the June meeting of the Board.

The Executive Secretary reported that arrangements have been made to hold the next meeting of the Convention Planning Committee and the Executive Board on June 11 and 13 at the Sheraton Palace Hotel in San Francisco.

A report on the status of the Catholic Education Exhibit in the Hall of Education at the New York World's Fair, 1964-65, was presented. The following have accepted membership on the Committee for the Catholic Education Exhibit: Very Rev. Msgr. Bennett Applegate, *Chairman*; Rt. Rev. Msgr. William E. McManus; Brother Bartholomew, C.F.X.; Rev. Vincent C. Dore, O.P.; Sister Margaret, S.N.D.; Mr. J. Walter Kennedy; Mr. George Pflaum, Jr. Letters from the President General have gone to the ordinary of each diocese seeking permission for the Executive Secretary to request funds from the superintendents of schools to finance the exhibit. Letters to the superintendents will go out about the middle of May. The best method of approaching college presidents and religious superiors for contributions was discussed. A motion was made to have the Board reaffirm its previous recommendation that the superintendents of schools be requested to be responsible for raising all funds sufficient for the construction and maintenance of the exhibit at the World's

Fair. The motion was defeated. Letters will go from the National Office to college presidents and to religious superiors as well as to the superintendents.

Discussions of affiliation of other organizations with NCEA and of the NCEA building project were deferred until the June meeting of the Board, as was the report of the Committee on a Lay Teacher Section in the NCEA.

The Board reviewed the recommendations of the Problems and Plans Committee on the problems of college student conduct which had been referred to the committee by the Board for discussion. It was felt that these are local problems which could best be handled by the NCEA departments and in the particular areas of the country where the problems arise. The chairmen of the departments were requested to follow through on the recommendations of the committee within their departments. The Board commended the Problems and Plans Committee for its excellent recommendations and for its fine work. A copy of the recommendations is attached to these minutes.

The Board approved the submission of the proposed revision of the bylaws of the Elementary School Department to the general session of that department on Friday of convention week, 1963.

The Board also approved the submission of the proposed new bylaws of the Major Seminary Department to that department's general session on Friday of convention week, 1963.

The Executive Secretary expressed thanks to the members of the Board for their encouragement and fine cooperation and his deep gratitude to the retiring members.

The meeting adjourned at 9:15 P.M.

FREDERICK G. HOCHWALT
Executive Secretary

EXCERPT — OCTOBER 1962 MINUTES OF PROBLEMS AND PLANS COMMITTEE

College Student Conduct. The Committee felt that there was no single answer to the problems of destruction of public and hotel property by college students, which had been referred to it by the Executive Board. It commended to the Board's consideration the following approaches: (1) more attention at earlier levels—elementary and secondary—to inculcating respect for the property of others; (2) recommendation to the National Federation of Catholic College Students that it give serious attention to the problem; (3) within colleges, that student councils and officers of administration give increased attention to the problem, with assistance from chaplains; (4) also at the collegiate level, improvement of the curriculum and staffing of religious courses (including more attention to fitting content of religion courses to the great variation in preparation in religion presented by entering students, since some come from public high schools, while others present much more background in the subject from their earlier Catholic schooling); (5) an address to the students at least once a year by the president or dean on the subject; (6) attention to the subject by retreat masters.

Student Conduct on Examinations. The subject of cheating on exams, also referred to the Committee by the Executive Board, was discussed. It was felt that items 2, 3, and 4 above are pertinent to this subject, also. In addition, the Committee made the following points: (1) Schools should do what they

can to relieve the undue parental pressure for unrealistic levels of achievement which often causes student cheating; (2) Instructors should not shirk their responsibility for supervising tests adequately and correcting them properly; (3) Students should be encouraged to identify with their own image, not seek status through the medium of unearned grades.

REPORT OF THE EXECUTIVE SECRETARY

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION continues to be a vital part of Catholic education in the United States, and at the same time its influence is now extending in substantial ways to Canada and Latin America. The Association has likewise been represented by official observers at important international meetings in Western Europe representing all phases of private education, religion-centered as well as independently organized groups concerned with parents' rights and the continuing independence of education under nongovernmental auspices.

In the United States, the Association has attracted not only new interest on the part of educators in general but has continued to grow in membership and influence. The talented and devoted staff, along with the loyalty of the general membership, have ensured the success of national and regional meetings. These loyalties have added likewise to the strength and the depth of daily undertakings within the national office. As our numbers grow and our interests become more conspicuously professional, we have found it easier to cooperate more effectively with the truly influential groups in the general and special areas of cultural activities and educational advances. Our future does, indeed, seem bright and promising, which is a great consolation to the staff and the General Executive Board.

MEMBERSHIP

The membership of the Association increased from 13,467 to 13,603 between March 31, 1962 and March 31, 1963—a gain of 136 members. By departments and sections, the membership is as follows:

Sustaining members	49
Institutional members	
Major Seminary Department	132
Minor Seminary Department	170
College and University Department	277
Secondary School Department	2,280
Elementary School Department	8,204
Special Education Department	314
School Superintendents Department	273
Individual members	
General	1,385
Newman Education Section	31
Supervisors' Section	359
Vocation Section	129
Total members	13,603

(In addition, there are 205 subscribers to our publications.)

All those engaged in Catholic education can take credit for the growing strength of the Association. Special gratitude is due those dioceses and religious communities which have achieved 100 percent membership of their schools in the Association. *For elementary schools* there were twenty-two 100 percent dioceses in 1962: Boston, Buffalo, Cheyenne, Byzantine Rite of Chicago, Columbus, Dubuque, Hartford, Juneau, La Crosse, Lansing, Milwaukee, Ogdensburg (N.Y.), Peoria, Byzantine Rite of Philadelphia, Raleigh, St. Louis, Sioux City, Syracuse, Trenton, Wilmington, Yakima, and Youngstown.

For secondary schools, 87 dioceses—three out of every five in the United States—have achieved 100 percent membership. They are: Allentown, Altoona-Johnstown, Austin, Baker, Baltimore, Baton Rouge, Belleville, Boston, Bridgeport, Brooklyn, Buffalo, Burlington, Camden, Charleston, Cheyenne, Chicago, Byzantine Rite of Chicago, Cincinnati, Cleveland, Columbus, Covington, Crookston, Denver, Dodge City, Dubuque, Fall River, Fort Wayne-South Bend, Gallup, Grand Island, Green Bay, Greensburg, Harrisburg, Hartford, Honolulu, Joliet, Juneau, La Crosse, Lafayette (Ind.), Lansing, Madison, Marquette, Milwaukee, Mobile-Birmingham, Monterey-Fresno, Nashville, Natchez-Jackson, New Ulm, Norwich, Oakland, Ogdensburg, Omaha, Paterson, Peoria, Byzantine Rite of Philadelphia, Pittsburgh, Pueblo, Raleigh, Rapid City, Reno, Rochester, Rockford, Rockville Centre, Sacramento, Saginaw, St. Augustine, St. Cloud, St. Louis, Salt Lake City, San Francisco, Santa Rosa, Savannah, Seattle, Sioux City, Springfield, Ill., Springfield, Mass., Springfield-Cape Girardeau (Mo.), Stockton, Byzantine Rite of Stamford, Steubenville, Superior, Syracuse, Toledo, Trenton, Wheeling, Wilmington, Yakima, and Youngstown.

Finances

Appendix II presents the financial report for the fiscal year 1962. The report sets forth the various categories carried on our books and shows a total of \$315,646.54 of current funds administered during 1962.

The Executive Board has asked me to extend warm thanks to the members of the Association for their generosity and loyalty, to the bishops of the United States, to Catholic publishers and corporations, and to the many friends of the Association who during 1962 donated to the Association an amount totaling \$15,530.00. This continuing help is a source of inspiration to the staff and an effective stimulus to expanded services.

Staff

Five associate secretaries, one assistant secretary, and an office staff of twenty persons are now required to administer the national office. Following are the current major posts in the Washington office:

Executive Secretary—Rt. Rev. Msgr. Frederick G. Hochwalt

Associate Secretary, Major and Minor Seminary Departments—Position to be filled

Associate Secretary, College and University Department—Rev. William J. Dunne, S.J.

Associate Secretary, School Superintendents Department—Rt. Rev. Msgr. O'Neil C. D'Amour

Associate Secretary, Secondary School Department—Rev. C. Albert Koob, O. Praem.

Associate Secretary, Elementary School Department—Sister Mary Richardine, B.V.M.

Assistant Secretary, Elementary School Department—Sister Mary Nora, S.S.N.D.
 Associate Secretary, Special Education Department—Very Rev. Msgr. Elmer H. Behrmann
 Executive Secretary, Sister Formation Section—Sister Annette, C.S.J.
 Assistant Executive Secretary, Sister Formation Section—Sister Ritamary, C.H.M.
 Secretary for International Exchange—Mrs. Betty Randall
 Administrative Assistant for Management and Personnel—Miss Nancy Brewer
 Administrative Assistant for Coordination of Program and Research—Mrs. Winifred R. Long
 Convention and Exhibit Manager—Mr. Joseph O'Donnell

Committees of the Association

In addition to the Executive Board, the chief committee activities of the Association revolve around the Problems and Plans Committee, the Convention Planning Committee, the Richard Lecture Selection Committee, the Washington Committee, and the National Catholic Adult Education Commission. The work of committees identified with the various departments can be found in the *Proceedings* for the respective departments.

Relationships with Other Agencies and Associations

From June 1962 to June 1963, the Association took part in the following conferences and meetings. Unless otherwise identified, the representatives indicated were members of the NCEA staff.

- June 6-7: Association for Higher Education, Meeting of Washington Consultants on Program for Eighteenth National Conference on Higher Education, Washington, D.C.—Rev. William J. Dunne, S.J.
- June 6-7: Meeting on Carnegie Study of Catholic Schools, South Bend, Ind.—Rt. Rev. Msgr. O'Neil C. D'Amour.
- June 6-8: National Association of Exhibit Managers, Pittsburgh, Pa.—Mr. Joseph O'Donnell.
- June 16: Scholastic Magazines, Inc., Advisory Council, New York, N.Y.—Rt. Rev. Msgr. O'Neil C. D'Amour.
- June 20: U.S. Office of Education, Educational Forum, Washington, D.C.—Rt. Rev. Msgr. O'Neil C. D'Amour.
- June 24-29: American Alumni Council, Banff, Canada—Rev. William J. Dunne, S.J.
- June 26-30: Seventeenth National Conference of the National Commission on Teacher Education and Professional Standards, Fort Collins, Colo.—Sister Mary Richardine, B.V.M.; Sister Mary Nora, S.S.N.D.; Sister Annette, C.S.J.; Sister Ritamary, C.H.M.; Rev. Carl A. Hangartner, S.J., Coordinator of Teacher Education, Saint Louis University, St. Louis, Mo.; Brother Adelbert James, F.S.C., Head, Education Department, Manhattan College, New York, N.Y.; Miss Joan Duval, Dunbarton College, Washington, D.C.; Dr. Robert W. Strickler, Head, Department of Education, University of Notre Dame, Notre Dame, Ind.; Dr. H. R. Malecki, Director of Teacher Education and Certification, Loyola University, Chicago, Ill.; Rev. Harry E. Hoewischer, S.J., Regis College, Denver, Colo.
- June 26-27 Family Life Bureau, National Catholic Welfare Conference, Convention, St. Louis, Mo.—Rev. C. Albert Koob, O.Praem.
- June 27-28: Georgetown University, Colloquium on Latin America, Washington, D.C.—Mrs. Betty Randall.

- July 1-5: American College Public Relations Association, White Sulphur Springs, W.Va.—Rt. Rev. Msgr. Frederick G. Hochwalt, Executive Secretary.
- July 3: Educational Testing Service, Princeton, N.J.—Rt. Rev. Msgr. O'Neil C. D'Amour; Rev. C. Albert Koob, O.Praem.; Sister Mary Richardine, B.V.M.; and Sister Mary Nora, S.S.N.D.
- July 12-13: Catholic International Education Office, Statutory General Assembly, London, England—Rev. Edward B. Rooney, S.J., President, Jesuit Educational Association, New York, N.Y.
- July 18: U.S. Department of Health, Education, and Welfare, National Advisory Committee for the Exchange of Teachers, Washington, D.C.—Rev. C. Albert Koob, O.Praem.
- July 30: President's Committee on Physical Fitness, Washington, D.C.—Mr. Francis Casey, Department of Education, National Catholic Welfare Conference, Washington, D.C.
- Aug. 13-17: Fourth Workshop for Supervisors, Loretta Heights College, Loretto, Colo.—Sister Mary Nora, S.S.N.D.
- Aug. 19-24: School Sisters of Notre Dame Educational Conference, St. Louis, Mo.—Sister Mary Nora, S.S.N.D.
- Aug. 20-21: U.S. National Student Association, Columbus, Ohio—Mrs. Betty Randall.
- Aug. 22: U.S. Department of Health, Education, and Welfare, National Advisory Committee for Exchange of Teachers, Washington, D.C.—Rev. William J. Dunne, S.J.
- Aug. 23-26: National Catholic Social Action Conference, Pittsburgh, Pa.—Sister Annette, C.S.J.
- Aug. 24-28: National Federation of Catholic College Students, International Relations Seminar, Chicago, Ill.—Mrs. Betty Randall.
- Aug. 28-29: American Council on Education, Meeting on Higher Education and Federal Aid, Washington, D.C.—Rt. Rev. Msgr. O'Neil C. D'Amour.
- Sept. 5: Meeting on Carnegie Study of Catholic Schools, Washington, D.C.—Rt. Rev. Msgr. Frederick G. Hochwalt; Rt. Rev. Msgr. O'Neil C. D'Amour; Rev. C. Albert Koob, O.Praem.; Sister Mary Richardine, B.V.M.; Sister Mary Nora, S.S.N.D.; and Mrs. Winifred R. Long.
- Sept. 7: U.S. National Commission for UNESCO, Meeting on Observance of Human Rights Week, Washington, D.C.—Mrs. Betty Randall.
- Sept. 10: Chicago Supervisors Association, Chicago, Ill.—Sister Mary Richardine, B.V.M., and Sister Mary Nora, S.S.N.D.
- Sept. 11: U.S. Department of Health, Education, and Welfare, National Advisory Committee for Exchange of Teachers, Washington, D.C.—Rev. C. Albert Koob, O.Praem.
- Sept. 14: National Association of Driver Education, Board of Judges, Washington, D.C.—Rt. Rev. Msgr. O'Neil C. D'Amour.
- Sept. 16-19: Seventeenth National Conference on Citizenship, Washington, D.C.—Mrs. Mary Millspaugh.
- Sept. 17-19: Thirteenth Annual Meeting of Mission-Sending Societies, Washington, D.C.—Sister Mary Richardine, B.V.M.; Sister Mary Nora, S.S.N.D.; Sister Annette, C.S.J.; and Sister Ritamary, C.H.M.
- Sept. 20: Catholic Family Movement, Oklahoma City, Okla.—Rt. Rev. Msgr. O'Neil C. D'Amour.
- Sept. 24: Minnesota Catholic Education Association, St. Paul, Minn.—Rev. C. Albert Koob, O.Praem.
- Oct. 1: Institute of International Education, New York, N.Y.—Mrs. Betty Randall.
- Oct. 4-5: American Council on Education, Chicago, Ill.—Rt. Rev. Msgr. Frederick G. Hochwalt; Rev. William J. Dunne, S.J.; Sister Annette, C.S.J.; and Sister Ritamary, C.H.M.

- Oct. 6: Educational Television Workshop, St. Joseph College, North Windham, Maine—Rev. John M. Culkin, S.J.
- Oct. 9: Higher Education Group of Washington, D.C.—Rev. William J. Dunne, S.J.
- Oct. 10–11: Round Table of National Organizations, Harriman, N.Y.—Rt. Rev. Msgr. O'Neil C. D'Amour.
- Oct. 18: Catholic Educational Association of Pennsylvania, Philadelphia, Pa.—Rev. C. Albert Koob, O.Praem.
- Oct. 19: Educational Testing Service, Princeton, N.J.—Rev. C. Albert Koob, O.Praem.
- Oct. 21: Fordham University, School of Education Alumni Association Panel, New York, N.Y.—Rt. Rev. Msgr. Frederick G. Hochwalt.
- Oct. 25–27: Michigan State University, Society for General and Liberal Studies, National Conference on General Education, East Lansing, Mich.—Sister Annette, C.S.J., and Sister Ritamary, C.H.M.
- Oct. 26: Army ROTC, Advisory Committee, Washington, D.C.—Rev. William J. Dunne, S.J.
- Oct. 30: U.S. Department of State, Washington, D.C.—Rev. C. Albert Koob, O.Praem.
- Oct. 30–31: National Safety Congress and Exposition, Chicago, Ill.—Sister Mary Nora, S.S.N.D.
- Nov. 1: U.S. Department of Health, Education, and Welfare, National Advisory Committee for Exchange of Teachers, Washington, D.C.—Rev. C. Albert Koob, O.Praem.
- Nov. 1–2: Twenty-seventh Educational Conference sponsored by Educational Records Bureau, New York, N.Y.—Rev. William J. Dunne, S.J.
- Nov. 3: Educational Testing Service, Invitational Conference on Testing, New York, N.Y.—Rev. William J. Dunne, S.J.; Rev. C. Albert Koob, O.Praem.; Sister Mary Richardine, B.V.M.; and Sister Mary Nora, S.S.N.D.
- Nov. 5: U.S. Office of Education, Meeting of Representatives of Higher Education Associations, Washington, D.C.—Rev. William J. Dunne, S.J.
- Nov. 6–11: Conference of Catholic Schools of Nursing, Workshop, St. Louis, Mo.—Sister M. Emmanuel, O.S.F., Vice President and Dean, College of Saint Teresa, Winona, Minn.
- Nov. 13: Inauguration of John Henry Fischer as President of Teachers College, Columbia University, New York, N.Y.—Rev. Lawrence A. Walsh, S.J., Fordham University, New York N.Y.
- Nov. 15: National Association of Exhibit Managers, Washington Chapter, Washington, D.C.—Mr. Joseph O'Donnell.
- Nov. 18–20: Religious Education Association, National Convention, Chicago, Ill.—Sister Annette, C.S.J., and Sister Ritamary, C.H.M.
- Nov. 18–21: National Conference of Christians and Jews, First National Institute on Religious Freedom and Public Affairs, Washington, D.C.—Rt. Rev. Msgr. O'Neil C. D'Amour.
- Nov. 19: U.S. Office of Education, Meeting of Representatives of Higher Education Associations, Washington, D.C.—Rev. William J. Dunne, S.J.
- Nov. 19: Washington Associates of the Bank Street College of Education, Washington, D.C.—Sister Mary Richardine, B.V.M.; and Sister Mary Nora, S.S.N.D.
- Nov. 21–24: National Council of Teachers of English, Miami Beach, Fla.—Sister Robert Louise, Chairman, English Department, Barry College, Miami, Fla.; and Rev. John M. Culkin, S.J.
- Nov. 27–29: National Academy of Sciences, Building Research Institute, Research Correlation Conference on School Building, Washington, D.C.—Rt. Rev. Msgr. O'Neil C. D'Amour.
- Nov. 30–Dec. 1: National Association of Foreign Student Advisors, Regional Conference, Washington, D.C.—Mrs. Betty Randall.
- Dec. 5: The Learning Center, Inc., Laboratory and Discovery Approach to Learning, Washington, D.C.—Sister Mary Richardine, B.V.M.; and Sister Mary Nora, S.S.N.D.

- Dec. 5-7: Council on Student Travel, National Workshop on Overseas Programs for Students, New York, N.Y.—Mrs. Betty Randall.
- Dec. 6: International Visitors Information Service, Washington, D.C.—Mrs. Violet Khan.
- Dec. 6: Interagency Committee of Council for Exceptional Children, New York, N.Y.—Very Rev. Msgr. Elmer H. Behrmann.
- Dec. 6: Joseph P. Kennedy Foundation Awards Presentation Dinner, Washington, D.C.—Very Rev. Msgr. Elmer H. Behrmann.
- Dec. 6-7: National Association of Exhibit Managers, Chicago, Ill.—Mr. Joseph O'Donnell.
- Dec. 6-7: Middle States Accrediting Association, Atlantic City, N.J.—Rev. William J. Dunne, S.J.; and Rev. C. Albert Koob, O.Praem.
- Dec. 9-13: Evaluation, Diocese of Richmond, Va.—Rev. C. Albert Koob, O.Praem., and Sister Mary Nora, S.S.N.D.
- Dec. 10: National Education Association, Commission on Professional Rights and Responsibilities, Washington, D.C.—Mr. Mark Gnerro.
- Dec. 11: American Council on Education, Commission on Federal Relations, Washington, D.C.—Rt. Rev. Msgr. Frederick G. Hochwalt.
- Jan. 7-12: Evaluation, Diocese of Richmond, Va.—Rev. C. Albert Koob, O.Praem.; Sister Mary Richardine, B.V.M.; and Sister Mary Nora, S.S.N.D.
- Jan. 15-17: Association of American Colleges, Atlantic City, N.J.—Rev. William J. Dunne, S.J.; Sister Annette, C.S.J.; and Sister Ritamary, C.H.M.
- Jan. 17: Commission on Christian Higher Education, Association of American Colleges, Atlantic City, N.J.—Rev. William J. Dunne, S.J.
- Jan. 19-20: Conference on Religion and Education, Notre Dame, Ind.—Rt. Rev. Msgr. Frederick G. Hochwalt.
- Jan. 28: Center for Applied Research in Education, Advisory Board, New York, N.Y.—Rt. Rev. Msgr. Frederick G. Hochwalt.
- Jan. 29: U.S. Office of Education, Briefing on Federal Aid to Education, Washington, D.C.—Rev. William J. Dunne, S.J., and Rev. C. Albert Koob, O.Praem.
- Feb. 1: International Visitors Information Service, Washington, D.C.—Mrs. Betty Randall.
- Feb. 6: U.S. Office of Education, Communications Exhibit, Washington, D.C.—Rev. C. Albert Koob, O.Praem.; Sister Mary Richardine, B.V.M.; and Sister Mary Nora, S.S.N.D.
- Feb. 9-13: National Association of Secondary-School Principals, Pittsburgh, Pa.—Rev. C. Albert Koob, O.Praem.
- Feb. 11-14: National Council of Churches of Christ in the U.S.A., St. Louis, Mo.—Rt. Rev. Msgr. O'Neil C. D'Amour.
- Feb. 12: Higher Education Group of Washington, D.C.—Rev. William J. Dunne, S.J.
- Feb. 15: American Council on Education, Commission on Federal Relations, Washington, D.C.—Rt. Rev. Msgr. Frederick G. Hochwalt.
- Feb. 16-20: American Association of School Administrators, Atlantic City, N.J.—Rt. Rev. Msgr. O'Neil C. D'Amour.
- Feb. 22-23: Automatic Data Processing Workshop, Danville, Ill.—Rev. C. Albert Koob, O.Praem.
- Feb. 26: American Council on Education, Commission on Accreditation of Service Experiences, Committee on Graduate Credit for Specialized Training, Washington, D.C.—Rev. C. Albert Koob, O.Praem.
- March 1: American Council on Education, Meeting of Special Committee on Participation of Teachers in Television and Other Media, New York, N.Y.—Sister Annette, C.S.J.
- March 3-6: Association for Higher Education, National Education Association, Chicago, Ill.—Dr. William H. Conley, Director, Carnegie Study of Catholic Education, Notre Dame, Ind.

- March 10-12: American Association for the United Nations, Annual Conference of National Organizations, Washington, D.C.—Mrs. Betty Randall.
- March 19: Community Facilities Administration, College Housing Advisory Committee, Washington, D.C.—Rev. T. Byron Collins, Vice President for Business Management, Georgetown University, Washington, D.C.
- March 21: Association of American Colleges, Subcommittee of Commission on Christian Higher Education, Washington, D.C.—Rev. William J. Dunne, S.J.
- March 29-30: National Merit Scholarship Corporation, Advisory Board, Evanston, Ill.—Rev. C. Albert Koob, O.Praem.
- April 21-23: Educational Testing Service, National Advisory Committee on the Cooperative Plan for Guidance and Admission, Princeton, N.J.—Rev. C. Albert Koob, O.Praem.
- April 23-27: National Association of Foreign Student Advisors, Pasadena, Calif.—Mrs. Betty Randall.
- April 25: National Association of Exhibit Managers, Publicity Committee, Washington, D.C.—Mr. Joseph O'Donnell.
- April 26-27: Northeast Conference on the Teaching of Foreign Languages, Philadelphia, Pa.—Sister Mary Nora, S.S.N.D.
- May 1: Educational Testing Service, Princeton, N.J.—Rt. Rev. Msgr. O'Neil C. D'Amour; Rev. C. Albert Koob, O.Praem.; Sister Mary Richardine, B.V.M.; and Sister Mary Nora, S.S.N.D.
- May 3-4: The Institute of Ibero-American Studies Symposium, Washington, D.C.—Mrs. Betty Randall.
- May 4: Meeting on Carnegie Study of Catholic Education, Notre Dame, Ind.—Rt. Rev. Msgr. Frederick G. Hochwalt.
- May 4: National Council on the Testing of English as a Foreign Language, Washington, D.C.—Miss Alleen Guss, Administrative Assistant, Institute of Languages and Linguistics, Georgetown University, Washington, D.C.
- May 7: National Association of Exhibit Managers, Washington Chapter, Washington, D.C.—Mr. Joseph O'Donnell.
- May 9: U.S. Department of Health, Education, and Welfare, National Advisory Committee for Exchange of Teachers, Washington, D.C.—Rev. C. Albert Koob, O.Praem.
- May 13-14: American Council on Education, Commission on Education and International Affairs, Washington, D.C.—Mrs. Winifred R. Long.
- May 14-15: Round Table of National Organizations, Harriman, N.Y.—Rt. Rev. Msgr. O'Neil C. D'Amour.
- May 16: U.S. Department of Health, Education, and Welfare, Multi-Media Report on a State-Wide Effort in the Use of Teams of Teachers to Disseminate Information About New Educational Media in Texas: Washington, D.C.—Rev. C. Albert Koob, O.Praem.

In addition, the Association was represented by staff of the national office at eight diocesan teacher institutes.

Conclusion

This is the annual occasion which provides the General Executive Board, the staff, all of our department heads, presidents and officers of sections, to express their sincere thanks to all of our members and friends for their generous help in assisting us to present a picture of Catholic education to the American people and to the whole world. We are deeply grateful for what has been done, and for the dedication and sacrifice which has characterized this splendid cooperation.

FREDERICK G. HOCHWALT
Executive Secretary

SERMON. SOLEMN PONTIFICAL MASS

HIS EXCELLENCY, THE MOST REVEREND JOHN P. CODY, S.T.D.
PRESIDENT GENERAL, NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION;
APOSTOLIC ADMINISTRATOR OF NEW ORLEANS

He opened their minds, that they might understand . . .
(LUKE:xxiv:45). From the Gospel for Easter Tuesday.

THE SPECTACLE OF THOUSANDS OF DELEGATES assembled in this vast auditorium for the 60th annual meeting of the National Catholic Educational Association rivals in impressiveness that unforgettable scene of last October when the Second Vatican Ecumenical Council convened with such brilliance in Rome.

For your first gathering during this convention, the assembly hall of Kiel Auditorium temporarily has become a great cathedral. For the Vatican Council, the best known and most beloved of basilicas has been converted into an assembly hall.

The fathers of the Council converged on Rome from nearly all countries of the world, some of which belong to ancient cultures and have known and nurtured the Faith for centuries; others are emerging nations in faraway missionary lands. You delegates have come to the "Rome of the West" from all corners of our country and from all of its dioceses. Some of your institutions have a long tradition of educational service; others are of relatively recent origin. In either case, you have come here to share and to learn.

Most of you, by reason of the position you hold at home, or because of membership in this association, are official delegates to this convention, even as the bishops of the Catholic world, by virtue of the apostolic succession, are all *ex officio* fathers of the Council. Some of you are guests at this convention; we welcome you with equal warmth. Indeed, we want you to feel that our greeting is as cordial as was that of His Holiness Pope John XXIII when he welcomed the observers at the Vatican Council and assigned to them places of honor.

Still others of you are experts—*periti*—invited here from far and near to share your knowledge and experiences with colleagues, and to participate actively in the scores of departmental, sectional, and special meetings which are the very substance of an educational convention.

Like the fathers of the Council, and its *periti* and observers, you have come here to pray and study, to give and take, to discuss and examine, to evaluate and solve. You, too, look to an *aggiornamento*—an updating of your teaching techniques and methods, curricula and courses of study, teacher-training

and graduate programs, textbooks and materials of instruction, commitments and resources.

I know that, in another hour or so, you will be hearing the esteemed Secretary General of our Association deliver a keynote address in which he will develop the theme, "Catholic Education: Progress and Prospects." This theme has been aptly selected by your Executive Board for this convention which marks the diamond anniversary of the NCEA. I trust that the development of this theme will be as provocative of wholesome discussion as it should be evocative of the achievements and accomplishments of the past six decades.

Surely it is not my intention to anticipate Monsignor Hochwalt's interpretation of the convention theme, and, much less, to attempt at this time a development of one or more topics revolving around it. This will take place as your departments, sections, commissions, and committees meet during the week.

I wish to offer for your consideration, during this opening Pontifical Mass, a very brief homily on the text I have drawn from the Gospel of this Easter Tuesday: "He opened their minds, that they might understand . . ."

May I remind you of the setting for the gospel narrative in which we find these words. The episode followed our Lord's glorious Resurrection. He had entered the Upper Room where the Apostles, including Thomas, were gathered. After sharing a repast with them, Jesus said: "These are words which I spoke to you when I was yet with you, that all things must be fulfilled that are written in the Law of Moses and the Prophets and Psalms concerning Me." St. Luke then continues: "He opened their minds, that they might understand."

These words express succinctly a prime concern of Christ our Master, that is, of Christ our model teacher. Although the gospel passage today describes an event that came after His glorious Resurrection, the text tells us of a function our Blessed Savior exercised throughout His sojourn on earth. He literally "opened the mind" of each person who hearkened to Him—from the Elders in the Temple whom he accosted at the age of twelve, to the children who pressed about Him during His public life.

You who are professors in colleges and universities, instructors in houses of formation and seminaries, teachers in high and elementary schools, know that your prime task is to "open minds, that they might understand." Like Christ the Lord, your concern is with the human soul, of which the mind is a faculty. As St. Irenaeus put it in his book *Against the Heresies*: "The intellect of man, his mind and thought and intention, and other things of that nature, are nothing apart from the soul. . . . They are the motions and operations of the soul, having no existence apart from or without the soul."

The discovery made by traveling minds is truth. "Teach it to the simple," urges Langland in *Piers Plowman*, "the learned know it well: Truth is a treasure, the best tried on earth." Every teacher should take to heart the famed mandate of the Shepherd of Hermas: "Love truth and let nothing but the truth issue from your mouth, in order that the spirit which God has settled in this flesh of yours may be found to be truthful in the sight of all men."

As early as the second century of Christianity, with the Church still underground, the great Apologist Justin could claim, in the face of stiff pagan resistance, that "all truth, wherever it is found, belongs to us as Christians." This was no idle boast. In the sixth century, St. Augustine echoed Justin

when, in his *Confessions*, he addressed the Divine Teacher thus: "That it was You who taught me, I believe: for it is truth, and there is no other teacher of truth save You, no matter where or when it may happen to shine."

The concern of the school, of course, is not with the intellect alone. The will is a faculty of the soul, and the development and perfection of moral character must ever remain a prime purpose of Christian education, from top to bottom. No matter at what level you teach, no matter what type of institution you administer, dear delegates, you have a grave responsibility—along with those working with and under you—to develop within those confided to your care the ideas and ideals, attitudes and appreciations, skills and habits which conform with Christlike living in our society.

These reflections of my brief homily, dear delegates, may seem commonplace to those of you who have long served our schools and who have attended conventions of the NCEA in the past. But, if these considerations appear commonplace, it is precisely because we have, ourselves, so generously accepted them and so fully committed ourselves to them. Unfortunately, these reflections are neither known to, nor accepted by, very many of our fellow citizens whom we must bring to a realization of the intrinsic value of Christian education for our communities, our states, and our beloved nation. It is our individual and collective duty to perfect our efforts for Catholic education, to ensure its progress, and to brighten its prospects so that it will be said of each of us, in the words of the Gospel of this Easter Tuesday, "He opened their minds, that they might understand."

CATHOLIC EDUCATION: PROGRESS AND PROSPECTS

RT. REV. MSGR. FREDERICK G. HOCHWALT

EXECUTIVE SECRETARY, NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

PROGRESS

THE PASSING OF SIXTY YEARS of time is a relative thing. In the life of one individual it can be a large or small segment, but against the tapestry of time it is a mere fragment filled though it may be with turmoil and challenge. Brief as it may be in the annals of time, the history of the world in which the National Catholic Educational Association made its way was filled with hope and despair, peace and war, dire need and almost limitless wealth. The population of the world literally exploded, and this vast increase of human beings was echoed by another kind of physical explosion, and the nuclear age was upon us. Kings, czars, princes, and principalities fell, but these leaders and their governments were soon forgotten when replaced by new faces and new governments. With the rise and fall of great and small powers across the world almost everywhere emerged the cause of the common man, and with his birth there arose likewise the cry for more and better education for all.

We are here in this historical city of St. Louis to mark the origin of our Association sixty years ago. In actual time, however, earlier attempts had been made (1896-1897) to bring together some common elements of Catholic education into a formal relationship. Going back, then, to the period of 1896 and extending it forward to this very year, we find that the world has indeed moved forward, crowded with events, some of them greater possibly than anything which had gone before. Six popes have held the Chair of Peter; eleven men have occupied the White House as President of this country; four major wars have changed the face of the world; the League of Nations appeared and vanished; the United Nations was born; the Second Vatican Council was conceived; and the Church in America and its education system grew and grew and grew.

Prior to 1903, three attempts at national organization had been made: in 1897, the Educational Conference of Seminary Faculties; in 1898, the Association of Catholic Colleges; and in 1902, the Parish School Conference.¹ The first real recognition of the imperative need of viewing the problems of Catholic education in the United States as a whole seems to have been through the association and discussion of men engaged in teaching at the Catholic University of America and at the Catholic Summer Schools held annually at Cliff Haven, New York, and Madison, Wisconsin, during 1897-98. The two men upon whom fell the major work of planning for such an organization were Msgr. Thomas J.

¹ Catholic Educational Association Proceedings, Vol. I (1904), pp. 12, 18, 26.

Conaty, rector of the University from 1896 to 1903, and Father Francis W. Howard,² who became Bishop of Covington in 1923.

The Years of 1904-1916

The first national convention was held under the patronage of Archbishop Glennon at St. Louis, in July, 1904. The Catholic Educational Association was duly launched as a "purely voluntary association" whose function was neither legislative nor executive, but deliberative and informative.

During the next decade, practical matters such as increasing members, bringing the Association to the attention of the hierarchy, planning programs that would encourage the pastor and administrator, were foremost. The meeting at St. Paul in 1915, the success of which Archbishop Ireland found extremely gratifying, marked the end of this formative stage. In 1916, the Secretary General of the Association reported that diverse elements within the Association were working in harmony, and that it was in no danger of being used to promote the particular interests of some institutions, some orders, or some dioceses.³

The Years of 1917-1929

World events made evident the need for executive and authoritative statement on the part of the American hierarchy. The first coordinating action was that of the National Catholic War Council, which dealt specifically with difficulties resulting from World War I. Shortly thereafter, the National Catholic Welfare Conference was established, and Archbishop Dowling was made chairman of its Department of Education. This period of reorientation for the Association ends in the decisions reached at the annual meeting in Toledo in 1929. There, Dr. George Johnson, already serving as secretary of the NCWC's Department of Education, was elected secretary general of the Association to succeed Bishop Howard, who became national president. The CEA became the NCEA, and its central office shifted from Columbus, Ohio, where it had been since 1904, to Washington, D.C. The Association maintained independence and continued free to speak without authority and consequently without commitment of the hierarchy.

The Years of 1930-1943

This was a period of internal reorganization in which divisional functions multiplied and became more specialized, and the twin problems of "standardization" and "accreditation" revealed certain divergent points of view.

To a large extent these problems were occasioned by the tremendous growth of the Association and by the fact that the general focus of interest had shifted from the parochial school to the college, from the pastor to the school superintendent. These changes were reflected in the demands for independent legislative action within departments. The advisory committee concentrated on the overall problems which affect the freedom of Catholic education; and in so doing found it necessary to reaffirm the defense of the fundamental rights of

² Upon Msgr. Conaty's resignation as rector of the Catholic University in October, 1903, Msgr. Dennis O'Connell became president of the Catholic Educational Association. He was succeeded by Bishop Shahan in 1909; Father Howard was national secretary, 1904-29; president, 1929-36; a member of the Advisory Board, 1911-44. Bishop Peterson served as president, 1937-44; Archbishop McNicholas, 1946-50.

³ Proceedings, *Bulletin*, Catholic Educational Association, Vol. XIII (1916).

parents and children. It was a period in which, as Dr. George Johnson remarked, "the custodial elements" of American education "outweigh the academic."⁴

The years 1934 and 1935 were crucial ones. The question of standardization and the extent to which cooperation with secular accrediting agencies endangered or enhanced the uniquely religious character of Catholic education were a challenge and a boon.

Superintendents and college administrators had long been faced with immediate and practical difficulties in teacher certification and in the proper training of teachers. Many had established working agreements with various accrediting agencies, state departments of education, and state universities. Most often such relationships had been cordial and helpful. Their requirements seemed, on the whole, reasonable, and the superiors of the women's orders in particular felt that disregard of secular standardizing agencies would be disastrous to the future development of Catholic higher education for women.

The school superintendents, moreover, had long been restive under what they felt was the unduly conservative and restraining influence of Bishop Howard. He favored concentration on reading, writing, and figuring, and the advancement of capable pupils to high school as soon as these skills were mastered. He was inclined to deprecate tendencies to expand or to diversify the curriculum to include vocational, nonacademic studies. The superintendents, while not discounting the value of such a strictly academic program, protested that it could not take care of the varied needs of pupils, particularly in industrial and urban sections.

Despite these practical considerations, there were those who, with Father Woods, S.J., were convinced that current educational pedagogy was "unnatural" and diametrically opposed to Catholic education. Starting from the assumption that schools were possible only because God had created man first a taught and then a teaching being, Father Woods traced educational developments from the critical evaluation of President Eliot's elective system by Father Timothy Brosnahan, S.J.,⁵ to the crucial situation in the thirties. He argued that secular methods reversed the natural master-pupil relationship; and, in emphasizing research and investigative, experimental methods, lost sight of the primary function of the educator—the dissemination of truth. He urged a return to the fourfold procedure of scholastic pedagogy: exposition, demonstration, repetition, and disputation—a method which could not be followed in a new pedagogy designed for a new day. The strict adherence to a program radically different from that of the secular school would have meant sacrifice, Father Woods admitted. But he insisted that this sacrifice would have been, in the long run, good for both educator and educated. The recognition of Catholic schools could then have been won on merit rather than given for conformity.

To many, this was a Catholic ghetto, and some educators were not convinced that close adherence to earlier traditions was the proper procedure. They were sure that radical divergence from the accepted national standard was inexpedient. Hence, in 1935, the official committee reaffirmed the resolution adopted in 1934. It found "the only attitude the Association can take toward all accrediting agencies is one of friendly cooperation." And it vested the interpretation and administration of these standards in a "special agency, not

⁴ George Johnson, "The Catholic School and American Democracy," *National Catholic Educational Association Bulletin*, Vol. XXXIII (1936), pp. 77-87.

⁵ *Bulletin*, NCEA, Vol. XXXI (1934), p. 63.

in the executive committee.”⁶ This decision marked a transition to a certain legislative and executive autonomy on the part of individual departments. A strong influence on the Association as a whole remained under the direction of three men: Bishop Francis W. Howard, chairman of the Advisory Board; Bishop John B. Peterson, long-time chairman of the Seminary Department and successor to Bishop Howard as national president in 1937; and Dr. George Johnson, secretary general. With the death of these three men in 1944, responsibility and control shifted in a new direction.

The Years of 1944-1951

On June 28, 1944, in Washington, D.C., Rev. Frederick G. Hochwalt, newly appointed director of the Department of Education of the National Catholic Welfare Conference, was elected by the Executive Board to serve as acting secretary general of the Association. It should be noted at this point that the advisory committee referred to earlier, which had been instrumental in helping the three great educators mentioned above establish many influential policies, was now set aside in favor of the immediate direction of the Association and its policies by the Executive Board as provided by the constitution of the organization.

In 1945 the effects of World War II could be noted in the program of the Association. A proposed convention for the year was canceled at government request, and at meetings of the Board discussion turned on questions of disposal of surplus war property, a permanent program of compulsory military training, and a possibility of establishing an international office of education. But it was in 1946 that the Association became identified for the first time with the dynamic spirit of Archbishop John T. McNicholas of Cincinnati, who was in that year elected president general. At that time, too, Monsignor Hochwalt formally became secretary general of the Association. In the academic field, the Association undertook new leadership by producing a study of reorganization of education, an analysis of the liberal arts program, and initiated the first step for a formal study of schoolhouse planning and construction.

In 1947, the leadership of Archbishop McNicholas was instrumental in initiating a planning committee which would have for its task the organization and planning of the annual national convention. In that same year the Association expanded its office space in the National Catholic Welfare Conference building and added several staff members. The keynote convention address of Archbishop McNicholas was published under the title “No Wall Between God and the Child,” and was circulated widely throughout the country. Archbishop McNicholas struck out at secularist educators “and those members of the school profession or administration who would take away the child from its parents.” These educators, the Archbishop stated, “are insisting on the false assumption that parents have only those rights in education which the State grants them.”⁷

The years 1948 and 1949 brought new internal and external progress to the Association. A modest increase in fees was voted by the Board and several new committees were added to the permanent organization. For the first time in its history, the Association retained the permanent services of a public relations counsel, and a coordinator was appointed to help prepare the national

⁶ *Bulletin*, NCEA, Vol. XXXII (1935), pp. 76-77.

⁷ *Bulletin*, NCEA, Vol. XLIV (1947), p. 56.

convention which was growing each year in size and influence. Membership drives were undertaken, and for the first time the Association approached the 5,000-member mark. In 1949, Monsignor Hochwalt was reelected as secretary general. The indexes of the Association were brought up to date and the report of the schoolhouse planning committee began to appear serially in the pages of the *Catholic School Journal*.

In 1950, the Board approved the creation of a Problems and Plans Committee which would have the duty of identifying areas in Catholic education requiring research and study. The Association inaugurated a series of lectures that were to be identified thereafter as the Gabriel Richard Annual Lectures. The first lecture was delivered in November, 1950, by Dr. Ross J. S. Hoffman of Fordham University, who discussed "The Spirit of Politics and the Future of Freedom," at the University of Detroit during the celebration of American Education Week. In this same year, the Superintendents Department published a visual essay on Catholic education entitled *These Young Lives*, which was well received and is now being thoroughly revised for early publication.

On April 22, 1950, the Most Rev. John T. McNicholas died in Cincinnati, Ohio. His death brought to a close the career of one of the most able prelates in the history of the United States hierarchy. From 1946 until his death, Archbishop McNicholas had served as president general of the National Catholic Educational Association; in addition, he long had been active in the work of the National Catholic Welfare Conference. He served with the NCWC Administrative Board from 1929 until 1935, lending great distinction to the office of chairman of the Department of Education, and again served in the same capacity from 1941 to 1944. Since 1946 he had been chairman of the Board of NCWC.

Catholic educators everywhere know of the magnificent work accomplished under Archbishop McNicholas' direction as head of the Department of Education, NCWC, but it was as president general of the National Catholic Educational Association that he endeared himself to the hearts and minds of thousands of educators and teachers. Under his capable direction the Association grew quickly in size and prestige and became an organization to be respected and reckoned with on the national scene. Archbishop McNicholas gave light and direction to the discussions of the general Executive Board, and it was chiefly through his influence that the national meetings of the Association became important focal points for the development of new trends and new enthusiasm for the great task of educating America's youth according to sound Christian principles.

On January 22, 1951, the National Catholic Educational Association moved to its new and larger headquarters at 1785 Massachusetts Avenue, Northwest, Washington, D.C., in the building acquired by the American Council on Education, and later that year elected the distinguished Archbishop Francis P. Keough its sixth president general.

The Years of 1952-1963

The new environment and more spacious offices gave impetus to what is perhaps the period of the most profound growth and development of the Association. The initial NCEA staff that opened the new offices in the American Council on Education Building in 1951 consisted of the Secretary General and three employees. In 1952, the first associate secretary appointed to serve the needs of one of NCEA's departments joined the staff in the

person of Dr. Urban Fleege. Dr. Fleege's appointment as associate secretary for the College and University Department was followed by the appointment in 1954 of Rev. William Jenks, C.S.S.R., as the first associate secretary for the Special Education Department; in 1955, of Rev. John Green, O.S.F.S., as the first associate secretary for the Secondary School Department; in 1957 of Father, now Monsignor, O'Neil C. D'Amour as the first associate secretary for the School Superintendents Department; in 1958, of Rev. J. Cyril Dukehart, S.S., as the first associate secretary for the Seminary Departments; and, later that year, Sister Mary Richardine, B.V.M., as the first associate secretary for the Elementary School Department. In 1960, Sister Mary Nora, S.S.N.D., joined the NCEA staff as assistant secretary for the Elementary School Department.

Sister Mary Emil, I.H.M., first executive secretary of the Sister Formation Conference (now formally a section of the College and University Department), opened offices at the NCEA headquarters in 1957.

With the dynamic expansion of the professional staff in the ten years since 1951, a commensurate development of services was effected. Specialized departmental publications were undertaken to deal with problems and developments relating to the major areas of education and administration. These publications have enlarged greatly the services the Association now offers its 16,000 members.

The Association has been favored in the past decade with enlightened leadership from the presidents general who followed in the tradition of Archbishop McNicholas and his successor, Archbishop Keough. Joseph Cardinal Ritter served as NCEA president general for two terms, 1952 and 1955. He was succeeded by Bishop Edward F. Hoban in 1953. Archbishop Leo Binz headed the Association in 1954. From 1956 to 1961 the post of president general was held successively for one-year terms by Albert Cardinal Meyer, Bishop Matthew Brady, Archbishop Lawrence J. Shehan, Archbishop William E. Cousins, Bishop John J. Wright, and Archbishop John F. Dearden.

Today, under the leadership of its president general, Archbishop John P. Cody, and its enlarged staff of thirty professional and clerical employees, NCEA faces the future with great optimism. It keeps in mind the tremendous growth of the Catholic school system apart from itself, and is sensitive to its own potential with reference to this growth. Since 1920, the year of the first survey made by the NCWC Department of Education, schools of all classifications have increased 57.2 percent; teachers have increased 247 percent, and students 190.5 percent. From a mere handful the Association has grown to 16,000 institutions and members.

*Blessed Elizabeth Ann Seton, S.C.*⁸

The NCEA, on its 60th anniversary, appropriately salutes Mother Seton on the occasion of her universal honor, for the two are kindred: both are national, Catholic, educational.

She was born with the nation, six days before the First Continental Congress, and thirteen years later stood with her father in the gathering that witnessed George Washington's taking the oath of office as first President of the United States. She grew up in the formative years of the Republic, acquainted with Washington, Hamilton, Knox, George and DeWitt Clinton,

⁸ This section on Mother Seton was contributed by Sister Mary Francis, S.C.

John Jay, Gouverneur Morris, John Scott, Livingston, Schuyler, Van Rensselaer. Although doubtless one day quietly followed another in those early decades and such names were not yet inscribed in the American history books, today it has become apparent that this child, indeed this grandchild of American-born colonists, was thoroughly *national*.

She was, moreover, *Catholic*, once the arduous spiritual battle for the faith was concluded at the age of thirty-one. Now again, in the young widow's bitter day-to-day struggle for survival, although it could not then be known what names were going to be listed in the annals of the Catholic Church in America, the retrospect reveals the astonishing importance of those years. The priests who originated and furthered projects that were urged upon her were to become the great pioneer leaders of the Church: Carroll, Cheverus, Dubourg, Flaget, Dubois, Bruté. Her dying words to the sisters of her community were, "Be children of the Church, be children of the Church." A hundred years later, when Cardinal Gibbons began to champion her cause, it was taken up variously by Popes Pius XI, Pius XII, and John XXIII.

She was *educational*. She did not plan it so, but she herself was well educated, and when social exile after her conversion, and poverty and insecurity threatened her, her education was the only asset at her disposal. The result was to be the beginning of the parochial school system in America. It did not seem important then: but Sister Formation, the new catechetics, the implications of the Ecumenical Council are seen to have emerged from conditions made possible by the parochial school system, and, with changes that none of us can fully predict, will in turn ensure to that system a future even more significant than its past.

It was appropriate that the founder of America's parochial school system should, as a growing child, be standing at attention as the father of this country took the Presidential oath. Precisely how appropriate it was will gradually become more evident. But history has advanced enough at least for us to notice how nigh to that moment God was: Washington kept his oath. Now America's destiny is taking on a magnitude which without God would be perilous, and the role of Catholic education is becoming bound up with the survival of civilization. And the newest insight into that moment is that the young child who was present is started on the way to joining the saints of the Church, at the instance of good Pope John.

Since it takes a lifetime to know what a saint is, the boundaries of that moment continue to elude us. But reflecting on it is itself a blessing, and NCEA rejoices in it.

PROSPECTS

National

What lies ahead for us as Catholics and as educators? The nation shall grow and we shall grow with it, not only externally in size but internally, philosophically and scientifically. The acceleration of the last twenty years will seem as nothing compared to the next quarter of a century. And as Catholic education grows so will grow the National Catholic Educational Association, not merely in size but in cultural impact and influence. In modern times the schools both create and reflect the culture of their era. The time lag that once separated educational theory and practice has closed phenomenally. In our Catholic schools, what we are doing for the most

part is both a sound and satisfactory reflection of our own philosophy of life and of education. The NCEA has played no small part in this noble achievement.

It is the earnest desire of your general Executive Board, with your zealous cooperation, to see rise in Washington a new modern building to house the Association and its affiliates, a building that will be at once a monument to the sacrifices and unselfish contributions of the past, but which will serve likewise as a shining beacon for the future. It will be spacious and warm and friendly, and in it there will be room for workers and scholars, for research and cultural pursuits which as activities will bind our scholars and leaders together in a new harmony of accomplishment. The great Catholic societies of men of letters will be welcome to live with us—the theologian, philosopher, scientist, social scientist, historian, psychologist, musician, specialist in audio-visual education and TV, librarian, creative writer, and all the other categories of scholarship at its best. And some day perhaps this great group gathered under one roof may find themselves working together as a Catholic Council of Learned Societies, not sealed off as a ghetto from the worlds of learning outside the Church but serving as a catalyst which works with them and walks with them along the road to truth. We shall make the scholars of the world at home in the halls of faith.

In the future, too, it is not hard to conceive of a tighter administrative organization among educators and among the states and regions in which they live. The NCEA regional organizations will strengthen themselves under courageous and self-sacrificing leadership. They will examine their localities for their needs, and the strong shall help the weak in the true spirit of Christ, and this shall be done with a minimum of duplication and of friction. Educational achievement shall not be needlessly duplicated, nor shall education dollars be drained away unwisely and without plan. Regional, state, and national planning shall be the order of the day and Christian collaboration shall be the watchword.

With sufficient resources in hand we should be able to guarantee a time not far removed when the classroom teacher and not just the administrator is afforded the opportunity to see and participate in the great regional and national meetings not only of our own groups but in all of those cultural societies in which we must have a voice and a hearing.

It is obvious that soon we must pull together into some common format all those educational newsletters and bulletins which now so nobly serve the Association, but which can serve a far better united purpose at considerably less cost to the organization. Again, we need the highest service to the greatest number without duplication of effort.

But only dimly do I see on the horizon an understanding of our scholarship assistance program, and the necessary apparatus for the reception of students of foreign lands. Of all the things attempted in our history we have succeeded less well in these areas. Surely the future will be brighter and these deep needs better understood.

We have yet to realize the tremendous resources of our graduates, religious and lay. Many of them (and I do not discuss here alumni giving or donations) have never been called upon for a great gesture of sacrifice, or for human or professional service given in some special way. Out there in the shadows are some of our educational greats upon whom we have never turned the light of

discovery, or the challenge of participation. We cannot condone in the future the non-use of these citizens, who in muted voices, perhaps, are pleading for discovery and the opportunity to serve Catholic education and God and religion. Who has tried to plumb their depths, find their capacities, and bring their efforts to the bosom of the faith? We need a dozen dozen Father Martindales to find the wanderers in this wasteland and make them at home with us.

International

On the international scene we remain isolationists as American Catholic educators, with the exception of a small hard core of our specialists who journey abroad to particular meetings of subject-area groups, or small organizations dedicated to some international format which for one reason or another have until the present been relatively unsuccessful. Perhaps the fault lies on both sides, ours and theirs, for it must be admitted that we speak another language in two senses: often we cannot cope with the national languages of the other groups, and we discover the educational conceptions which serve to separate us in any projected professional dialogues.

The situation, serious as it is, is not beyond repair. The great Ecumenical Council itself may serve to build a better bridge of understanding and cooperation among the various voluntary international or hemispheric educational groups. As one example alone the parental right is of international concern along with related church-state issues in the educational field.

For educators the Council should be unending, bringing about a constant flow of cultural leaders between and among nations and groups. It is not hard to conceive of a New Rome, old in its traditions, offering a challenge to the world as a busy center of the best in educational outlook and offering a leadership that is not narrowly conceived, but broadly based—a Rome to which world leaders will be making a constant pilgrimage for renewal and faith. Perhaps this new Rome can create from the minds and hearts of all men an International Catholic Cultural Commission through which the whole world can learn and speak under the inspiration of God and His humble servants. The goal would be to bring about the realization that the best study of mankind is man with all the gifts and graces God has given to his person.

A CONCLUSION AND A PRAYER

A keynote speech should, like a key, be large enough to open the convention door and small enough to carry. What has been said here will be said undoubtedly in greater detail and better in the plenary and particular sessions to follow.

I feel, however, that this meeting, reflecting as it does worldwide events of great magnitude should end on a high note of hope and prayer.

May God give us great men and women, religious and lay, and may He grant them the special grace to work in peace and harmony.

May He give all of us the unselfish courage to recognize great talent and the inspiration to use it well and intelligently.

May He remove from us all narrowness, pettiness, selfishness, and temptation to personal aggrandizement.

May He fuse us together as one element to burn as a flaming torch whose light will guide mankind to a realization of what is best for everyone here below while giving shining glory to our Creator, Redeemer, and Sanctifier.

May God grant that this lamp of learning may grow brighter under our dedicated hands as we burnish it each day; but most of all we pray that this light may lead all of us to the eternal light which is our destiny.

SUMMARY OF THE 1963 MEETING

VERY REV. PAUL C. REINERT, S.J.
PRESIDENT, SAINT LOUIS UNIVERSITY

MY PROBLEM THIS MORNING parallels what must have been the experience of the editors of the *New York Times* after the recent newspaper strike in New York. As you will recall, the *New York Times* solved its problem by printing a 700-page edition for the first Sunday after the strike. My responsibility will be to attempt a summary of the more than 150 sessions; at these sessions some thirty major addresses were delivered. The reasonable limits assigned to me for this attempt are twenty minutes. My attempt, then, will be to give you most general impressions of our discussion of the theme, "Catholic Education: Progress and Prospects."

The year of Jubilee, Sacred Scripture reminds us, is a year of celebration and joy. In that spirit the National Catholic Educational Association has celebrated its 60th anniversary: Monsignor Hochwalt in his keynote address recalled for us the significant events, the important progress of the past sixty years, and we are justly proud of those events and that progress.

He added a realistic note to the jubilee celebration, however, and told us of the necessity of thinking of our future nationally and internationally. Following his lead, we have discussed in every section of the convention the importance of not being content with past or even present achievement; each Department has given serious examination to the future of Catholic education in every important area of national and international concern.

Part of that prophetic view of necessity includes an historical perspective and this was brilliantly provided by Dr. Power. In the explosive expansion of Catholic education on every level in the United States since World War II, we have been confronted with serious problems and crises; with God's help and with the remarkable generosity of thousands of people, we have been largely successful in solving these problems, but we realize, as the convention has emphasized, that some of the old problems and crises remain, and that new ones are already with us or will shortly appear on the horizon. But we cannot despair; we cannot seek over-dramatic or easy solutions; we must proceed with vision and intelligent planning.

Resources of all types, but especially faculty and financial resources, will remain a serious and continuing problem. But, as Ellsworth Tompkins pointed out, the important consideration must be that future planning in regard to our resources must be done in long-range terms. We cannot be satisfied any longer with a situation in any Catholic educational institution in which the day-to-day problems are the paramount consideration and little or no consideration is given to a long-range future. Our projections for the future must always be founded in realism and honesty, but, as Dr. Martorana has noted, we have to become

also more and more conscious of the serious responsibilities which are incumbent on us in modern society, and the important and significant part that these responsibilities play in our future planning. We must be aware that no Catholic institution *at any level* will make notable progress without this realistic, honest, and courageous planning.

The Sister Formation Section gave its time to reviewing and projecting growth in cooperative arrangements and sharing of resources among religious communities. The trend of the discussion is summed up in the two topics of its sessions: "Formation for the Apostolate—Expediency or Vision," and "Pressures for Procrastination—Some Tested Antidotes."

In this same spirit of long-range planning, we must seek to increase our financial resources as evidenced by Monsignor Shannon and Sister Josetta, but, above all, we must seek and attract larger numbers of quality faculty members; it should be noted here, despite some commentators outside this convention to the contrary, that, as Father Donovan suggested, very solid and significant evidence is available that indicates the increasing recognition coming to Catholic educational institutions, their students, and their faculties in the form of awards, prizes, grants, substantial aid, et cetera. Such recognition could not be given without demonstrated excellence both in institutions and their faculties.

Catholic institutions at all levels are confronted with another ever present problem—increasing numbers of students. It is apparent to all that this is not a peculiarly Catholic problem, but this fact cannot lessen our concern or our determination to handle the situation, again with realism, honesty, and vision. You have heard, during the convention, discussions of various new methods and new approaches which are designed to help in the solution of the problem of larger numbers without proportional increases in facilities and faculty. Educational television, teaching machines, programmed instruction, and other imaginative, new techniques in teaching have occupied your deliberations. As has been pointed out by a number of the speakers in the Secondary School and Elementary School Department sessions, this technology and these techniques can be significantly helpful in achieving the progress we all want and envision. But we must realize that these advances are here *now*, waiting to be taken up and used: if we do not examine them seriously and grasp the opportunity presented to use them, then, we can be justly criticized in the future for our failure to do so.

Another important consideration which has been made during the convention concerns the relationship of the Catholic institution to the public. This is an area of concern to all of us. The time of bitter polemics and mutual suspicion is fortunately beginning to disappear; our earnest effort must be directed toward achieving the greatest measure of cooperation possible within our society because each part of that society has the serious and grave responsibility to work for the good of the whole society. As Mr. Robert L. Baker's address indicated, we cannot exist in isolation if we are to make real contributions to the good of society. Where boldness and courage are necessary, let us be vividly aware that we must be bold and courageous; where vision is necessary, let us be the leaders in providing that vision; where creative and imaginative approaches are needed to bring about this cooperation, let us be the people who supply the creativity and imagination. The present cooperative ventures between Catholic institutions and public agencies of all kinds indicate what can be accomplished with sincere discussion and effort on both

sides; Mr. John F. Donnelly's address to the school superintendents gives much evidence of this.

Further, all Catholic institutions must continue to think of their responsibilities in worldwide or international terms. Our planning for the future must include this type of consideration because our future is so vitally linked with that of the whole of human society. The problems of Africa, the Middle East, the Far East, and Europe are the problems of the United States; they are *our* problems. We, as Christians, will be judged by our society and ultimately by God in terms of whether we attempted to meet those problems with the eternal Christian principles which we have applied to the modern age; we must make every effort, therefore, to ensure that those principles are operatively influential in the lives of every student in our institutions. Such an effort demands the delicate and difficult task of honest self-criticism, the elimination of those traditional ideas which are invalid or inapplicable in modern society, and the very hard work of developing individual men and women who are, before all else, full Christians.

These fully Christian men and women are extremely important, not only for the future of Catholic education but for the challenges which our technological age presents to us. The next decade in human history offers unequalled opportunities in every area of human endeavor for the development of a better society on earth which can handle with dignity and success any problem of space. Our planning for the future, then, must also include the pertinence of the space age and the new frontiers of science, knowledge, and human endeavor concomitant with space exploration. We can neither be too conservative nor too liberal in our planning; we must have vision and we must be wise.

Our distinguished speaker this morning, Dr. Hans Küng, in his brilliant address has expressed to you what must be another characteristic of our future. We must develop and we must progress in an atmosphere of freedom, the freedom of children of God, the freedom which the Second Vatican Council has so vigorously and so openly proclaimed. Our Christian commitment demands that we exercise that freedom with wisdom and imagination.

The challenge of the future, the problems of the future, are great. But this 60th anniversary convention of the NCEA has indicated that neither the challenges nor the problems of the future are overwhelming; each speaker, each discussion throughout exemplified in an outstanding manner the type of thinking that must be characteristic of the planning for the future which each level of Catholic education and which each Catholic educational institution must do.

This jubilee convention, if it can be summarized in a few words, has been characterized by seriousness and optimism; the implementation of this seriousness and this optimism now becomes our responsibility. We shall not fail in our task if we constantly pray, as Monsignor Hochwalt suggested we should in his keynote address:

May God give us great men and women, religious and lay, and may He grant them the special grace to work in peace and harmony.

May He give all of us the unselfish courage to recognize great talent and the inspiration to use it well and intelligently.

May He remove from us all narrowness, pettiness, selfishness, and temptation to personal aggrandizement.

May He fuse us together as one element to burn as a flaming torch whose light will guide mankind to a realization of what is best for everyone here below while giving shining glory to our Creator, Redeemer, and Sanctifier.

May God grant that this lamp of learning may grow brighter under our dedicated hands as we burnish it each day; but most of all we pray that this light may lead all of us to the eternal light which is our destiny.

GENERAL MEETINGS: MINUTES

St. Louis, Missouri
April 16-19, 1963

THE SIXTIETH ANNUAL CONVENTION of the National Catholic Educational Association was held in St. Louis, Missouri, April 16-19, 1963, under the patronage of His Eminence, Joseph Cardinal Ritter, S.T.D., Archbishop of St. Louis. The Rt. Rev. Msgr. James E. Hoflich served as General Chairman of the Executive Committee of the St. Louis Convention Committee. Other members of the Executive Committee were Very Rev. Msgr. James T. Curtin, the Very Rev. Paul C. Reinert, S.J., and the Rev. Carl C. Poelker.

The convention was opened on April 16 with a Solemn Pontifical Mass held in the Convention Hall of Kiel Auditorium at 9 A.M. The opening general meeting, also held in the Convention Hall, followed the Mass. The formal opening of the exhibits took place in Exposition Hall of Kiel Auditorium at 12:30 P.M. The meetings of the departments and sections began at 2 P.M. and continued on April 17, 18, and 19. A second general session of the convention was held on the morning of Wednesday, April 17, in the Opera House, beginning at 10 A.M. The final general session was held in the Opera House on Friday, April 19, at 10 A.M., with an equally large overflow audience, served by the public address system, in the Convention Hall. Other associations holding meetings in conjunction with NCEA were the Augustinian Educational Association, Catholic Audio-Visual Educators' Association, Catholic Business Education Association, Catholic Students' Mission Crusade, Delta Epsilon Sigma, Kappa Gamma Pi, National Catholic Kindergarten Association, and Saint Dominic Savio Classroom Club.

SOLEMN PONTIFICAL MASS

A Solemn Pontifical Mass was celebrated for the delegates by His Eminence, Joseph Cardinal Ritter, S.T.D., Archbishop of St. Louis, in the Convention Hall of Kiel Auditorium at 9 A.M. on Tuesday, April 16. The sermon was delivered by His Excellency, the Most Reverend John P. Cody, Apostolic Administrator of the Archdiocese of New Orleans and President General of the National Catholic Educational Association.

OPENING GENERAL MEETING

The opening general meeting was called to order in the Convention Hall at 11 A.M. on April 16 by the chairman, Rt. Rev. Msgr. James E. Hoflich, Secretary for Education of the Archdiocese of St. Louis, with His Excellency,

Most Rev. John P. Cody, President General of the Association, presiding. Archbishop Cody said the opening prayer.

A warm welcome was extended to the delegates on behalf of the Archdiocese of St. Louis by His Eminence, Joseph Cardinal Ritter, who expressed his special pleasure that the Association had returned to the city of its founding on this, its sixtieth anniversary. The "Star Spangled Banner" was sung by the delegates, and the Archdiocesan High School Mixed Chorus and Festival Orchestra, under the direction of Sister Madeline Sophie, C.S.J., then entertained them with a number of selections.

Monsignor Hoflich introduced to the delegates the Very Rev. Msgr. James T. Curtin, Superintendent of Schools of the Archdiocese of St. Louis. He then introduced Mr. Ivan C. Nicholas, Superintendent of Ladue Schools and president of the Cooperating Superintendents of St. Louis County, and Mr. Philip Hickey, Superintendent of Public Schools of the City of St. Louis, both of whom welcomed the delegates most warmly and spoke of the high quality of cooperation between the public and Catholic school systems of the St. Louis area, with resultant enrichment of both systems.

Monsignor Hoflich read to the delegates a message of greeting from His Holiness, Pope John XXIII:

DAL VATICANO February 3, 1963

Right Reverend and dear Monsignor Hochwalt,

The Holy Father has learned that the National Catholic Educational Association is shortly to celebrate the sixtieth anniversary of its foundation, and He has graciously instructed me to express His paternal greetings on this auspicious occasion.

His Holiness is well aware of the important part which the dedicated and self-sacrificing labours of Catholic teachers, both religious and lay, have played in bringing about the fervour and vigour which are characteristic of the Church in the United States of America. He bids me express His warm congratulations to the National Catholic Educational Association on the success which has attended its efforts, and He fervently prays that in the years to come its meritorious work may be blessed with ever more copious spiritual fruits.

As a pledge of that heavenly favour, and as a mark of His paternal interest and benevolence, the Pontiff affectionately sends His special Apostolic Benediction to His Eminence Cardinal Ritter, under whose patronage the anniversary is being celebrated, to the officers and members of the National Catholic Educational Association, and to all the teachers who are united with you in commemorating this historic event.

Gladly do I take this occasion to add my own personal felicitations and good wishes, with the fervent prayer that the Divine Master may guide and bless the deliberations of the forthcoming assembly in St. Louis, Mo.

With sentiments of high esteem and cordial regard, I remain,

Yours sincerely in Christ,

A. G. Cardinal Cicognani

Monsignor Hoflich then read the following letter from the President of the United States, addressed to the Most Reverend John P. Cody, President General of the NCEA:

February 20, 1963

Your Excellency:

Crossing the threshold of space has opened boundless prospects for the young men and women of this nation. No greater challenge confronts education than to spur these restless and eager minds to their full potential for progress. For this reason, the theme of your convention, "Catholic Education—Progress and Prospects," could not be more timely.

The visions of new worlds to conquer, however, must not blind us to the yet unconquered world around us. The problems stemming from the relation of one man to another, so evident and too often ignored, are no less demanding, no less critical to the strength of our nation.

All in the Catholic educational system deserve the gratitude of the nation for the efforts which are being made to meet the challenges of modern education. May your constant striving for excellence in the service of God and country be richly rewarded. I especially wish to commend the dedicated teachers whose work is so essential to the effort. May I take this opportunity to wish you a most successful convention.

Sincerely,

John F. Kennedy

Monsignor Hoflich next introduced Mother Mary Blish, R.S.C.J., president of Maryville College of the Sacred Heart, who presented the Eighth Annual Duchesne Award, honoring an outstanding teacher in the schools of the St. Louis area, to Mr. Floyd Hacker, teacher at the Bishop DuBourg High School.

Next introduced was Rt. Rev. Msgr. Frederick G. Hochwalt, Executive Secretary of the Association, who gave the keynote address on "Catholic Education—Progress and Prospects."

Following the address, the chairman announced the membership of the Nominations Committee, as follows: Rt. Rev. Msgr. William E. McManus, *Chairman*; Rt. Rev. Msgr. J. Edwin Stuardi, and Sister M. Augustine, O.S.F., of Alverno College.

The session ended at 12:25 P.M. with a closing prayer by His Eminence, Joseph Cardinal Ritter.

FORMAL OPENING OF THE EXHIBITS

The sixtieth annual NCEA Convention exhibit was opened formally at 12:30 P.M. on Tuesday, April 16, with a brief ceremony in Exposition Hall in Kiel Auditorium.

Rt. Rev. Msgr. Frederick G. Hochwalt, Executive Secretary of NCEA, extended greetings to all the exhibitors and delegates in attendance. Following Monsignor Hochwalt's remarks, the Very Rev. Msgr. James T. Curtin, Superintendent of Schools for the Archdiocese of St. Louis, welcomed all the exhibitors to the Archdiocese of St. Louis and wished them success in their exhibit.

A plaque commemorating twenty-five years of participation in NCEA conventions was then presented to the firm of P. J. Kenedy & Sons with appropriate comment by the Most Rev. John P. Cody, D.D., Apostolic Administrator of the Archdiocese of New Orleans and President General of NCEA.

Mr. Joseph O'Donnell, NCEA Exhibit Manager, then introduced to those assembled Mr. Edward J. Gavin, Vice President of Noble & Noble Publishers, Inc., and president of the National Catholic Educational Exhibitors, Inc., who spoke on behalf of all the exhibitors participating in the convention and expressed their interest in Catholic education and NCEA. Mr. Gavin's remarks concluded the ceremony.

SECOND GENERAL MEETING

The second general meeting was opened with prayer by His Excellency, the Most Rev. John P. Cody, at 9:50 A.M., on Wednesday, April 17, in the Opera House of Kiel Auditorium. Monsignor Hochwalt then introduced the speaker, Mr. John F. Henning, Undersecretary of Labor, U.S. Department of Labor, who addressed the delegates on the subject, "Challenges to Youth Today—Schooling, Employment, Behavior." Mr. Henning, addressing himself particularly to the grave present-day problems of school dropouts, who, unprepared to earn a living, become serious delinquents, challenged the delegates to continue the American Church's historic service of vital ministry to the underprivileged, and to give fullest, most skillful attention to the needs of the inner-city schools despite the pressure of suburban needs.

Monsignor Hochwalt expressed the thanks of all present to Mr. Henning for his timely message, made necessary announcements, and called upon Archbishop Cody to lead the delegates in a closing prayer. The meeting adjourned at 11 A.M.

FINAL GENERAL MEETING

The closing general meeting was declared in session by the chairman, Monsignor Hochwalt, at 10:15 A.M., April 19, in the Opera House of Kiel Auditorium, with an overflow audience of equal size participating via the public address system in the Convention Hall. The opening prayer was said by Rt. Rev. Msgr. James E. Hoflich.

Monsignor Hochwalt then introduced Rev. Dr. Hans Küng, professor of theology of the University of Tübingen, Germany, and *Peritus* of the Ecumenical Council, who addressed the delegates on the subject, "The Church and Freedom." Father Küng observed that some thought his topic impossibly paradoxical—that he could talk about the Church, or he could talk about freedom, but it was ridiculous to attempt to talk about the two together. He also noted that, "In our day, countless people have fled from the Church, the House of Freedom, to seek freedom in the world." Defining freedom as being not "to do what I want," but "to want what God does," he spoke of the great hope there was that the work of the present Ecumenical Council would renew in men's minds the image of the Church as the House of Freedom. He spoke of many nonessential practices and habits of thought which have grown up to cloud that image, and of the searching light that the Ecumenical Council would be throwing upon these.

At the conclusion of Father Küng's message, Monsignor Hochwalt thanked him, and introduced the Very Rev. Paul C. Reinert, S.J., president of Saint

Louis University, to summarize the highlights of the convention's four days of discussion and deliberation. Stating that "seriousness and optimism" seemed to sum up the mood of the convention, Father Reinert called attention briefly to many of the outstanding moments of the convention, both in its general sessions and in the departmental and sectional meetings.

Father Reinert then conferred upon Father Küng, in the name of Saint Louis University, the honorary degree of doctor of laws.

Monsignor Hochwalt then called upon Rt. Rev. Msgr. William E. McManus to present the report of the Nominations Committee. He presented the following list of nominees for office for 1963-64:

President General: Most Rev. John P. Cody, Apostolic Administrator, Archdiocese of New Orleans, Louisiana

Vice Presidents General:

Rt. Rev. Msgr. Frank M. Schneider, Milwaukee, Wis.

Very Rev. Msgr. Edmond A. Fournier, Detroit, Mich.

Very Rev. Armand H. Desautels, A.A., Worcester, Mass.

Rt. Rev. Msgr. Carl J. Ryan, Cincinnati, Ohio

Rt. Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.

Rt. Rev. Msgr. Paul E. Campbell, Pittsburgh, Pa.

Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N.Y.

The slate was adopted unanimously.

At the request of Rt. Rev. Msgr. Charles P. McGarry, Superintendent of Schools of the Diocese of Camden, the chairman extended on behalf of His Excellency, Most Rev. Celestine J. Damiano, Archbishop of Camden, a most cordial invitation to all the delegates to attend the 61st convention of the Association, to be held March 31-April 3, 1964, in Atlantic City.

Monsignor Hochwalt then read the following cablegram to the delegates from His Eminence, Valerio Cardinal Valeri, Prefect, Sacred Congregation of Religious, Vatican City, in reply to a telegram sent by NCEA to His Eminence from St. Louis, April 16:

HIS EMINENCE VALERIO CARDINAL VALERI THANKS YOU
AND ALL PRESENT AT THE SIXTIETH ANNUAL CONVENTION
OF THE NCEA FOR YOUR PRAYERS AND GOOD WISHES, AND
INVOKES GOD'S CHOICEST BLESSINGS ON YOU AND ON ALL
MEMBERS OF THE ASSOCIATION AND ON ITS WORK.

Monsignor Hoflich extended to NCEA, at the request of His Eminence, Joseph Cardinal Ritter, sincere thanks for choosing St. Louis at the sixtieth anniversary convention. He also congratulated Father Küng, and assured him of the cooperation of all in trying to bring to fruition the hopes voiced in his address.

Monsignor Hochwalt then thanked in warmest fashion the local committee in St. Louis which had worked so effectively for the success of the convention, and led the delegates in applause for Monsignor Hoflich, Father Reinert, and Monsignor Curtin, who had guided the committee's efforts.

At the request of Archbishop Cody who could not be present, Monsignor Curtin voiced the Archbishop's warm appreciation of the honor accorded

him through his reelection to the presidency of the Association, and assurance of his steadfast stewardship during the year to come. Monsignor Curtin then led the delegates in a final prayer, and the meeting was declared adjourned at 12:00 noon.

FREDERICK G. HOCHWALT

Executive Secretary

DOGMATIC THEOLOGY — PROGRESS AND PROSPECTS

RT. REV. MSGR. GEORGE W. SHEA

RECTOR, IMMACULATE CONCEPTION SEMINARY, DARLINGTON, NEW JERSEY

THE PROGRESS OF DOGMATIC THEOLOGY, past and prospective, is a vast topic, and, therefore, one which must be tailored to fit the half hour at my disposal. It will be tailored along the following lines.

Dogmatic theology can progress not only quantitatively, in its adequate material object, its overall content, but also qualitatively, by achieving a better understanding of itself—of its nature, structure, purpose, and methodology. Our paper will concern itself chiefly with the qualitative progress of dogmatic theology, because such progress is of highest importance for the teaching of dogmatic theology and thus is decidedly germane to the general theme of this convention, which is "Catholic Education—Progress and Prospects."

In attempting to assess the qualitative progress of dogmatic theology with an eye to the bearing of such progress on the teaching of the subject, our paper, being part of the convention's Major Seminary Department program, quite naturally has in mind dogmatic theology as taught in the theological curriculum of major seminaries, and, indeed, the *cursus ordinarius* or *seminaristicus*, which is for the training of those whose work in the priesthood will, in the main, be pastoral, the care of souls. Excluded, then, from our consideration are not only Theology for the Layman and College Religion (nowadays called Theology) but also, at the other extreme, the *cursus maior* or *extraordinarius* available in some seminaries and at the university level to candidates for theological degrees.

Adhering rigidly to its assigned topic, our paper will not touch on Fundamental Theology, insofar as this is apologetical rather than dogmatic. And since another paper on the program is to deal with progress in that branch of dogmatic theology which is termed moral theology, we can confine ourselves here to dogmatic theology commonly so called. A paper such as this cannot avoid all reference to Scripture studies, and so there may be some overlapping with the third paper on the program, although it may turn out to have been not that but an expression of a dogmatician's point of view in the current mutually beneficial dialogue between biblical scholars and dogmatic theologians.

Since, even after our topic has been thus delimited, the area still open for possible discussion is much too large for a short paper, I must be selective and will, therefore, concentrate on that progress of dogmatic theology toward a better understanding of itself which, in my opinion, is most striking, most significant for the science itself, most fraught with lessons for teachers of the

science, and hence most interesting and useful to this distinguished audience of educators.

Such, then, is the scope of the present paper, understanding "scope" in the double sense of range and aim. Now to the task. What has been dogmatic theology's most noteworthy qualitative progress in recent decades? To my mind, it is a reorientation, really a threefold but interrelated reorientation, which can be summed up aptly by saying dogmatic theology has become more and more aware that it is "ecclesial." Ecclesial in relation to the teaching Church. Ecclesial, secondly, in relation to the hearing Church. And, indeed, thirdly, ecclesial in relation to the hearing Church contemporary with the theologian.

By the ecclesial reorientation of dogmatic theology in relation to the teaching Church, I mean that dogmatic theology has come to a renewed and fruitful realization that it originates from, lives and moves and has its being, in the magisterium.

By the ecclesial reorientation in relation to the hearing Church, I mean that dogmatic theology is now more clearly aware that it is primarily and essentially the science of faith for the household of the Faith. That is to say: science of the faith for the positive instruction of the faithful, rather than a science of the defense of the faith, mere polemic theology; and further, science of the faith itself rather than science of conclusions from the faith; and finally, however much one may regard dogmatic theology as more contemplative, theoretical, speculative, than practical, nevertheless it is a science not only for enlightening faith but also for intensifying it and for fostering piety.

By the ecclesial reorientation in relation to the hearing Church contemporary with the theologian, I mean that dogmatic theology, always conscious enough of the need to update its scholarship, is now more keenly conscious of another duty of updating, that of a constant *aggiornamento* with respect to the faithful, that of keeping up with the times and the changing needs of the faithful in every generation. The content of dogmatic theology which sufficed, perhaps, for a generation ago, will not quite do for the hearing Church here and now Militant, and a dogmatic theology suited to the latter will not quite do for a later generation.

This threefold ecclesial orientation of present-day dogmatic theology is not wholly new, for to a large extent it was also the orientation of patristic and medieval theology. But with the rise of, and in polemic reaction to, Protestantism, Catholic theology in great degree lost, for nearly four centuries, that orientation. Before we can recognize the ecclesial posture of present-day theology as progress, or gauge the measure of that progress, we must first look into the way things were with theology during that post-Reformation period.

With the rise of Protestantism, and under the influence of Melchior Cano (d. 1560), the main task of the Catholic theologian gradually came to be regarded as that of defending the faith, of demonstrating individual dogmas over against the opposing heresies. Since Protestantism rejected the magisterium, the doctrine of the Church could no longer be taken as an intrinsic norm and first point of departure for the Catholic theologian. It became, instead, simply an extrinsic norm, pointing out to the theologian the propositions which he had to vindicate—vindicate by arguments from Sacred Scripture and/or tradition. And since Protestantism did not acknowledge the theological criteria which Catholic scholars had previously used not only as negative but also as positive

norms for ascertaining the literal sense of Holy Writ, the polemical Scripture argument had to limit itself to determining the literal sense from the purely rational criteria of exegesis, although in their zeal to find a biblical proof Catholic theologians sometimes yielded to the temptation to see more in the sacred text than was really there, or than the light of exegesis alone could disclose.

To confirm the Scripture argument, or to supply for it when none seemed available, one had recourse to an argument from tradition, but then, in view of the Protestant attitude toward tradition, the argument had to be a purely historical one, which endeavored to show the apostolic origin of the controverted doctrine either directly, by producing sufficient evidence for it from all ages since apostolic times, or at least indirectly, by the argument from prescription, prescinding all the while from theological criteria, from positive guidance by the magisterium.

In short, positive theology of the sources ceased to be theology at all. Certainly, it ceased to be theology in the highest sense, for it was reduced and confined to answering the elementary question, *an sit*? But further, it ceased to be theology in any sense. For, by the conditions under which it had to operate, it was reduced and confined to mere exegesis and history. The Catholic polemicist could not interpret the data with the aid of the theological criteria and under the guidance of his faith, because his adversary rejected those criteria and could counter with his faith. In consequence, Catholic theology was considerably impoverished, since mere exegesis and history cannot deliver that deeper and surer insight into the riches of Holy Writ and tradition which is possible to the believer under the light of theological criteria.

A further impoverishment resulted from the polemicist's tendency to concentrate onesidedly, in his appeal to Scripture and/or tradition, on the point at issue, leaving other facets of the truth aside or in the background; preoccupied with the controversy, he found little occasion or incentive to round out the picture, to search out and integrate the other relevant data in revelation's sources.

In sum, Scripture and tradition came to be viewed more as an arsenal of weapons against adversaries than as a treasury of truths to be drawn upon and laid before the faithful. What is more, the polemic orientation made its influence felt on the scholastic phase of theology, too, for this was pressed heavily into service for refuting error, at the expense of its noblest function, that of clarifying the faith itself for the believer, that of deepening our understanding of the heavenly message.

Given the preponderance of the polemic purpose and of the corresponding polemic method in post-Reformation dogmatic theology, one may fairly claim that to that extent our theology was for long not so much science of faith as science of the defense of the faith, where the theologian is more champion and advocate of orthodoxy vis-à-vis adversaries than he is mentor of the household of the faith, or, more precisely, mentor of those whose main activity as priests will be the positive one of serenely proclaiming, explaining, and applying the riches of revelation for the laity, not the merely defensive or merely negative activity of refuting adversaries, of showing that this or that heresy has no ground to stand on and that the opposing Catholic doctrine is free from inner contradiction.

With some justice, then, we may speak of a transformation of the science of faith into the science of the defense of the faith. The end result, however,

was not simply that, but a hybrid thing, part science of defense of the faith, part science of theological conclusions, science of virtually revealed truths. For, another by-product of the polemical orientation given to theology was the rise of the view that, side by side with refuting objections, the other major task of scholastic theology is the discovery of new truths by deduction from formal revelation with the aid of a naturally known premise. Demonstration, essentially and preeminently an instrument for furthering understanding and comprehension, became chiefly an instrument for discovery, and therewith that which I have called the noblest function of scholastic theology, a function within the interior of the faith and not at its periphery, underwent a further eclipse. To be sure, medieval scholasticism had looked upon theology as the science of those things which are demonstrable from revelation, therefore as a system of conclusions. But what the Scholastics meant by all this was the whole range of speculative penetration of revelation, and their conclusions were not only those arrived at by way of a naturally known premise, but also and above all formally revealed truths, seen in their relation to the articles of faith, the articles of the Creed. Medieval scholasticism was much less interested in the remote implications of the truths of the faith than in the truths themselves, and its major effort was to foster a better understanding of these, by laying bare the interrelationship of the mysteries with one another and with man's last end, as well as the similarity of those mysteries with things known naturally.

Thanks to all this, the difference between medieval scholasticism and the *intellectus fidei* of the fathers was much smaller than is commonly thought, and so, when post-Reformation theology began to interest itself more in virtually revealed truths than in the faith itself, it moved away not only from the best in medieval scholasticism but also, and more so, from patristic theology.

The theology of medieval scholasticism was not only a science of faith, of the faith itself; it was also the science of Catholic faith. For its objective principles were dogmas, revealed truths proposed as such for our belief by the magisterium, notably the articles of the Creed. Here, again, post-Reformation theology suffers by comparison. The method imposed on it by its anti-Protestant polemic purpose necessarily relegated the magisterium to the sidelines, gave it a voice only in the declaration or state of the question of the "thesis," not in the demonstration thereof, save perhaps as another piece of evidence in the historical argument from tradition. This led eventually to an obscuring of the true role of the magisterium in theology, to a forgetting of the essential dependence of the theologian and his science on the *Ecclesia docens*. Small wonder that more than one Catholic theologian unconsciously came to think of himself as the *custos* and *magister* of the deposit of faith. That such an attitude, if widespread, would be seriously detrimental to Catholic theology is clear, since it would tend to deprive the sacred science of the benefit of that abundant divine aid in preserving and interpreting revelation which was promised to the magisterium, not to individual theologians. In any case, even where the theologian was well aware of his true relationship to the *Ecclesia docens*, that of an instrumental cause depending on a principal cause, and well aware too of the help available to the interpreter of Scripture and the fathers from the divinely assisted magisterium, in actual practice, so long as he played the polemicist, he could not—as was noted earlier—take advantage of that help.

Besides being insufficiently ecclesial in relation to the teaching Church,

polemically oriented post-Reformation theology was deficient also in relation to the hearing Church, and indeed, to the hearing Church contemporary with the theologian. A theology geared chiefly to polemics tends to remain static, being tied to the errors it refutes, moving forward only when new errors or variations of the old make their appearance. With its attention fixed on the enemy, it is less concerned with, less alert and responsive to the needs of the faithful, needs which change with the times. Moreover, unable to mount a genuine, adequate, and invigorating positive theology, and being more concerned, anyway, with the knowledge aspect of faith to the neglect of its other dimensions, it could not bring out the dynamic character of the Christian message; it could not prepare future pastors of souls as well as could be for that efficacious proclamation of the Glad Tidings which would engage the believer in a wholehearted response to, in a personal encounter with, God the Revealer.

So much for the way it has been, more or less, with theology these several centuries past, at least in the majority of the most-used manuals. Such, with due allowance for many an exception (think of Scheeben for one), was the prevailing mentality and method of post-Reformation theologians. But, in the course of the present century, dissatisfaction began to mount, dissatisfaction with a predominantly polemic theology, with its shortcomings and the evils these entrained, such as the gulf between theology and the pastoral ministry, between theology and spirituality. Looking back, one is tempted to wonder why this reaction was so long in coming. Should it not have occurred to someone sooner that, important though it is in the world we live in, polemical theology is after all only an accidental function of the theologian, in the sense that it is contingent upon the existence of adversaries of the Faith? Shouldn't it have been realized sooner that there would be theology even if the Faith had no foes, and that in any case theology is first and foremost for the household of the Faith? And with that realization acquired, shouldn't it have been asked why polemical considerations should be allowed to determine the prime objectives of theology and shape its basic method?

But I am indulging in hindsight, always so much easier than foresight. For whatever reason, the reaction was reserved for our times. Tributary to the discontent with a predominantly polemic theology, and to the search for and discovery of something better, have been the modern biblical, liturgical, catechetical, better preaching, ascetical, and ecumenical movements, along with many learned studies in the history of theology, especially as to the nature, finality, and method of medieval theology, notably that of the Angelic Doctor. One must acknowledge, too, some influence exercised by the teachings of the First Vatican Council.

As much, surely, as anyone, and perhaps much more, did Pope Pius XII contribute to the desired renewal of theology, a renewal wrought by that threefold reorientation which I have called "ecclesial." And this the late Holy Father did not only by the impetus and direction his encyclicals *Divino Afflante Spiritu* and *Mediator Dei* gave to the biblical and the liturgical movements, but also and especially by his teachings concerning theologians and their science, in the encyclical *Humani generis*, the allocutions and radio messages *La famiglia*, *Animus Noster*, *Si diligis*, *Magnificate Dominum*, *Inter complures*, *Di gran cuore*, *Vous Nous avez*, and the apostolic constitution *Sedes sapientiae*.

These papal pronouncements inculcated the vital, intrinsic dependence of

the theologian and his science on the magisterium, and thus confirmed and encouraged an approach to theology which has been spreading since the thirties. In this approach the theologian begins his demonstration with the documents of the magisterium and the determination of their meaning. Positive theology of the sources is preceded by the positive theology of the magisterium, save where the Church has not yet spoken, and even then the theologian, in addressing himself directly to the study of Scripture and tradition, does so under the magisterium's guidance.

In the new approach, the magisterium is for sacred theology a positive internal norm; not just a positive, external, and regulative norm, as for apologetics and polemics. It is from the hands of the magisterium that the theologian must receive, for his science, the truths of revelation. The objective principles of sacred theology are not just revealed truths, they are dogmas—revealed truths proposed as such for our belief by the magisterium. Sacred theology is not simply the science of faith, of revelation; it is the science of Catholic faith, of dogmas, of revealed truths proposed by the magisterium.

Consequently, the new approach does not adduce Scripture, tradition, and theological reasoning primarily as “proofs” meant to vindicate the Church's teaching. They retain that function, of course, vis-à-vis adversaries of the Faith, but for Catholics the Church's teaching needs no vindication, and the Church's teaching permits none. One may still speak of a demonstration from Scripture, from tradition, from theological reasoning, but for Catholics these are demonstrations in the service, not of *an sit?* but of a deeper understanding of the dogma, of a more enlightened and livelier faith. They are demonstrations in service of *fides Catholica quaerens intellectum*; indeed, of *fides Catholica quaerens intellectum Catholicum*, because the magisterium, the divinely appointed and assisted custodian, teacher and interpreter of the deposit of faith, accompanies and directs the theologian throughout his studies of the sources and in his role as a scholastic theologian.

Therewith, positive theology of the sources can be and do all the things a predominantly polemic theology prevented or discouraged it from being and doing. It can be genuinely theology—reason proceeding under the light of faith; and, indeed, Catholic theology—theology guided by the magisterium. It can be an adequate positive theology because, being theology—and Catholic theology, at that—it can discover in the sources what exegesis and history cannot; adequate, also, because, being no longer preoccupied with establishing one facet of the truth against an adversary, it can interest itself in rounding out the picture, in drawing lavishly on Scripture and tradition to show the dogma in proper perspective and in all its richness and depth. For these same reasons, and connected ones, positive theology of the sources can be an invigorating theology, conveying the dynamic aspects of the Christian message, the Glad Tidings.

Thus the new approach restores the *theologia fontium* to its rightful status, enables it to function to the full, and gives it exciting scope. Scholastic theology benefits too, for without a sound and vital *theologia fontium* as its basis, it would speculate in a void, or grow sterile. Further, by its inner logic the new approach encourages above all that speculation which seeks a fruitful understanding of revelation's mysteries by pondering their analogy with things known naturally, and their interrelationship with one another and with man's last end. Thus, the new approach returns to honor scholasticism's noblest function, the one which the First Vatican Council singled out for mention (Denzinger, n. 1796).

Enough has been said by now for one to recognize, without need of further explanation, that the new approach, the reorientation of theology in relation to the teaching Church entrains at the same time a reorientation in relation to the hearing Church. One readily realizes, too, that a theology so oriented can fulfill by itself all the legitimate demands which some have thought could be met only by setting up a special kerygmatic theology.

This alone would be sufficient reason to hope for universal adoption of the new approach in future dogmatic manuals. But a more decisive reason is this—the new approach seems to be required, at least implicitly, by Pius XII in the pronouncements I mentioned earlier.

According to them, divine revelation, although intended for all men, and in that sense "public," was not delivered into the public domain, was not given to the faithful or even to theologians for them to interpret on their own. Instead, Christ committed the entire body of heavenly truths, as a sacrosanct trust or deposit—the "deposit of faith"—exclusively to the teaching Church, the divinely assisted, living magisterium, permanent until the end of the world in the person of the apostles and their lawful successors, the pope for the universal Church and the bishops for the faithful under their care. These are the only divinely constituted custodians, teachers, and interpreters of revelation in the Church. If, as they may, they associate others in their work, those thus delegated impart and interpret revealed truth not in their own name, nor by reason of their theological knowledge, but in virtue of the mission received from the magisterium, and to this magisterium they remain always subject. Hence, in matters of faith and morals the magisterium is the proximate and universal norm of truth for every theologian.

Thus Pius XII. Is not this as much as to say that normally the theologian should begin his demonstration with the positive theology of the magisterium? The same conclusion would issue from a close analysis of the late Holy Father's doctrine on the nature and role of the positive theology of the sources. That doctrine comes down to what I have already said about the place and function of the *theologia fontium* in the new approach.

The same Roman Pontiff inculcated a strong orientation of dogmatic theology toward the hearing Church, and indeed an orientation solicitous for the needs of the hearing Church of every generation. In evidence it is enough to mention his apostolic constitution *Sedes sapientiae* and the General Statutes annexed thereto, particularly the pages insisting that theological studies in seminaries, including dogmatic theology, should be geared to pastoral work. One could invoke, too, for the matter in hand, many earlier documents and directives of the Holy See on seminary training, of similar tenor, as well as the present Holy Father's insistence on *aggiornamento*. Nor should we overlook the implications of the bishop's instruction in the rite of ordination to the priesthood, when he tells the ordinands: "Let your doctrine be a spiritual medicine for the people of God." So, then, whether you explain it as a *finis operis secundarius* or as a *finis operantis*, dogmatic theology must be practical, too, not just contemplative.

To bring this progress report to a conclusion, we may take it as established that the threefold ecclesial orientation of modern dogmatic theology is in accord with the magisterium's own view of the sacred science. Highly significant in this respect is the gradual shift of emphasis in papal documents on the role of Sacred Scripture in theology. Whereas the *Providentissimus Deus* of Leo XIII stressed "*ipsa demonstratio dogmatum ex Bibliorum*

auctoritatibus ducta" (*Enchiridion Biblicum*, ed. 4, n. 114), the *Spiritus Paraclitus* of Benedict XV spoke rather of "argumenta ex Scripturis petenda . . . quibus fidei dogmata illustremus, confirmemus, tueamur" (*EB*, n. 483), while the *Divino Afflante Spiritu* of Pius XII stressed Scripture's role as an aid ("adiuvet") to theologians "ad fidei dogmata proponenda confirmandaque . . ." (*EB*, n. 551).

The threefold ecclesial orientation of dogmatic theology offers the guidelines for future progress of our sacred science. Much still remains to be done to perfect the new approach. There are problems as to the revision of dogmatic theology's content, problems as to the best manner of presenting that content, and deep problems as to the theology, so to speak, of the *theologia fontium* itself. I pass over these thorny questions and will content myself with two suggestions.

The first has to do with the positive theology of the magisterium. Highly desirable is a greater use of the ordinary universal magisterium, especially as expressed in the liturgy. Doubtless this desire will soon be met, thanks to the interest of the fathers of the Second Vatican Council both in the role of the universal episcopate and in a greater incorporation of liturgical documents in dogmatic theology.

The other suggestion has to do with the positive theology of the sources. For the dogmatic theologian's purposes, it is not enough that the biblical scholar tell him only of the literal sense of a passage as reached by exegesis alone. Such information is important, of course, for the polemic function of theology. But since, in the new approach, that function is but secondary and subordinate to the main function of deepening the believer's understanding of revelation, the dogmatic theologian also needs to know the literal sense of a Scripture text as reached with the aid of theological criteria, those whose use by the exegete was insisted upon in the encyclicals *Providentissimus Deus*, *Divino Afflante Spiritu*, and in the Biblical Commission's Instruction of May 13, 1950, (*EB*, nn. 109-111, 551, 598).

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PROGRESS AND PROSPECTS IN MORAL THEOLOGY

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PROGRESS AND PROSPECTS can be considered intelligently only in the light of an ideal or an ultimate goal. We cannot estimate progress in any subject unless we can situate the subject in relation to some point in its development and to its destination. We cannot estimate the prospects for any subject unless we know its present status and the trends which are leading it toward, or away from, its goal.

If we wish to discuss the progress and prospects of moral theology, it is very important to clarify, first of all, the notion of moral theology. We cannot make any valid judgment on its progress and prospects unless we know in which direction its trends should be going. Perhaps some of the discussions about the crisis in moral theology are due, basically, more to a confused idea of its proper notion than to any real obstacles interfering with its progress.

Moral theology is, first of all, *theology*. Popular textbooks tell us that moral theology is that part of theology which considers morals or human acts. If, therefore, it is theology, it must be concerned with the data of Revelation, it must be part of that science which, guided by the teaching authority of the Church, systematically and logically organizes the data of Revelation into a body of communicable knowledge. It must fit organically into that one science of God and creatures as related to God, without being detached from any of the truths which comprise this scientific whole. Concerned specifically with morals, with the acts of a human creature, it may be said to be "the reasoned and methodical exposition of the use we make of our liberty, according to the Christian Revelation."¹ Even though, for practical reasons, it is treated separately, moral theology cannot rightly be considered a distinct science, independent of dogmatic or spiritual theology; it is one part of the one sacred science of theology.

CRITICISMS

Considerable dissatisfaction has been expressed concerning the condition of moral theology. Situating moral theology back at the turn of the century, about the time of the organizing of the National Catholic Educational Association, we see the lack of unity within moral theology itself, and its lack of unity with the rest of theology, deplored by the outstanding moralist, T. Bouquillon. In the edition of his *Theologia Moralis Fundamentalis* which

¹ R. Brouillard, S.J., "Théologie Morale," *Dictionnaire apologetique de la foi catholique*, IV, 1635.

appeared in 1903, he complains that "moral theology has become defective and deficient, so deprived of its dignity and influence that, while it is the queen of the practical sciences, it is scarcely heeded by the laity, and not heeded by the priests themselves, except for the hearing of confessions, but not sufficiently for preaching, for spiritual direction, for social direction."²

In recent years many articles have been published, either criticizing the present state of moral theology, or summarizing the current trends and the criticisms of others. Two larger works from professors at the Catholic University of Louvain have merited special attention. In 1940 G. Thils published his *Tendances actuelles en théologie morale*,³ and in 1949 J. Leclercq published his *L'Enseignement de la morale chrétienne*.⁴

From the negative viewpoint, the critics tell us that the presentation of moral theology, as seen in the textbook commonly used in seminaries, is divorced from its theological basis in dogma; is legalistic, negative, and minimal. They say that moral theology has developed into a separate science, torn away from its speculative foundation; it is no longer truly theological nor supernatural in spirit, no longer just a part of the one science of theology. They say it is too legalistic, because, separated from its speculative foundation, it presents little more than a compilation of natural ethics and pertinent canon law. It is negative and minimal, because it places its greatest emphasis on the avoidance of sin, with little concern about the development of positive virtue, and, instead of presenting to the Christian an ideal to strive after, it just tells him what he needs to do to avoid falling into mortal sin. Consequent to all this, moral theology presents a picture of harsh commandments, inhibiting the ordinary person in his efforts for personal development.

By way of positive recommendation, critics tell us that, to fulfill its ideal, moral theology must be more positive, more personal, idealistic, realistic and, above all, Christian, Christo-centric. We must give more consideration to the sublime truths proclaimed to us in the New Testament. We must integrate into our theology the grand fundamental themes of the Christian Revelation, and apply them to the concrete situations of our present age, and not be satisfied with repeating the outdated problems of the standard manuals. In this regard, Leclercq reminds us that "the formation of the Christian people requires that the values which are specifically Christian be set in relief in a much more particular manner than has been done previously; that we take as the starting point of our teaching not natural morals, which we have in common with all other people, but the themes which are proper to the teaching of Christ; that we put ourselves in his viewpoint in our teaching."⁵

In view, then, of the ideal to which moral theology should strive, and of the deficiencies of which it has been accused, it is interesting to see the work that has been done by moralists in recent years. Even though it may be still open to criticism, even though it faces a great challenge in the application of its principles to the actual problems of life in the twentieth century, moral theology has made great progress, is doing much outstanding work at the present time, and gives great hope for the future.

² T. J. Bouquillon, *Theologia Moralis Fundamental* (3rd ed.; Bruges: Beyaert, 1903), n.31 (translation is writer's own).

³ Gembloux: J. Duclot.

⁴ Colombes: Les Editions du Vitrail.

⁵ *Ibid.*, p. 46.

PROGRESS

It would be impossible to give even a summary of all the work that has been done in moral theology in this century. Some estimate can be gathered from the survey of the previous sixty years given by A. Vermeersch, S.J., in 1929,⁶ from the detailed bibliography that appears in the *Ephemerides Theologicae Lovanienses*, and from the valuable *Notes on Moral Theology* which appear in *Theological Studies*. We should remember, too, that it has been in these years that the *Dictionnaire de théologie catholique* (1903), *Dictionnaire apologetique de la foi catholique* (1916), *Dictionnaire de spiritualité* (1932), *The Catholic Encyclopedia* (1907), and the *Lexikon für Theologie und Kirche* (1957), with their wealth and depth of theological research, were inaugurated. Many theological periodicals began publication also in these years, for example, *Angelicum* (1924), *Ephemerides Theologicae Lovanienses* (1924), *Gregorianum* (1920), *Periodica* (1905), *Revue des sciences philosophiques et théologiques* (1907), *Theological Studies* (1940).

Particular problems, notably those of marriage and medical ethics, have received a great deal of theological attention, especially during the last twenty-five years. And while it must be admitted that abundance of material is not synonymous with progress, it cannot be denied that this abundance does contain much valuable work and thought. To recognize progress, it would be interesting to compare a book such as *Family Planning and Modern Problems* by S. DeLestapis, S.J.,⁷ or the recent article "Periodic Continence" by J. C. Ford, S.J., and G. Kelly, S.J.,⁸ with some of the writings on the same topics which can be found quoted in their most unfavorable light in *Birth Control and Catholic Doctrine* by A. W. Sulloway.⁹ And certainly the extensive work on pastoral medicine by A. Niedermeyer, the compendium of which has been made available in English within the last couple of years, has made a very worthwhile contribution to our moral theology.¹⁰

While all this volume of theological thought and application cannot be disregarded, attention here needs to be concentrated more on the works of recent years which have stirred up most interest. They are works which are concerned more with fundamental problems, with the general orientation and presentation of moral theology, and other problems intimately connected with these orientations. These works are not all similar, so, while it may be dangerous to categorize, and at the risk of classifying some writers in somewhat unfamiliar surroundings, it seems that, for practical purposes, they may be divided into two main groups: (1) those which emphasize the more specifically biblical and "existential" aspects of moral theology; (2) those which emphasize the scholastic and ontological aspects of moral theology.¹¹

⁶ "Soixante ans de théologie morale," *Nouvelle revue théologique*, LVI (1929), 863-84.

⁷ Trans. by R. F. Trevett (New York: Herder & Herder, 1961).

⁸ *Theological Studies*, 23 (1962), 590-624.

⁹ Boston: Beacon Press, 1959.

¹⁰ *Handbuch der speziellen Pastoralmedizin*, 6 vols. (Vienna: Herder, 1951-52). *Compendium of Pastoral Medicine*, trans. F. Buonanno, O.F.M. (New York: Joseph F. Wagner, Inc., 1961).

¹¹ By this division it is not meant to imply that none of the writers who are included in the first group is scholastic or Thomistic, nor that none of those writers who are included in the second group gives sufficient attention to the truths of the Gospel. It is a matter of emphasis, not of exclusiveness.

BIBLICAL AND "EXISTENTIAL" TREND

Among the works which have attempted a more specifically Christian presentation of moral theology must be included *Morality and the Mystical Body* by E. Mersch, S.J., *The Primacy of Charity in Moral Theology* by G. Gilleman, S.J., *Die Nachfolge Christi* by F. Tillmann, *The Law of Christ* by B. Häring, C.S.S.R., and *Katholische Moraltheologie* by J. Mausbach, brought up to date by G. Ermecke. Neither Tillmann's nor Mausbach's work is available in English, though a compendium work by Tillmann, *The Master Calls*, appeared in English in 1960.¹² The second volume of Häring's work appeared in English about a month ago, but the third and final volume has not yet appeared.

The very titles of most of these works tell us of the general orientation of their contents, but they do not convey to us all the wealth of thought their authors have included in them. The one common purpose these authors seem to have is to present the moral doctrine of Christianity in a much more positive form, in a way that is truly Christian, in a way that is worthy of the sublime vocation of the Christian.

It would be incorrect, however, to suppose that these various works are all in complete agreement with one another. There is a difference in their approach, a difference which has an influence on the rest of their presentation. Each sets in relief a different aspect of the Christian life. The lack of entire agreement is made explicit, for example, in Gilleman's review of Häring's work. While praising the work very highly, he takes issue with Häring's phenomenological approach of the dialogue, claiming that it is not adequate to reach down to the ontological root of life, nor to its basic theological approach.¹³ Ermecke contends that none of the approaches of the other authors mentioned is adequate as the basic principle on which to build the presentation of moral theology. He gives, instead, "the morally obligatory form of life in Christ, through the imitation of Christ to assimilation with him, and the taking part together with him in the glorification of God through the building up of the Kingdom of God in the Church and in the world."¹⁴

While the work of these authors has had a considerable influence in the modern presentation of moral theology (Häring's work is currently having particular influence on this continent through the American translation of his work, and through his personal appearances last summer), the contribution of other writers is also very valuable. In this regard, special mention must be made of those scholars who have very competently presented summaries of the moral teaching of the New Testament, such as J. P. Audet, O.P., A. Grail, O.P., J. Gibley, and C. Spicq, O.P., as well as those who have contributed various smaller works or articles on some of the basic themes of a truly Christian moral theology, such as R. Carpentier, S.J., Ph. Delhaye, and E. Ranwez.

Of particular interest in the writing on these themes is the emphasis put on the central commandment of charity. Reviewing the trends of moral theology in France, Delhaye remarked "one impression stands out; the

¹² Trans. G. J. Roettger (Baltimore: Helicon Press, 1960).

¹³ "The Law of Christ," *Clergy Monthly*, XXV (1961), 416-20. See also a review of this work by P. G. Stevens, O.S.B., *Worship*, XXXV (1961), 685-88.

¹⁴ "Moralprinzipien," *Lexikon für Theologie und Kirche*, VII, col. 603.

prominence accorded almost unanimously to the problem of charity.”¹⁵ Following on this emphasis on charity, serious thought has been given to the relationship between love and the observance of the commandments, between objective morality and personal responsibility. These studies have done much to clarify the relationship between law and love, between charity and obedience, and, consequently, to give us a practical interpretation of Christ's own words, “If you love me, keep my commandments” (JOHN 14:15). In this regard, we must not overlook the guidance given by Pope Pius XII in his addresses concerning the problems of situation ethics.¹⁶

SCHOLASTIC AND ONTOLOGICAL TREND

When mention is made of objective morality, which is basic to the notion of inviolable moral laws, we are already entering the more ontological sphere of the science of moral theology. It is particularly through the precise concepts of essences and finality that scholastic moral theology is built into a science. While so many moralists are re-thinking our theology in more biblical and existential terms, others are dedicating, and have dedicated, their thinking to the more speculative sphere of the science of theology, and to the re-presentation of strictly Thomistic theology.

It seems only natural that many of the most ardent defenders of the moral teaching of St. Thomas should be his confrères in religion, the sons of St. Dominic. In a general way, we must make mention of the very valuable contribution made to moral theology by the commentaries on the French translation of the *Summa Theologica*,¹⁷ and the scholarly articles included in the *Theology Library*.¹⁸ Apart from these collections, of especial value are the works of Th. Deman, O.P. It might be of interest to note, in passing, that a prominent professor of ethics at the Pontifical Institute of Mediaeval Studies, Toronto, has referred to Deman's article on *Probabilism* as “by far the most outstanding work on current Catholic Ethics in our century.”¹⁹ Deman is particularly emphatic on the role of the ultimate end as basic to moral science, and on the importance that must be given to the virtue of prudence in the moral life.

Besides other Dominicans, such as N. D. Noble, O.P., and L. B. Gillon, O.P., mention must be made of the important works of O. Lottin, O.S.B., of the publication of the papers presented at the Fifth International Thomistic Convention held in Rome in 1960, of the small works on the cardinal virtues by J. Pieper, and of various other articles which explicitly uphold the moral teaching of St. Thomas, or some particular aspect of it. It would seem to be in place here, also, to pay tribute to the valuable contribution made by F. X. Hurth, S.J., especially by some of his penetrating commentaries on the moral documents of Pope Pius XII.²⁰

¹⁵ “Les tendances actuelles de la morale en France,” *L'Ami du Clergé*, LXVIII (1958), 23.

¹⁶ Radio address of March 23, 1952, *AAS*, XLIV (1952), 270-78; Address of April 18, 1952, *AAS*, XLIV, 413-19.

¹⁷ *Somme théologique* (Editions de la revue des jeunes. Paris: Desclée & Cie., 1925—).

¹⁸ See especially Vol. III, *Man and His Happiness*, trans. C. Miltner, C.S.C. (Chicago: Fides Publishers, 1956); Vol. IV, *The Virtues and States of Life*, trans. R. J. Olsen and G. T. Lennon (Chicago: Fides Publishers, 1957).

¹⁹ I. T. Eschmann, O.P., typescript notes, *Thomistic Ethics*, p. 65.

²⁰ See commentaries on addresses of March 23 and April 18 in *Periodica*, XLI (1952), 223-44; of September 29, 1949, *Periodica*, XXXVIII (1949), 282-95. See also “Hodierna conscientiae problemata metaphysica, psychologica, theologica,” *Periodica*, XLII (1953), 238-45.

While it may seem to some theologians that the defense of some traditional Thomistic theses is somewhat detrimental to the progress of moral theology, we must admit that such studies prepare us better to make right applications of basic principles to new problems, and that the emphasis on Christian prudence helps to make us more aware of the personal freedom and responsibility of the individual person. Nor must it be forgotten that the Holy See still urges scholars in the Church to follow the teachings of the Angelic Doctor.²¹

GUIDANCE OF THE HOLY SEE

Catholic theology must always look to the guidance of the Holy See to retain the orthodoxy of its teaching. This guidance will never be wanting, and in recent moral theology it has been particularly fruitful. It would be interesting to make a study of all the moral guidance given by the Holy See in the past sixty years, but the limits of time do not warrant such a survey. Valuable collections have been made of papal teaching on particular topics by the Monks of Solesmes.²² A recent book, entitled *The Church and Social Justice*, presents us with an excellent study of the Church's teaching on social problems from the time of Pope Leo XIII to the end of the reign of Pope Pius XII.²³

The pontificate of Pope Pius XII deserves our very special attention when considering recent progress in moral theology. The Pope who gave such an impetus to the modern study of Sacred Scripture by his encyclical letter, *Divino Afflante Spiritu*, who enriched our understanding of the Church by his encyclical letter, *Mystici Corporis*, and encouraged and directed the liturgical movement by his encyclical letter, *Mediator Dei*, also took a great interest in the most practical problems of current moral life. He did not hesitate to apply casuistry to many of the problems of our time. The extent of the moral problems on which he touched can be estimated, to some extent, from the summary given by F. Cardinal Roberti in the introductory pages of the *Dictionary of Moral Theology*. Another writer, discussing the nature of the moral teaching of Pius XII, states that "Pius XII can be considered, above all, as a moralist pontiff."²⁴

One aspect of this moral teaching that is of special note, especially in view of the other trends in the presentation of moral theology, is Pope Pius' insistence on the essential and metaphysical nature of man, with all his parts finalized toward the unity of the human person, which, in turn, is essentially ordained to God. In this regard, the following statements can serve as good examples of his approach. In an address given on September 30, 1954, he stated:

1. Medical morality must be based on being and nature; 2. Medical morality must conform to reason, to finality, and be oriented towards values . . . 3. Medical morality must be rooted in the transcendent.

²¹ Pope John XXIII, address to Fifth International Thomistic Congress, September 16, 1960, *AAS*, LII (1960), 821-24.

²² *The Woman in the Modern World* (Boston: St. Paul Editions, 1959); *The Human Body* (St. Paul Ed., 1960), and *Education* (St. Paul Ed., 1960). Not yet published in English: *Le Mariage* (Tournai: Desclée & Cie., 1954).

²³ J.-Y. Calvez, S.J., and J. Perrin, S.J., *The Church and Social Justice*, trans. J. R. Kirwan (Chicago: Regnery Co., 1961). See also J. F. Cronin, S.S., *Social Principles and Economic Life* (Milwaukee: Bruce Publishing Co., 1959).

²⁴ E. Lio, O.F.M., "Natura del magistero morale di Pio XII," *Divinitas*, III (1959), p. 729.

In an address of September 9, 1958:

To the subordination of the particular organs to the organism and its proper finality, there must be added the subordination of the organism to the spirituality of the person itself.

In a more general way, in his address concerning the "new morality," April 18, 1952, he stated:

The fundamental obligations of the moral law are based on the essence and the nature of man and on his essential relationships and thus they are applicable wherever we find man. The fundamental obligations of the Christian law, in the degree in which they are superior to those of the natural law, are based on the essence of the supernatural order constituted by the Divine Redeemer.

Pope John XXIII has also given us some solid guidance, principally in his social encyclical *Mater et Magistra*. In passing, it seems worth deploring the apparent lack of consideration given to the social teaching of the Church in moral theology; moral theologians seem to consign this part of their work to the social philosophers. In this great encyclical, the Holy Father states:

Moreover, whatever the technical and economic progress, there will be neither justice nor peace in this world until men return to a sense of their dignity as creatures and sons of God. . . .

The Church is the standard bearer and herald of a social doctrine which is unquestionably relevant at any moment to man's needs.

The fundamental principle in this doctrine is that individual men are of necessity the foundation, the cause and the reason for the existence of all social institutions, insofar as men are social by nature and have been raised to the level of the supernatural realm.

By establishing the social order on the dignity of the individual human person, the Holy Father is continuing the teaching of his predecessors.

Pope John, of course, will go down in history as the Pope of the Second Vatican Council. In his address to the faithful of the whole Catholic world, a month before the opening of the Council, after speaking of the grave problems of the modern world, he stated that "the Ecumenical Council will be able to offer, in clear language, solutions that are demanded by the dignity of man and his Christian vocation."²⁵

From what has been said concerning the different trends in current moral theology and the guidance of the Holy See, progress has been made particularly in the clarification of the Christian vocation of man. Since moral theology is the science of human acts, it is a great step forward to have developed a better understanding of what man is. It is of the utmost importance to realize more clearly that man is essentially and dynamically related to the Triune God; that he is raised to a participation in the Divine Life; that he is to activate the vital dynamism of grace in the freedom of love of God and his neighbor, in union with Christ; that his whole moral life consists in an intensification of his essential dignity of redeemed man by every conscious act he places. With this greater appreciation of the sublimity of Christian moral life and the dignity of the human person developed in the context of the science of theology,

²⁵ Radio address of September 11, 1962, *AAS*, LIV (1962), p. 681.

Christian moral theology is better prepared to face the global problems of morality of the present and of the future.

PROSPECTS

The moral problems of the modern world are great and intricate. Moral theology must still concern itself with such a question as the morality of the jocose lie, but it must also urgently concern itself with such challenging problems as are involved in the conquest of space, in international relations, nuclear war, the population explosion, the use of the media of communication, personal responsibility, and complicated business problems. We can hope for directives concerning these problems from the Ecumenical Council, but we cannot expect the Council to solve all the difficulties that these problems present. There will still be plenty of work for competent moral theologians to do in integrating these directives into their science, and proffering practical solutions to the situations at hand.

The present interest in moral theology and its problems is, in itself, a good indication of what might be hoped for in the future. The work that has been inaugurated in regard to some of our modern problems makes the attitude to the future more optimistic. Interdisciplinary discussions and symposia cannot help but further the progress in moral science. The publication of *The Ethical Aftermath of Automation* gives an example of what can be done in this way.²⁶

At the sixteenth annual convention of the Catholic Theological Society of America mention was made of discussions in progress between theologians and business men, in preparation for a much needed presentation of a modern treatise on business morals. This mention was made in connection with the stimulating discussion by A. H. Hayes, of CBS Radio, and D. L. Lowery, C.S.S.R. Are there not already similar discussions in progress concerning nuclear warfare, international relations, and other problems?

Whatever discussions may be going on, whatever problems there are to face, and whatever directives the Second Vatican Council may give, moral theology will not fulfill its function in the modern world and in the Church unless there are competent moral theologians. And there will be competent moral theologians only as long as those members of the Church who are in positions of authority in dioceses and religious institutes continue to realize their responsibility to give some of their subjects the opportunity and encouragement to prepare adequately for the further study of this science. It might be well for them to keep in mind the admonition of St. Alphonsus Liguori, Patron of Moralists, to a superior in his congregation when he told him to reserve his best subject for the teaching of moral theology.

The prospects for adequate preparation in the study of moral theology have been enhanced in recent years by the establishment in Rome of a special institute for further study of moral theology, under the patronage of St. Alphonsus. The Academia Alfonsiana was established first in 1949, began its courses in 1951, had its work suspended in 1953, due to the untimely death of its founder, L. Buys, C.S.S.R., was reorganized in 1957, and recently, in 1960, was constituted a part of the Pontifical University of the Lateran. It has aroused considerable interest among many fathers of the Ecumenical Council, and it

²⁶ F. X. Quinn, S.J., ed. (Westminster, Md.: Newman Press, 1962). See also *The Springs of Morality*, ed. J. M. Todd (New York: Macmillan, 1956).

aspires to do for this age what its most zealous patron did for his age in the field of moral theology.

CONCLUSION

As we glance over the progress made in moral theology in recent years and consider the prospects of greater progress in the future, we should be grateful for the treasure of knowledge the past has bequeathed to us and be optimistic about the future. Even one of the most severe critics of modern moral theology has admitted that, with all its casuistry, it is "one of the richest treasures of thought that humanity possesses." With this realization, we can make our own the words spoken by Pope John XXIII at the opening of the Second Vatican Council:

Our duty is not just to guard this treasure, as though it were some museum-piece and we the curators, but earnestly and fearlessly to dedicate ourselves to the work that needs to be done in this modern age of ours, pursuing the path which the Church has followed for about twenty centuries.

. . . What is needed, and what everyone imbued with a truly Christian, Catholic and apostolic spirit craves today, is that this doctrine shall be more widely known, more deeply understood, and more penetrating in its effects on men's moral lives.²⁷

PROGRESS AND PROSPECTS IN SCRIPTURE STUDIES IN THE SEMINARIES

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AMONG THE SEVERAL FACTORS contributing to the progress in many branches of knowledge, including the ecclesiastical disciplines, a large place must be given to the development of history as a science. History writing, of course, is almost as old as literate man; but history writing in the modern scientific sense of the word is comparatively young. Its birth can be fairly accurately dated around the close of the eighteenth century with the beginning of the historico-critical school under von Ranke, and its development with the work of Mommesen and Meyer and others in the late nineteenth and early twentieth centuries. Characteristic of this school is the attempt to evaluate objectively, and by a severely critical methodology that is proper to the natural sciences, all the data that contributed to the actual making of history. By such a dispassionate process, it was hoped, they would be better able to determine the nature of

²⁷ AAS, LIV (1962), 791-92; English translation, *The Pope Speaks*, VIII (1962-63), p. 212.

events and their influence on one another. "What actually happened?" became and remains the password of these historians.

The influence that this methodology would have even on the ecclesiastical sciences is not difficult to illustrate. Extended to the liturgy, for example, it resulted not only in a clearer understanding of the development of the Church's ritual worship, but also in an evaluation of the forces that determined the development. Changing historical circumstances were seen to have greatly affected man's attitudes toward certain customs and usages. Thanks to the extreme caution with which the Church has traditionally introduced changes, only those, generally, whose historical perspective was not unduly circumscribed were adopted. But once adopted they tended to become a fixed part of Catholic life, strongly resistant to even major changes in the historical scene, as the discussions at the first session of the Second Vatican Council have shown. It is because of this application of the historico-critical method to his science that the Catholic liturgist today has found an extensively broadened area of research before him. No longer can he be content with an explanation, no matter how profound, of the rubrics of the Mass and the sacraments; he must be able to examine and assess their worth in the light of modern man's concrete historical situation. Needless to say, it is precisely this work that has given to the liturgical movement its strength and vitality.

The same results, *mutatis mutandis*, have been evidenced in the fields of dogmatic and, to a lesser extent, moral theology. While the formulation of divine truth in as abstract, and therefore ahistorical, a form as possible is part of the task of the systematic theologian, it has become increasingly evident that most formulations will be conditioned, to some extent at least, by historical factors. An instance of this is the now well publicized discussion on the relationship between Scripture and tradition in the recent Council. The historical background of the Tridentine Council and the various formulae discussed by that Council were all studied anew to help in arriving at a formula that would both express the truth as now known and serve the specific ends for which the Second Vatican Council had been convened. The historical method was greatly emphasized. Consequently, as I see it, systematic theology has always been and always will be a science to which the Church must devote her efforts; but the systematic theologian will ignore the work of the historical theologian to his own peril.

I hope that I will be pardoned for having touched, if only briefly, on fields that do not pertain directly to my paper this morning. But I have done so in order to bring out more clearly the changes that have been experienced in the field of biblical studies and to pave the way for a very general outline of suggestions concerning the Scripture course in the seminaries.

It is no mere accident that the profound advance made in biblical studies should have paralleled the growth in the historico-critical methodology. For history is of the very essence of biblical revelation. It was in precise historical circumstances, to specific historical individuals, at very definite historical moments that God revealed Himself. And it was in reaction to these historical interventions that the inspired writers, living in widely diverse historical periods, gave their interpretations to the God-man encounter. On both levels, therefore, on the level of the actual divine intervention and on the level of the inspired interpretation, history played its necessary role. In other words, God willed to save man through a plan that involved a succession of historical events, and He willed that the description of that plan be gradually unfolded in accord with His own historical interventions and with the historical capabili-

ties of the people to whom He revealed Himself. While "salvation history" may well be an overworked expression these days, there is none other that has yet been devised to say as well what the contents of the Bible are.

What has the historico-critical method to do with all of this? Quite simply, it has provided the means necessary to determine and evaluate with a precision never before possible the many and frequently complex stages in the development of revelation. To appreciate this, let us take a brief, and perhaps oversimplified, look at the state of biblical studies in Catholic circles around the turn of the century. (Many present here today would probably say that I need not go back that far. But the further back we go the less danger there is of too great an oversimplification. After all, there was some progress in the historical method in the early years of our century.) Biblical literature was looked upon pretty much as containing solid blocks of revelation. The Mosaic block, or the Pentateuch, provided the basis for all that came later. Next in importance was the great prophetic block, and the tendency was to telescope these books into as brief an historical period as possible. The reasons for this tendency we cannot go into here, but they were directly connected with the lack of an historico-critical approach. At any rate, this prophetic block represented the quintessence of Old Testament revelation and, we might even say of all revelation. For now, it was felt, all that was needed was the actual fulfillment in time of all that the prophets had predicted. There were, of course, other blocks, such as those represented by the Wisdom literature and the historical books, but they were relatively minor in importance.

The New Testament, too, suffered from this same tendency, though to a lesser degree because of the relatively shorter time in which it was composed. The Gospels were put in one block, representing biographies of Our Lord written by reliable witnesses. The differences between these biographies were minimized, and, while it was perforce admitted that the Fourth Gospel differed greatly from the others, all the time and effort was expended in showing that the difference was not essential. Finally, of course, there was the Pauline corpus for which the Acts of the Apostles provided a convenient, if somewhat sketchy, background.

Let I seem too harshly critical, let me add here that this "blocking" tendency on the part of Catholic authors was determined greatly by the extremes of historical criticism indulged in by the rationalists and modernists of the day. The Catholic position was mainly a defensive one, since the means for a more objective and more critical study were not completely at hand. There were a few scholars who could see the validity of the historico-critical approach and who applied the principles as best they could. But these were treading unfamiliar waters which the majority eschewed. Also, let me repeat, I have oversimplified the picture.

At any rate, the *tendency* was there, and it was a tendency that was emphasized in our seminary courses. As a result, when the priests came from these courses, well aware, I admit, of the grave danger of a rationalistic and modernistic approach to the Bible, they frequently met an intellectual world that had progressed far beyond them in those sciences that had benefited by the historico-critical method, for example, in anthropology, ancient history, comparative religion, and so forth. When faced with what seemed solid arguments from these sciences they could only lapse into an embarrassed silence or repeat dogmatically certain *dicta* that had little or nothing to do with the truths of the faith.

Moreover, and this is even more regrettable, the Catholic Bible became either

a book on which one swore or a handy hamper for family *biographica*. There were, and still are, those devout lay people who feel just a bit "Protestant" if caught reading the Bible. One wonders at times just how those priests who discouraged the faithful from reading the Scriptures interpreted the indulgences granted to all who read those same Scriptures, indulgencies that were printed boldly in the front of every Bible.

The picture has changed radically in the past decades. The application of a rigorous historical and literary criticism to the inspired literature has given us a much more profound understanding of the development of revelation. That development, instead of being conceived as one of tightly compartmentalized blocks, is now seen to have been gradual in the extreme. Moreover, it is recognized more surely as an organic development, growing as a living organism within the living community of the people of God, perfectly accommodated both to the needs of the people in the successive stages of their history and to their ability to grasp revelation's meaning for their particular times. And from all of this there has necessarily come a much greater awareness of the unity of the Bible, of the one great plan of God for man's salvation.

While, therefore, we may still speak of the Pentateuch, we realize that these five books contain a truly wide range of theological perspectives and concepts which, when analyzed and placed within their proper historical background, betray ever deepening insights, on the part of the inspired writers, into the method and designs of the historically intervening God. The Mosaic legislation has been shown to reflect the response, not of one man in one fleeting moment of time, but of a living people over a long period of history to the legitimate covenant demands of a God with a moral will.

From a more critical approach to the prophetic literature there has emerged a better understanding of the nature of a prophet. No longer is he seen solely, or even primarily, as a predictor of future events—a definition that not even the etymology of the word justifies—but as a spokesman of God for the critical period in which he exercised his ministry. His writings, therefore, are necessarily a reflection of that period and bear witness to the divine judgment on history. And if these writings are seen to be the work of many men over a much longer historical period than previously imagined, this does not detract at all from their value. On the contrary, it provides us with many more instances of the divine judgment on differing historical situations. To speak of a deuterio-Isaia, for example, is not to use a bad word designed to shock the innocent, but to posit the basis, where the evidence warrants it, for an inspired assessment of a critical period in Israel's history. The deeper understanding and appreciation of the divine revealing will cannot help but grow from such a study.

Passing over the rest of the Old Testament literature, let us see briefly what progress has been made in the study of the Gospels. First of all, the very nature of a Gospel as a literary genre has been greatly clarified. Once considered, at least by many, a type of biography (a literary genre, incidentally, that was unknown in that day), a Gospel is seen to be, not a collection of "dead" memories of things said and done by a certain Nazarene some forty of fifty years previously, but a witness to the vital traditions of a living Church. In other words, the four Gospels present us, not only with the words and deeds of Jesus Christ, but also with the Church's ever deepening understanding and ever more thorough application of them to her own life, which is the historical continuation of the life of Jesus Christ.

While the basic historicity of these accounts and their essential agreement are no less stressed than previously, there is today a greater emphasis on the differences among the four Gospels. And this, again, has only resulted in a recognition of the richness of their content, of the many facets that a certain truth can reflect when held up before the changing conditions of the historical scene.

From this analysis of the Gospels as documents of a living Church and from a more critical study of the Acts of the Apostles and of the Pauline corpus of letters, the nature of the Church itself is seen in clearer perspective. It was once the vogue to attempt to find the Church fully revealed in all its complex organization, in the earliest period of Christianity; and every text of Scripture was thought to contain, necessarily, all the proof that was needed for the existence of such a Church. We are taught, however, that public revelation did not cease until the end of the apostolic age. Does not this at least imply that there could also have been a *gradual* revelation of the nature of the Church founded by Jesus Christ; that the earlier texts would presumably betray a more vague concept of that nature; that, by studying the pertinent passages in the light of their proper historical background, we will perceive the marvelous design of God working out His plan for an organized society in accord with the vital growth of His people?

All of this progress—and no one really acquainted with the field would hesitate to call it that—has been aided to a great extent by the application of the historical methodology which we pointed out in the beginning as one of the principal factors underlying the progress in so many branches of study. To quote one well known author, "The renewal of historical study that has taken place is undeniable, as is also the enormous numbers of new facts, which demand the revision of many generally accepted ideas. Why, then," he continues, in addressing his readers, "do you hesitate? Unless I am mistaken, it is on account of a vague feeling of uneasiness as to where we are going and whither we are being led. To that I would answer: We are staying at home, within the bosom of the Church, where we enjoy as much liberty as others for the study of languages and history, together with added security of peace of soul on all essential points, which is a necessary condition of any further research."¹ These words may not seem too strange today coming from one of the proponents of the new approach to biblical studies; but it may come as a shock to some to learn that they were spoken almost sixty years ago by the distinguished Dominican scholar, M.-J. Lagrange, the 25th anniversary of whose death is being celebrated this year.

PROSPECTS AHEAD

It now remains to say something of the second aspect of this paper, the prospects that lie ahead in the field of Sacred Scripture, in particular as they affect the Scripture courses in the seminary. Speaking from an admittedly partisan viewpoint, but one which is not thereby nonobjective, I believe that the prospects are truly enormous. If my remarks are somewhat vague, and my suggestions are not fully detailed, it is because the progress has been so rapid in the past decades that a proper evaluation of all that it means is still not possible.

¹ M.-J. Lagrange, *Historical Criticism and the Old Testament* (2nd ed.; London, 1909), p. 212.

Let us consider, first of all, the courses in Sacred Scripture. Among the introductory subjects an increased importance must be, and is being, given to the history of Israel. I am more and more convinced that the seminarian will be able to appreciate the significance of the inspired words only when he can relate them to their full historical background. The origins and development of messianism, for example, will mean nothing to him unless seen in relation to the Davidic monarchy. The same can be said of other important theological concepts. The problems of individual responsibility, the value of suffering, life after death, the kingship of God, sacrificial worship, the meaning of history—all of these are intimately bound up with the varying fortunes of Israel, for it was through their fortunes that God designed to reveal His will gradually.

In exegesis increasing emphasis will be given to biblical theology. By this I mean the treatment of biblical themes according to their historical development. There are several possibilities here. The major biblical categories, such as covenant, election, creation, eschatology, messianism, and so forth, could be treated successively. Or the whole of biblical revelation could be developed along the lines of one dominating category, although scholars are not yet in full agreement as to what that dominating category would be.

If such a course were to replace the present method based on a partially artificial division of the canonical books, it would mean that more time would have to be given to the special introduction to those books. We must not forget that we accept these books as the Word of God primarily in their canonical form, that is, in the final form in which they were accepted by the Church. And this canonical form, which presupposes in many cases an interpretative conflation of originally independent theological notions, often presents a fuller meaning than that contained in the separate documents. The seminarian must be made aware of this meaning. Moreover, in the introductory course greater care would have to be taken to explain the principles of literary criticism, especially as regards the distinction of literary documents and their pre-literary and literary development, since the course in biblical theology would presume to a large extent this work of literary criticism.

An exegetical course, developed along the lines of biblical theology, would have several advantages. Negatively, it would avoid the hop, skip, and jump method that is now necessary. For example, in critical interpretation of the book of Genesis the student begins with a story of creation that reflects a very late and sophisticated theology, and then jumps immediately to a second story that is very early and written against an historical background that demanded wholly different religious emphases. More positively, such a course would put the student in more vital contact with the historically intervening God, enabling him to grow in the knowledge of God and of His salvation plan much as Israel and the early Christian community grew. It would, I think, better prepare him to present the Word of God more effectively to the people. And, finally, such a course would be an excellent background for the courses in dogmatic and moral theology. The link between the development of revelation within the biblical period and the development of dogma in the post-biblical period would be much more evident.

In this same regard, and for the same reasons, I think there will be needed closer collaboration among the professors of Scripture and of theology. They should not be conceived as living and teaching in two wholly distinct worlds. Indeed, it would be a great advantage if the theology professors could also

receive some graduate training in the biblical sciences, just as the Scripture professor must have at least a licentiate in theology before beginning his Scripture studies. In fact, in some theologates it is now accepted practice for the theology professors to obtain a licentiate in Sacred Scripture. At the very least I think this closer collaboration would help to eliminate some of the misunderstanding that is present and that has done nothing to increase the effectiveness of the teachers in both fields.

As a practical example of this collaboration, I might mention that at our own seminary we have begun a series of seminars for special students in which they will treat in successive years a particular theme, first from the viewpoint of biblical, then patristic, and finally systematic theology. It is admittedly a probing effort, but at least it is a beginning in the very necessary work of presenting all of revelation in a unified form.

The suggestions I have made are obviously somewhat vague and tentative. I am sure that others, who have given more thought to these questions, could make more concrete proposals. But it is hoped that what has been said will provide some food for thought and discussion. Certainly the progress that has been made in biblical studies has changed the face of the Scripture course in the seminary, and I for one am convinced that it is a change for the better.

A LAYMAN VIEWS SEMINARY EDUCATION*

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EDUCATION FOR THE PRIESTHOOD in the United States for the closing decades of the twentieth century presents problems which are as complicated as those confronting any of the secular professions. In some respects it is more complicated because of the multiple functions which must be performed by the priest.

The parish priest, in addition to the primary responsibilities of his office—the care of souls and the administration of the sacraments—is expected to be an educator. From his first assignment to a parish he spends a considerable portion of his time in school classrooms, in CCD classes, in the instruction of converts, in pre-marriage conferences, and in large-group instruction at Sunday masses. Later, as a pastor he becomes the chief administrative officer of a large school making decisions which are both financial and educational.

Secondly, the priest is required to be a business man. Today's parish even in small communities is a sizable enterprise. It requires a large capital

* Delivered at a joint session of the Major Seminary and Minor Seminary Departments.

investment and its maintenance. The operating budget for the parish for a year may well be as large as that for any business in a community.

Thirdly, he is called upon to be a counselor in personal and family affairs and to be a social worker with ability to analyze delicate problems, to know diocesan and community resources, to make referrals, and to follow up cases.

Fourthly, the priest is expected to be a platform speaker of ability. Though he must, in this ecumenical era, perform important services for the Church in community functions and in inter-faith affairs, his most important function in this area is the brief, but what must be effective, Sunday sermon. It is easy to forget in the crowded week that for the majority of parishioners the only serious thought given to the Mind of the Church is during the Sunday sermon.

Lastly, the priest must be a public relations expert. The term has unfortunate connotations but I do not imply these. What is meant is that he must know the public—the various publics with which he must deal to perform the mission of returning all things to Christ. May I add parenthetically that he must also know the publics within his parish in order to make effective appeals for the funds necessary to operate his church. Knowing the public requires, first, an understanding of human nature. It also requires a knowledge of the social organization and structure of the community, the ethnic influences present, and the economic-political attitudes which prevail.

The priest who is a member of a religious community may, because of the specialized mission of his order, have several different functions. He may not be called upon to be the business man or the social worker, but he will substitute missionary activity or specialized education or some other work. His functions are still multiple, and the educational program of preparation is in some cases even more complex than that of the parish priest.

All of these functions of the priest (except for those going into the foreign missions) demand a knowledge of American civilization and of the Catholic laity as it exists and is changing. I do not wish to think of the laity as emerging but rather as developing. Its development is educational, social, and economic. At the beginning of the century only a small percentage of the total population of the United States attended high school. Only 4 percent of the college-age group attended college. Probably an even smaller proportion of Catholics went beyond grade school. Today nearly 90 percent of the age-group attend high school and upwards of 35 percent enter college. From evidence now available we know that Catholics follow the same pattern. Unfortunately, not all Catholics are in Catholic high schools and colleges. Over a million are in our high schools this year and about a quarter of a million are in our colleges. The fact is that Catholics are educated as well as the rest of the population and this generation is showing an increased interest in education. Anti-intellectualism or lack of interest in scholarly affairs among American Catholics was true historically but it is not true today. The 1957 study of James Davis at the University of Chicago showed that in a sampling of universities 25 percent of the graduate students were Catholic. This is in marked contrast to Deferrari's study in 1931 when he found only 7.2 percent were Catholic. Father Greeley's findings in the NORC (National Opinion Research Center) study of graduates of 1961, reported on briefly at last year's NCEA convention, showed that 25 percent of college graduates were Catholic—the Census Bureau estimate is that 25.7 percent of the total United States population is Catholic; 61 percent were Protestant, while 66.2

percent of the population is Protestant; 8 percent were Jewish although only 3.2 percent of the population is Jewish. He also found that of the college graduates 28 percent of the Protestants, 33 percent of the Catholics, and 47 percent of the Jews planned to enter graduate schools in the fall.

We thus have evidence that the Catholic laity is something different from that of past generations. It is different from the image publicized by a few Catholic intellectuals who look only to the past or who generalize from meager personal experience.

The changing intellectual development and attitude of Catholics is perhaps a reflection of their social, economic, and political position in this period. The social ostracism which Catholics felt even a generation ago has almost disappeared. As the descendants of Catholic immigrants of the last century have narrowed the gap economically from the descendants of immigrants of other faiths who came to our country one or two centuries earlier, the low rungs of the economic ladder are not occupied by a large percent of the Catholic population. And politically Catholics are no longer restricted to ward and city politics but have moved into governors' mansions and even the White House.

I do not intend to imply that our laity are all well-educated members of the socially elite and of the high-income group. My observations are for the purpose of demonstrating that the Catholic population is not significantly different from the total population.

The education of the priest, whose mission is with American Catholics of this period in history, must equip him for maximum effectiveness in dealing with persons and environment as they exist here and now. The major objectives of seminary education, that is, the spiritual formation of the students, the knowledge and understanding of the Holy Word, and conformance with the Mind of the Church are, of course, unchanging. But the secondary objectives which include intellectual development through knowledge, an understanding of reality as it is, and the acquisition of specialized skills for a highly specialized profession change with the times.

Curricula—the organization of learning experiences to achieve stated objectives—change to meet changing objectives and to achieve objectives more adequately. They change as new knowledge becomes available and as new procedures are developed which can be used to attain the unchanging objectives. Seminary curricula in this sense are subject to continuous review and modification.

In considering more directly the topic for our discussion, I wish to limit it to the secondary objectives of the seminary. I claim no competence to suggest the program for the spiritual formation of future priests or for assisting them in acquiring knowledge and understanding in professional theology. The secondary objectives are twofold: providing liberal education and training for the multiple functions of the priest.

The outcome of a program of liberal education is a civilized intellect. The civilized intellect is one which has been developed in all its capacities through knowledge. It is one which knows things as they are, and can judge, reason, discriminate, and discern. It can analyze and synthesize. It has intellectual taste. It can unify and recognize the hierarchy of knowledge. In its highest form of development it can create. The knowledge through which this development takes place must include the totality of knowledge. Contact with each branch contributes uniquely to development. General knowledge

which is necessary for any educated person includes the humanities, the natural sciences, the behavioral sciences, philosophy, theology. It includes the methodology of discovering knowledge in each field and mastery of the skills of communication appropriate to each field. But this is not sufficient. Contact with all fields of learning is not sufficient. There must be study in depth in at least one field: for the seminary the field is philosophy.

In the acquisition of general knowledge there should be intellectual development and an understanding of reality which is immediately of value to the future priest. His courses in humanities, which include literature, fine arts, and linguistics, should provide cultural background for his continuing reading, for his addresses, sermons, and instruction. They should help him gain a better understanding of human nature. His study of natural science must bring him an understanding of a major force influencing our total civilization, a force which must be controlled or it will destroy. The behavioral sciences—for example, economics, political science, sociology, psychology, anthropology, history, which except for history have been neglected—are perhaps of the most immediate application. A grasp of these fields and the ability to acquire specific knowledge of a given situation—a parish or community—is essential for the priest if he is to be able to maintain parishes and institutions, adapt to local conditions, plan for the future, and influence for the greater glory of God. Ordinarily we think of philosophy and theology as essential elements in a liberal education, but since in the seminary program they are fields for studies in depth they need not be included here.

A comment about philosophy is, however, appropriate. It must be more than an agent for intellectual development and a preparation for theology. Admitting that when philosophy becomes practical it deteriorates, philosophy must still be concerned with reality as it is. It cannot be taught in a vacuum nor can it be concerned merely with problems of bygone centuries. The philosopher and the teacher of philosophy today must know the natural and behavioral sciences, and the totality of knowledge as the basis for speculation.

But preparatory education in the seminary must, in addition, provide training directly for some of the tasks priests are called upon to perform. A systematic study of education is essential preparation for pastoral work. It should include at least a description of American education, the psychology of learning, methods of teaching including measurement and grading, and some supervised classroom experience.

Basic concepts of business and the theoretical framework in which business operates, an elementary understanding of the financial structure and its institutions, of financial planning, and the tools of business communication become of importance early in the professional life of the priest. Formal preparation is necessary.

The counseling function cannot be carried on professionally unless there has been special training in it. Psychology, social psychology, the case approach to problems are not fields which can be left to casual learning.

Public relations, though it draws on many fields, is deserving of at least organized seminars and case studies to acquaint the future priests with the nature and the scope of problems and some of the aids in solving them.

Communication, both oral and written, has long been recognized as important, but one cannot help but wonder if new curricular emphasis and new instructional techniques are not necessary. Further training in speech construction, audience psychology and approach should be seriously considered.

The pulpit preacher and community speaker are competing with the professionals of radio and TV and do not always come out first.

Where, you ask, can these programs be possibly fitted into an already overcrowded eight-year schedule?

First, there must be a serious effort to shrink present offerings. Through elimination of duplication, better integration of high school and college, and the removal of dead material now in the curricula great savings in time can be made. Perhaps regrouping of courses into larger instructional units can conserve time for new materials. Further, a recognition of the fact that the seminary is not primarily a training ground for research workers and future scholars may make it possible to drop certain requirements.

Second, it must be accepted that the present program is not sufficient. Formal education must continue beyond ordination, at least in the form of carefully planned and supervised internships for curates in the parishes.

Thirdly—and I say this with great hesitancy—the school year must be lengthened. Too much time is now allowed outside the regular organized program. Professional education for physicians, nurses, dentists, engineers admits that instruction is necessary around the calendar with provision being made for a short vacation. Adding eight weeks each summer during the college years and during the theological studies would provide the equivalent of two regular academic years. Granting the financial difficulties for students, and the burden on faculty, time is too precious an element not to be utilized fully.

A review of the primary and secondary objectives of a seminary, and of the learning experiences which should be planned to help the students achieve those objectives, makes clear to us the difficult and complex tasks which face the seminary rector and the faculty. Continuous curriculum development, which is no simple matter for any institution, is much more complicated in a seminary with the detailed prescriptions which apply to all institutions preparing future priests.

Intense effort is required from faculty members and officials in meeting the requirements for the primary objectives of the seminary, and for providing those specialized types of training necessary for the priest who is to perform his mission in the later years of the twentieth century in the United States.

PROGRESS AND PROSPECTS IN SEMINARY ADMINISTRATION

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WE HAVE IN OUR PRESENT SEMINARY SYSTEM not merely a time-honored formative process, but a time-tested efficient tool by which young men are formed spiritually and intellectually to do the work of Christ and His Church in the world. This goal is, admittedly, difficult: It is one we undertake in fear and trembling, always conscious that we play a subordinate role to God's grace.

We can but do our best, within the basic framework provided by papal directives and those of the Sacred Congregations concerned, to help our young men grow strong in grace and wisdom before God and men. It is the secret hope of all seminary professors that the new generation will be better, and better prepared, than their own. This hope prompts us to do our work to the best of our abilities and leads us to reexamine the seminary and its results periodically.

We hear much these days concerning our seminaries—almost all of it derogatory, not to say denigrating: They are “old fashioned,” “out of touch,” “killing vocations,” and so forth. The wave of self-criticism in American Catholicism has led to much public breast-beating, even by the seminaries. I think I see, among our young alumni, a rather self-satisfied professionalism, a willingness to work within limits but a lack of consuming zeal, a cold non-transforming faith which will never move mountains, and a preoccupation with the ephemeral which blocks spiritual advancement. This, however, is all hearsay, and we have never had objective evaluation of our outcomes. But when I read the following statement about the alumni of our seminaries, then I felt something must be wrong and need correction:

There is a widespread impression in lay circles—and we say this with a great deal of concern—that some present-day priests do not know how to resist the temptations of the present moment: temptations to more and finer comforts; to superficiality in study, in judgment and in speech; to exaggerated interest in what will make a big splash; to being ill at ease when faced with daily duties that demand self-denial, detachment, patience and meekness (Pope John XXIII, “The Task of the Seminary,” 29 July 1961; TPS, VII, 201).

A year ago, at the Detroit meeting, Dr. Thomas P. Melady stated that “Many American universities are ignoring the world as it is today” (NCEA *Bulletin*, August 1962, p. 160). Are the seminaries in that category? I am afraid that our answer cannot be a denial; at best, we can say that we simply do not know. Therein lies our fault. We should know by now. The world has changed; the seminaries have changed; but have the changes in the seminaries been those needed for the present situation? We are charged with changing a generation behind the times, and even then not in consonance with the needs of the day.

Cardinal Feltin said some eight years ago that priests today are trying to achieve “the priestly community, the spirit of poverty, apostolic zeal with distribution and specialization of jobs, sociological inquiries, liturgical action, activity of an organized laity, charity, intelligently and socially understood—and all this dominated by an ardent Faith in Our Lord present in the Eucharist, a total confidence in the Blessed Mother, and a perfect docility to the Church” (*Tricentenaire de la mort de M. Olier*, p. 49). Are we closer today to ordaining the priests who will meet these goals? Is work fulfillment the ideal now, replacing priestly zeal?¹ Is a uniform functional mediocrity replacing the varieties of excellences in the priesthood? Is conservatism the best basis for forming a continuously contemporary priest? We don’t know; and we should know.

In brief, we need a good look at the priesthood as it exists today in its un-

¹ “The occupational interpretation of the religious functionary within the Church has not thoroughly grasped the modern, rational and scientific approach to work.” (Fichter, *Religion as an Occupation*, p. 152).

changing relationship to Christ and in its variable relationship to the world. The basic verities and virtues must be restressed. The challenge, the call to complete commitment to Christ, must be presented as a basic part of seminary formation; but it must be done in a manner calculated to evoke an eager response. A grudging observance of regulations and rules will kill, not develop, youthful zeal; whereas the same rule, seen as an instrument for a more fruitful expression of one's love of God in action, is not merely naturally ennobling but spiritually the means of growth in virtue.

As I see it, the need for the immediate future is a thorough study of the seminary program, beginning with the objectives of seminary formation. Sure, we all know we want to produce good priests—but before we can implement a program designed for the purpose, what precisely do we mean by “good priests”? Pope John reminds us of the goal: “The main object toward which you must direct your efforts is the creation in the young men of a complete and well-rounded idea of the priesthood based on the Gospel model, and an acute and vital awareness of the duty of tending towards holiness” (9 Sept. 1962: TPS, VII, p. 260).

Since many of our priests become specialists in some phase of priestly activity, how much should this be considered in their pre-ordination training? In a recent class from St. Mary's Seminary, we had a number of priest specialists (all full time), a CCD director, a diocesan director of music, five men in chanceries, a hospital chaplain, educators—a total of 36 percent. Obviously, all are developments within the framework of normal priestly duties. One large area occupying a priest's time is education. In that recent class, seven men are high school principals; twenty-one are full time in the field of education; an additional 47 are part-time teachers (mostly in religion, but in a formal classroom situation). While 75 percent of the full-time teachers have post-ordination formal education (these priests have obtained since ordination three doctorates and fifteen master's degrees), only 20 percent of the part-time teachers have done any post-ordination studying. While 1 of every 5 priests in the United States is a full-time teacher, this sampling shows that 1 of each 4 young diocesan priests can now expect to be a full-time teacher.

In addition to a clarification of specific goals in the formation of the priest, I would like to see studies on three additional questions:

1. *The separation of the seminarian from the stream of life.* We are all operating on the principle that better results in spiritual formation are achieved by closed seminaries. But are they? Certainly there has to be time for the confrontation with self, the period of communication with God; but in this twilight world of nine months of “closed doors” and three months in the world, is even this achieved? The drawbacks are obvious: a lack of maturity (emotionally, intellectually, and even physically) as a result of never facing the series of challenges of competitive life; a loss of the intellectual sharpening process of meeting minds formed in other channels based upon other than Christian concepts; a lack of awareness in a personal way of the problems of life; an expectation of human perfection; an inability to adjust to meet shifting situations; a willingness to accept the status quo without effort to improve it or oneself; attaching over-importance to one's rights; an inability to appreciate the formative role of the family, religious and civil lay organizations; and (a new phenomenon in America) a searching for status even on the lowest rungs of the ecclesiastical ladder.

What specifically are the benefits derived from the isolation of our students? Certainly, there is more time available, if it is not used up in excess class hours,

in a multiplication of community exercises, in a series of projects for recreation or "apostolic" works. There is the opportunity for real honest spiritual guidance and for the protection of vocations. And we have in the present seminary system a magnificent opportunity for one type of man who has an intelligent and inquisitive mind, a highly motivated, docile (in the best sense of that word) and strong-willed man without extrovert tendencies. Such a man "fits in" and makes the best of the seminary situation. Does he make the best priest? And this is where we get into real speculation, for we are not unanimous in what we mean by that phrase; we have no real concept of the mold we are trying to force men into. We are not even sure if every participant in the one great priesthood of Jesus Christ should be the same.

Is there room in the priesthood for Father Urban of *Morte d'Urban* and the Cure d'Ambricourt of the *Diary of a Country Priest*? For Monsignor Meredith in *The Devil's Advocate* and Father O'Malley in *Going My Way*? It seems to me that there is no absolute personality mold for the priesthood: in the area above and beyond the basic virtues and standards, there is room for a Vincent de Paul or Thomas of Aquin, or the contrast in the great popes of our day, Pius XII and John XXIII, as there was room for an impetuous Peter, a doubting Thomas, and a fiery Paul.

What information we have so far is not enough to draw any conclusions, save this: A study of the present American priesthood should show us whether we are preparing our priests for the actual life they are leading. We give the impression that we are training men for an ideal world, but "the world is never what it ought to be," says Father Hans Küng (*The Council, Reform and Reunion*, p. 14) and perhaps the seminary should be more realistic in opening its doors to the *aggiornamento*. The Church and its priests are after all *in* the world and *for* the world.

2. At present, in addition to the isolation, we have developed a system of *paternalistic teaching and guidance*. Again, the disadvantages, intellectually and spiritually are obvious: an emphasis on sequential obedience rather than initiative, a development of certain personality facets to the suppression of others; a lack of awareness of democratic processes; the deadening of repetitive similarities; a lack of self-responsibility for any but personally initiated acts; a uniformity of achievement with its consequent suppression of superior achievements; an individual suppression of self-conceived objectives until after ordination when they are exploded untested; a postponement of the fully personal decision to follow Christ; a tendency for the student to accept classroom dicta on the surface only and not make them relate to his own life.

Again, the gains are not clear. Certainly, such a system produces well-guided students who achieve a uniform minimal goal. Generally, the cooperative student comes to grips with the system and is led to make his total commitment to Christ. Certainly, over the years the good student absorbs a treasure house of judgments, decisions, and beneficent thoughts, and, certainly, these should be sufficient for him to form convictions for his life as a priest. But here again, the objections on the surface seem to outweigh the persuading reasons, and some study should help us to be more sure of our position.

Somewhere about here, I should make it clear that I am stating—not advocating—these objections. I do not think that the modern seminary is the best of all possible worlds, but I am convinced that it is effective and that a thorough study of the modern priesthood and of the twelve-year program will give us demonstrable evidence of this. It should at the same time show

us where to strengthen or broaden, relax or tighten up, the seminary system.

3. A third area being challenged is the process of *community formation* which we follow now. All the students go to the same classes; they eat, pray, and recreate at the same time and under the same conditions. Again, the disadvantages are obvious: the routine deadens the joy of Christian living; it tends to produce priests of a pattern; it does not allow for individual proficiencies to be developed; it assumes that all seminarians are similar in intellectual processes and ability; it develops a normalcy, which destroys the attempt for excellence in prayer or any one subject of the curriculum; it assumes that everyone becomes hungry at the same time, desires to utilize (not merely endure) recreation, can pray on command, and needs the average amount of sleep.

What goods are achieved by community formation? "The role that community life plays in the education of a theological student cannot easily be overestimated" (Niebuhr, Williams & Gustafson, *The Advancement of Theological Education*, p. 170). The young priest is prepared for rectory living; a chosen pattern can be followed; it is easier administratively, for the "personnel services" of dining, cleaning, et cetera, can be handled more expeditiously; and a basic willingness and learning can be guaranteed. Further, there should be a usable knowledge of intragroup dynamics available to one who has lived and worked in a group—except for the fact that seminarians are not generally a decision- or policy-making group.

We are working on the assumption that these factors are of value. We are now in Missouri, the "Show-me State," and we need evidence that we are following the best track for the difficult task of forming Christ in the minds and hearts of our seminarians. Our present methods, goals, and postulates have worked well in the past; now we need evaluative criteria to see if we are thoughtlessly following the way of least trouble, or if we are truly walking in the footsteps of the Master.

The wisdom of the present Pope leads him to say: "While it will not help you in training seminarians to rigidly adhere to plans and methods which are no longer useful, nevertheless you must be firmly convinced that the basic principles, without which the whole edifice would crumble and fall into ruins, retain their full force. You must also avoid carefully the danger of allowing marginal reforms, no matter how important and at times opportune they may be, to distract attention from the central problem in all Seminary training" (9 Sept. 1962: *TPS*, VII, p. 260).

What is a seminary? A "place where boys go to become priests"? This sounds almost as though some sort of automation were employed to "turn out" efficient products. I think it exists to present the challenge of the following of Christ to men, and then to provide the spiritual and intellectual climate and tools to help the individual to understand and approximate that goal. It is a dual-purpose institution: It exists to form men spiritually, or more exactly, to make it possible for them to be formed and to form themselves in the likeness of Christ; and at the same time, and as one of the means to reach the primary goal, it is an institution of higher learning.

And what is the priesthood today? Even the most prosaic parish today is a center of apostolic ferment if the priest sees his ministry as more than the routine dispensing of the saving graces of the sacraments. The parish priest today is not merely an efficient administrator of the means of grace: he is the minister of grace, he becomes the occasion of God's intervention in the world

of today, the consecrated man who represents Christ in this never-to-be repeated moment of history, who brings Christ in His Church and in his prayer and in His Sacraments to the people of today. But by the strangest of all paradoxes, unless there be in the life of the priest the true following of Christ crucified and the death of self, there can be no bringing life to men.

Concretely, the relationship of the work of the priest today to the formation has not been worked out satisfactorily. A newly ordained priest is thrown into the maelstrom of this world, and while he knows he is to be in the world but not of it, he does not know where to draw the line. "When the contest and the training have not the same object, the combatant is no better than the untrained" (St. John Chrysostom, *On the Priesthood*, VI, 7). What is the priest to do about education, labor, social action, freedom rides, movies, TV? How is he to use the channels of protest? Should he write letters to the editors, wire his congressman, attend mass meetings, march in picket lines? Should he use the mass media? How far should he conform to mass cult? Is he to advise the laity to withdraw from the world they live in and form Catholic "islands," or are they to challenge the world and convert it?

This hesitancy about his actual situation, and his role in the world which he must convert to Christ, seems to show that something is lacking in either his spiritual or intellectual formation or both. If such a situation exists, it should be corrected. First, we need the facts, and I think they will show the tremendous benefits of the present system of training priests—benefits which are related to and interrelated with the elements of priestly training as we know it now, and largely overlooked because of their very obviousness.

A PHILOSOPHY FOR THE FUTURE

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A PAPER ENTITLED "A Philosophy for the Future" indicates at the outset a certain dissatisfaction with the past, together with an anticipation of change for the future. But this is not unique, for unless a systematic philosophy is open-ended, it ceases to be an analysis of reality and becomes instead a wholly a priori and constructural system.

The direction taken by this paper is as follows: The initial consideration revolves about the good and bad characteristics of contemporary thought. In view of this analysis, both technique and content of present philosophy courses offered in Catholic colleges are viewed. The end intended is a recognition of current trends together with their possible contribution to the student's understanding of what philosophy is attempting to achieve. Something is missing in the classical presentation of the content of philosophy. Philosophy asks questions that are much more stimulating, real, and meaningful than do the other academic disciplines, but philosophy is often tolerated or "lived through"

by the student. We ask here whether contemporary trends can point up a direction toward a solution to this situation. An appeal to contemporary trends is hardly a unique approach to philosophic problems. The intellectual giants of the past—Augustine, Aquinas, Newman—were immersed in their times, and this immersion contributed to their greatness. They appeal to all ages because they lived the problems they attempted to solve.

Among the many characteristics of contemporary philosophy, a most prominent hallmark is its tendency to drift into rhetoric: the novelist is replacing the philosopher. The line of demarcation between philosophic knowledge and humanistic knowledge (in the sense of an involvement of the emotions) has been crossed in modern thought. The philosophic "problem of man" has been converted to "man as a problem," with its characteristic axioms of anguish, despair, and anxiety. A study of the particular then replaces a study of the universal. The existentialists Sartre and Camus are obvious examples, but William Golding in his *Lord of the Flies* and Salinger's *Catcher in the Rye* also come to mind. Their basic question seems to be: "What is man and what is his end?" But this is a philosophic question. Unfortunately, the answer given is descriptive, not explanatory.

A trend is manifested in the contemporary attempt to answer philosophic problems in scientific terminology, or better still, to solve philosophic questions by the employment of scientific techniques. The philosophic concept, which should be ontological, is replaced by the scientific constructural and selective concept; a philosophic insight into data is taken over by scientific inference from data; philosophic explanation through the four causes is supplanted by hypothesis or hypergeneralization. All of us have read arguments for the freedom of the will based on the Heisenberg uncertainty principle—if elementary particles are indeterminate as to direction and/or velocity, man, too, must in some sense be indeterminate. The late Richard Niebuhr would argue that if evolution and relativity are true scientifically, man's moral values must bear like notes.

Immediately linked to the adoption of scientific method in philosophy is the decline of teleological reason. If there is no final cause in science, why look for one in philosophy? Teleological reason is then supplanted by revolutionary or dialectic reason. An understanding of dialectic reason is the key to understanding contemporary Protestant philosophic positions. The natural child, in turn, of dialectic reason is an anti-intellectualism, an anti-rationalism, a decline of the role of reason in the achievement of truth. What better way to point up the weakness of speculative reason than by an appeal to the "diversity problem": the same philosophic questions have been asked through the ages, and each age has given a different answer. Where turn? Where, in the modern's mind, but to agnosticism in the speculative order, pragmatism in the practical order, and fideism in the religious order?

This decline of reason in turn produces its distinctive effects, one of which may be termed a descent to the subnormal, a passing from an optimistic to a pessimistic concept of man. Deny philosophically that reason is man's distinctive and elevating faculty and one is forced into a kind of "basement philosophy" where man must be interpreted and understood by what he has in common with lower forms of life. The "Mass Man" of Marx or the "id" of Freud may be taken as examples. This outlook is a far cry from Thomas' hierarchical structure of reality where ". . . a superior nature in its lowest degree touches an inferior nature in that which is highest."

There can be little doubt that subjectivism is rampant in philosophic thought

today, and that this subjectivism has spilled over into almost every field of man's endeavor: poetry seems to emphasize expression over content; art and music appear to have adopted as their end the manifestation of the feelings of the artist; morality has become pragmatic or situational; religion is anti-dogmatic; literature is introspective—it seems to be entranced by the poison flowing from man's sicknesses; architecture stresses the functional, decoration is at a minimum, but decoration has always established a link with the rest of man's environment; psychology probes the client's inner and subjective feelings toward the external world. In a subject-judgment-object relationship, the scales tilt heavily toward the subject. The majority of contemporary educational philosophers will stress the individual's subjective adjustment to reality over an achievement of knowledge.

In résumé, then, these notes seem to characterize contemporary thought. First, there is a tendency of philosophy to pass into rhetoric. Again, there is a trend to canonize science as a sacred cow that should receive the adulation of the philosopher. A decline of teleological reason and a subsequent anti-intellectualism tend to terminate in a "cellar" philosophy, where man is interpreted in the light of what he has in common with lower beings. Overshadowing the entire schema is the note of subjectivity. Up until this point, no value judgment has been indicated (at least not explicitly). The purpose of this analysis has been to state an existent situation and then inquire about this situation's possible relation to our philosophic system and the communication of that system.

Traditionally our philosophy curriculum has adopted a twofold approach to the study of this subject: the one historical, the other systematic. The former mode of approach would concentrate upon a reading of the history of the subject and an association with the giants of human speculation. But there are pitfalls inherent in this approach, and these spring primarily from the vastness of subject matter which has flowed into philosophy during 2,500 years of thought. The student is often fatigued by its richness and then soured by a feeling of being smothered by its tremendous extension.

An alternate approach chooses the tactic of direct assault upon the key problems of philosophy. It asks: What is really real? Is there a God? Is the soul immortal? Is the will free? What are these qualities we call good and evil? But here, too, there are inherent difficulties in the communication of philosophical ideas. It seems that philosophy is most alive when it is a dialogue, when there occurs an exchange, an interplay of positions and ideas. It appears to be historically accurate to see Aristotle springing out of Plato, Descartes out of the Scholastics, Kant out of the Rationalist-Empiricist conflict, and existentialism out of Hegel as response to challenge.

Here is the crux of our problem. Personal reminiscences bring to mind philosophy courses that were monologues, steeped in traditionalism and often personally interpreted as an extension of the religion department. Answers were given problems—correct and precise and systematic answers—but the problems were neither fully understood in all their historical implications nor were they existentially real. The thesis this paper attempts to maintain is that a realization of what philosophy is attempting to achieve is most difficult for the student to grasp, and that this problem can to some extent be alleviated by an appeal to contemporary statements of the problems in literature, science and the arts. An attempt is made to emphasize philosophy as a dialogue by calling upon contemporary trends, drawing from these trends the good that is there, the goal being the student's realization of what philosophy is doing—

answering problems asked by our generation here and now. This paper does not suggest a change in curriculum. The Philosophy of Being, the Philosophy of Human Nature, History of Philosophy, Ethics—these, certainly, must constitute the body of philosophic study. But in their presentation, a calling upon contemporary trends will make problems vital and solutions meaningful.

In the light of our prior analysis of contemporary philosophic characteristics, the following may be taken as amplifications of the central thesis of this paper.

If there is a tendency of philosophy to pass into rhetoric, then why not employ literature in the statement of philosophic problems? Even a course entitled "An Introduction to Philosophy Through Literature" does not seem unreasonable. Such an approach would make the student richly aware of the relation between philosophy and experience, and even more significant, would help him to develop the habit of looking for philosophic values in his general reading. The emphasis of philosophers like Santayana and Edman and Katherine Gilbert on literary values, and of authors like T. S. Eliot, W. H. Auden, and Thomas Mann on philosophic thought, cannot be simply brushed aside as nonsense. Such an approach would not address the student as if he were isolated in a specialized department of knowledge but should convince him that literature reflects life, and that philosophy, if properly approached, itself becomes a living experience.

Earlier analysis pointed up "anti-intellectualism" as a characteristic of contemporary thought. Oftentimes emotional arguments not only draw more adherents to their cause than do rational arguments but today the question is asked seriously whether the emotions may not be of more importance than reason. But this characteristic of contemporary thought can teach us something. This is not a plea to inject the emotions into philosophic studies but an argument that a philosophic analysis of anxiety or fear has more meaning after the student has experienced the anxiety of Lady Macbeth or Holden Caulfield. Again, the abstract problem of evil is made quite concrete in Blake's *The Tiger*, when he asks the Tiger, "Did he who made the Lamb make thee?" Such an approach has this advantage: The student meets a philosophic problem when his own concern about that problem is at its height. All of us have experienced the difficulty, in an historical or a systematic course, in getting up steam on a problem and its implications. Literature, I think, can do this for us. Most of our students enter a philosophy class with the preconception that philosophy is remote from experience, and the obtruseness of the text and our own technical language habits often contribute to this misconception. It is proposed here that, at least at the outset, it would be more profitable if philosophical problems would be expressed, so far as possible, in the language of perception or metaphor—words that image reality.

If knowledge begins in the senses, must not the student first see and feel problems? There is, of course, no questioning the fact that many aspects of reality can be expressed only in the technical and abstract formulas of philosophy, but this must come later. The appetite must first be whetted for such formulas. "Sugar-coated abstractions!" you will charge. Perhaps. But our aim is not "Philosophy Made Easy and Simple" but philosophy presented in such a way that it will stimulate and inspire. Lucretius writes in his *De Rerum Natura*:

But as with children, when physicians try to administer rank wormwood, they first touch the rims about the cups with the sweet yellow fluid of honey, that unthinking childhood may be deluded as far as the lips, and meanwhile that

they may drink up the bitter juice of wormwood, and *though beguiled be not betrayed*, but rather by such means be restored and gain health, so now do I: since this doctrine commonly seems somewhat harsh to those who have not used it, and the people shrink back from it, I have chosen to set forth my doctrine to you in sweet-speaking Pierian song, and as it were to touch it with the Muse's delicious honey, if perchance in such a way I might engage your mind in my verses, while you are learning to see in what shape is framed the whole nature of things (*De Rerum Natura*, W. H. D. Rouse, Tr., I, 927-50).

As an exemplification of the role of literature in philosophic thought, and as a transition to a second characteristic of contemporary thought and its contribution to our problem of communicating philosophic concepts, view William Wordsworth's poem "Despondency Corrected," where he is bothered by the ever growing preoccupation with science in modern thought and fears that excessive stress upon scientific knowledge will bring about a dwindling of soul. He asks:

And if indeed there be
 An all-pervading Spirit, upon whom
 Our dark foundations rest, could he design
 That this magnificent effect of power,
 The earth we tread, the sky that we behold
 By day, and all the pomp which night reveals;
 That these — and that superior mystery
 Our vital frame, so fearfully devised,
 And the dread soul within it — should exist
 Only to be examined, pondered, searched,
 Probed, vexed, and criticized?

To superimpose science upon philosophy, to seek philosophic answers in a scientific framework, is to lose sight of the division and methods of knowledge of existence.

In view of this contemporary stress upon science, there appear two major points that must be heavily stressed in the student's mind—points that I feel have been overlooked in the traditional teaching of philosophy. The first is an understanding of the division of the sciences, a conveying to the student that the kind of question asked and the method of answering that question will determine the kind of conclusion one will reach. When one asks a question about God, freedom, or immortality, then the method of answering is not through constructural analysis, inference from data, hypothesis, hypergeneralization, or an accumulation of sensible facts. All of us have experienced, I think, the difficulty in conveying to a student just what the philosophy of human nature is attempting. For example, when the student is told, in a Thomistic framework, that to know is to possess a thing in an immaterial way, he seems to see no need for the "possession of the form of the other as other," he feels that he already understands how man knows—he has been taught this in experimental psychology and biology—and there is nothing "immaterial" about these sciences. Personally, I sometimes have the impression that the student views philosophical instruction as a carry-over from the Middle Ages; courses that must be taken in a Catholic college—just like religion. Strong emphasis on the part of the teacher and a fuller understanding on the part of the student of the divisions of knowledge may alleviate this problem. Again, I feel that

a mere discussion of the material and formal object of a science is not enough. The student must be made to understand that the methods and answers of philosophy are both unique and valid. We must, if you will, justify our existence as philosophers to the student.

A second point that demands emphasis, in view of the contemporary stress upon science, is the impact of the physical sciences upon philosophy. Although one must be conscious of the divisions of knowledge, scientific advancements cannot be ignored in philosophic thought. This is not a plea for a "scientific philosophy," but a suggestion that the teacher of philosophy recognize and point up to his students—and thus intensify the dialogue element in philosophy—parallels in both paths to truth. We are often classified by our peers as "rationalists" who employ the deductive method exclusively. This is not true. The method of science is the inductive method. So, too, in philosophy. The principles of potency and act, for example, are not a priori principles, arbitrarily set up, from which an entire metaphysical system is deduced; rather, these principles are got by an inductive analysis of experienced change. The student must be made conscious of this similarity. Such an approach would, I believe, establish some communication with the other branches of knowledge.

Again, an example: If the principle of relativity is true in the scientific order, it must have overtones on the realm of philosophy. If the natural law were taught, not as relative but as relational (where the terms of the relation are man and his acts, and where morality is viewed as residing in the fittingness or non-fittingness of act to nature, and where it is granted that the relation, because of circumstances or end, may change) then I believe that the student who has scientific learnings—acquired either naturally or through constant indoctrination—would both gain a deeper insight into the truths of the natural law and would view more fully the relation of this law to the rest of reality.

Teilhard de Chardin was a paleontologist not a philosopher, yet in his work *The Phenomenon of Man* he envisages the whole of knowable reality not as a static mechanism but as a *process*. The reasoning employed in such a system is not teleological but what we have referred to as "revolutionary," or dialectic—there is a constant re-formation of thought. Chardin does not attempt to discover a system of ontological and causal relations between the elements of the universe, but only an experimental law of recurrence which would express their successive appearance in time. But beyond these first purely scientific reflections, there is obviously ample room for the most far-reaching speculations of the philosopher—speculations made possible and meaningful by the discoveries of the scientist.

The last of the characteristics of contemporary thought indicated earlier was that of subjectivism. The question raised here asks if it is not possible that we have become too "objective" in our presentation of philosophy, in the sense of overlooking the role of the subjective in philosophic thought while overstressing the objective element. During the last fifty years the investigations of science have proved beyond all doubt that there is no fact which exists in pure isolation, but that every experience, however objective it may seem, inevitably becomes enveloped in a complex of assumptions as soon as the scientist attempts to explain it—in other words, there is an aura of subjective interpretation in even the most objective physical science. If this is true in the physical sciences, again there must be overtones of this subjectivity in philosophy. Why not point up these overtones in order to link the sciences? For example, we may ask in the course on the Philosophy of Man if knowledge

is sufficiently described as the possession of the perfection of the other? And we answer "No": for knowledge, at least in some of its forms is also "self-possession," and this is a subjective note, an emphasis upon a higher subjectivity. Again, there are distinctively subjective notes in our ethics. Rather than offering a purely negative analysis of "self-realization theories" and situation ethics, why not show these elements as present in Thomistic thought? In his *Grammar of Assent*, Newman is quite conscious of the subjective element in "real assent" as distinct from "notional assent," and he makes no excuse for this personal element. "*Cor Ad Cor Loquitur*" is not an abstract, objective formula; it is personal, subjective, and "existential."

In conclusion, I repeat my thesis: The teaching of philosophy has become stylized, traditionalistic, departmentalized, and so remote from the real problems of life that the student is convinced neither of its value nor of its validity. An acknowledgment of contemporary trends in modern thought and their injection into our classes may alter this situation toward a "Philosophy for the Future." Just as the meridians as they approach the poles, so literature, science, and philosophy are bound to converge as they draw nearer the whole, which is truth. The word "converge" is deliberately used, for the sciences do not merge, they do not cease to attack truth from different angles and on different planes. Finally, may I attempt to disarm some of my critics by admitting at the outset that this paper aims to be provocative rather than satisfying—less a settlement than a mountain camp from which one makes excursions into "A Philosophy for the Future."

PROCEEDINGS AND REPORTS

MAJOR SEMINARY DEPARTMENT: MINUTES

St. Louis, Missouri

First Session—Tuesday, April 16, 1963, 2 P.M.

THE MEETING was called to order at 2 P.M. by the president, Very Rev. John E. Murphy, of St. John's Home Missions Seminary of Little Rock, Arkansas.

The first paper was read by Rt. Rev. George W. Shea, rector of the Immaculate Conception Seminary in Darlington, New Jersey. His topic: "Progress and Prospects in Dogmatic Theology."

An interesting discussion followed the reading of the paper. Monsignor Shea emphasized, in answer to a question as to whether he would favor a new terminology in dogmatic theology, that the approach which he discussed in his presentation could be realized within the existing framework; that a change in terminology might result in undesirable confusion; that stress should be placed upon adaptation in dogmatic theology courses directed toward a better preparation of seminarians as future pastors of souls. While we must maintain a scientific approach, the theologian should treat of dogmatic theology from the viewpoint of the believer, rather than from that of the polemicist or that of the scholar in the purely natural sciences.

In reply to a query about existing manuals of theology, Monsignor Shea expressed the opinion that none of those now in common use could seem completely to satisfy the requirements he has in mind. Treating dogmatic theology from the starting point of the magisterium of the Church is not only more basic, but also far more meaningful and productive of much richer insights than a consideration based on a mere exegetical approach.

One speaker emphasized that the theologian must not be satisfied with a mere enunciation of the Church's teaching, and said that theology oriented toward the hearing Church would reduce the science of theology to a mere teaching method. Monsignor Shea replied by pointing out: (1) that in his view the magisterium of the Church is the starting point for theological elaboration, but by no means should the theologian be satisfied with simply stating what the Church teaches; and (2) that whatever may be said about the teaching of dogmatic theology on the university level to those destined for research or professorships, in the teaching of seminarians, in general, stress must be placed on pastoral orientation—a point emphasized frequently in papal documents.

The second paper was read by Rev. Alphonsus Thomas, C.S.S.R., a member of the faculty of Holy Redeemer College, Assumption University, Windsor, Ontario. His topic: "Progress and Prospects in Moral Theology."

A lively discussion ensued in the period that followed. The first question centered about the problem of how to integrate into our moral theology textbooks the newer developments in this science. Father Thomas expressed the view that books as those of Father Gillemann or Father Häring could not easily be used as textbooks, but he suggested that professors could include many of the ideas of these modern authors in their presentation of moral theology, and in addition could assign the newer books for supplementary reading.

The question arose as to the imposing of positive ecclesiastical precepts under penalty of mortal sin. The matter involved oftentimes has no intrinsic morality and seemingly is of no great import. Furthermore, members of the laity become confused when precepts differ from diocese to diocese—many bishops, for example, have granted broad dispensations from the law of fast and abstinence. Father Thomas replied that one must keep in mind the distinction between the matter itself with which a precept is concerned and which may seem to be of no great significance, and the authority of the Church in imposing it. Eating meat on a day of abstinence might *in se* be considered unimportant, but a deliberate rejection of the authority of the Church is not unimportant. He went on to say that abuses sometimes do occur, however, when preachers seem to place more emphasis upon the observance of positive ecclesiastical precepts than they do upon the natural law.

The meeting ended at 4 P.M.

There followed an Executive Committee Meeting, at which the bylaws were accepted, to be submitted for approval to the General Executive Board of the NCEA. The following were in attendance: Very Rev. Msgr. John E. Murphy, Rev. Thomas W. Coyle, C.S.S.R., Rt. Rev. Msgr. Frank M. Schneider, Very Rev. James A. Laubacher, S.S., Very Rev. John McQuade, S.M., and Rt. Rev. Msgr. Lawrence J. Riley.

Second Session—Wednesday, April 17, 1963, 10:30 A.M.

The meeting was called to order by Monsignor Murphy at 10:30 A.M. The president appointed the following committees. *Committee on Nominations*: Very Rev. Edward J. Hogan, S.S., Chairman; Rev. Francis A. Gaydos, C.M., Very Rev. James R. Gillis, O.P. *Committee on Resolutions*: Rev. Ferrer Smith, O.P., Chairman; Very Rev. Brendan McGrath, O.S.B., Rev. Thomas O. Barrosse, C.S.C.

The paper was read by Rev. Eugene H. Maly, S.S.D., a member of the faculty of Mount Saint Mary's of the West, Norwood, Ohio. His topic: "Progress and Prospects in Scripture Studies in the Seminaries."

Many speakers engaged in the discussion that ensued. Regarding Father Maly's proposal that priests assigned to teach dogmatic theology in seminaries should first obtain at least a licentiate degree in Scripture, the question was raised as to the existence of facilities for the training of so large a number of theologians preparatory to obtaining this degree. Father Maly admitted that his proposal would create this problem, but he expressed the view that if the demand for such courses existed, in some way or other it would be met: perhaps many more institutions could be given the power to grant biblical degrees.

A question was raised in reference to Hebrew and Greek courses in seminaries. Father Maly expressed the opinion that it is hopeless to try to teach these courses effectively to large groups in a very limited number of hours. He felt that in the teaching of Hebrew it would be advisable to place greater emphasis on the Semitic mentality as revealed in the Hebrew language, rather than on grammar and syntax. He agreed with a suggestion from one of the priests present that a good background in classical Greek is of enormous advantage in biblical Greek.

When asked about his proposal to expand the course in Introduction to Sacred Scripture, Father Maly admitted that many difficulties exist as regards the number of class hours in the seminary (he stated that in his own seminary all Scripture courses have been eliminated from the Philosophy years), but he felt that even if class hours were diminished in number, the matter would be effectively conveyed if the professors aimed at a more compact presentation and required the students to do more supplementary work apart from classes.

As to the integrating of courses in biblical theology into the seminary curriculum, Father Maly stated that so much material has come out of biblical studies in the past decade that it has not even begun to be synthesized. He called for greater collaboration among biblical exegetes and theologians. He agreed with the recommendation that a committee of biblical professors, theologians, and philosophers should explore this area more thoroughly.

In a discussion which followed, it was pointed out, and Father Maly agreed, that basic to such collaboration is a recognition of the distinction between biblical theology as such (though as to the exact nature of biblical theology there is much dispute) and a positive theology of Scripture (which applies the results of exegesis and biblical theology to the themes of dogmatic theology).

The meeting was terminated at noon.

Third Session—Thursday, April 18, 1963, 10 A.M.

This was a joint meeting with the Minor Seminary Department at Kenrick Seminary. The delegates were warmly welcomed by Rev. Robert F. Coerver, C.M., vice rector of Kenrick Seminary, who sketched briefly the history of

the seminary. The president of the Minor Seminary Department, Rev. Robert C. Newbold, presented the speaker, Dr. William H. Conley, president of Sacred Heart University, Bridgeport, Connecticut. His topic: "A Layman Views Seminary Education."

A long and interesting discussion followed the reading of the paper. Dr. Conley was asked his opinion about a three-term year. He expressed himself as heartily in favor of a longer school year for all educational institutions. He believed that a student who attends school only 36 weeks in a year, and is suddenly thrust into the business or professional world that operates for 52 weeks a year is prepared neither physiologically nor psychologically.

In answer to a question as to whether some of the functions now performed by priests could be adequately fulfilled by the laity, Dr. Conley stated that in some fields expanded lay activity would be beneficial—for example, in education. But we must face up to the situation actually existing, in which more and more priests are performing educational functions. The fact is that priests should have some special training in education—frequently the teaching of religion by priests is not done as well as the teaching in other fields by lay people. But whatever may be said about expanded lay activity in Catholic schools, priests do have a place in the schools, and should not be excluded. It is through such contacts that children get to know priests and become comfortable in their presence. There is no doubt that the closeness of priests and laity in the United States, fostered in large part by our educational system, is responsible for the fact that there is so little anticlericalism in this country.

As to lay activity in other fields, Dr. Conley believed that competent business men in a parish might well be utilized to help the pastor in regard to financial problems, though the final responsibility must rest with the pastor.

In general, priests should have some background in and a general knowledge of education, business, public relations, et cetera, though obviously they need not have an expert grasp of all of these subjects.

In response to a query as to whether small seminaries should be consolidated, Dr. Conley replied that he had no knowledge of practical difficulties involved in such a procedure, but he felt that by such consolidation there could result a great saving of manpower as far as teachers are concerned.

In response to a question for further elaboration of remarks which he had made about an "internship" for young priests, Dr. Conley stated that implementation of this idea could develop in many ways—for example, young priests could come together weekly and receive competent direction in regard to the solution of problems that arose in their ministry, and direction also as to further reading. He pointed to the fact that it is in their internship that young doctors gain valuable knowledge concerning practical applications of principles. Dr. Conley was not in favor of leaving the direction of young priests to pastors of parishes during this internship. In past times, he said, a young man learned law simply by being apprenticed to a lawyer. But now it has become clear that this system is no longer adequate. So, too, with regard to priests. A pastor can give much to the young priest out of his past experience—but the internship in question must look to the future as well as to the past. The most desirable form of this internship would be a systematized program after ordination.

In answer to another question, Dr. Conley stated that, except in the case of the few who are destined to spend their lives in the field of philosophical

or theological research, it should not be the primary aim of seminaries to train students along such highly specialized lines. Though seminarians must be trained for an intellectual life, undue emphasis should not be placed on technical scholarship. Regarding degrees, credits, and so forth, he felt that seminaries should have their existing resources acknowledged to a greater extent than is at present the case. On the completion of their courses in the seminary, students should be given degrees which will be recognized by the state and by accrediting agencies.

Asked about "dead wood" in seminary courses, Dr. Conley stated that in making such a reference in his paper he did not have in mind any specific courses, but he felt that there is constant need of pruning, of bringing the content of the courses up to date, and of eliminating matter which is obsolescent.

When asked about the value of courses in the seminary, such as accounting (in view of the fact that, in many dioceses, a priest may be ordained for more than twenty-five years before assuming any financial responsibility as a pastor), Dr. Conley stated that he would recommend a course whereby the seminarian would obtain a general view of modern business—not primarily for use himself, but especially in order that he might have a real understanding of some of the problems of businessmen who will be his parishioners. To these parishioners he must preach, bring the Church's teaching, and often give counsel. Furthermore, as a well-educated man, the priest should know something about the structure of business as a part of American civilization.

At the dinner which followed, His Eminence, Joseph Cardinal Ritter, expressed a gracious welcome to all the delegates in his own name and in the name of the Vincentian Fathers. He paid tribute to the priests throughout the United States who are teaching in seminaries, and stated that the importance of their work for the Church cannot be overemphasized.

Monsignor Murphy presented the main speaker: the President of the NCEA, His Excellency, the Most Reverend John P. Cody, Apostolic Administrator of the Archdiocese of New Orleans. Archbishop Cody spoke of the work which has been done by the Preparatory Commission of the II Vatican Council dealing with seminaries. He went on to say that the broad general directives concerning seminaries that will emanate from the Council will be spelled out in detail by way of more specific instructions from the Holy See and from conferences of the bishops in each country, as well as by legislation in the new Code of Canon Law which is being prepared. Secondly, in reference to *Veterum sapientia*, Archbishop Cody described the work now being done by the Bishops Committee of the American hierarchy, of which Committee he is chairman, and stated that the implementation of *Veterum sapientia* would take the form of instructions adopted by the Conference of Bishops of the United States and approved by the Holy See.

Fourth Session—Thursday, April 18, 1963, 2 P.M.

The afternoon meeting at Kenrick Seminary was called to order by Monsignor Murphy who presented, for the reading of his paper, Very Rev. Eugene I. Van Antwerp, S.S., rector of St. Mary's Seminary, Baltimore, Maryland. His topic: "Progress and Prospects in Seminary Administration."

A spirited discussion followed the reading of the paper.

In regard to the survey of a recently ordained class from St. Mary's Seminary, Father Van Antwerp was asked whether any significant information was forth-

coming that might be helpful in seminary administration and discipline. He answered that the replies would of necessity have to be evaluated. But he himself was especially impressed by the fact that 88 percent of the class was now engaged in classroom work, leading him to wonder whether the seminary should now introduce formal education courses. In this connection, one of the replies suggested that such courses should be offered; another opposed such a recommendation; another advocated the conferring of advanced degrees by the seminary.

A general discussion centered about the question as to whether it would be advisable to couple practical pastoral work with seminary classes during the final year or final two years—such pastoral work as visiting the poor with representatives of the St. Vincent de Paul Society, teaching CCD classes, teaching in summer schools of religious education, visiting the sick in hospitals, preaching in nearby churches, distributing Holy Communion, et cetera. Some speakers advocated such measures during the summer preceding ordination (if the diaconate were conferred prior to the summer vacation). This program, apparently in operation in some dioceses, has met with varying degrees of favor, the meeting was told by one speaker. One father mentioned certain abuses that had crept in where some seminarians were allowed to leave the seminary and assist in nearby parishes during Holy Week. Another speaker firmly opposed such a practice, saying that especially during Holy Week the seminarians should participate in the liturgy at the seminary and learn exactly how the rites are to be performed.

In more general terms, one father expressed the view that in the seminary the student should devote himself to the study of theology and allied subjects, and that the know-how emerging from actual practice should come later. In the same vein, another speaker pointed out that it is the function of the seminary to teach the science of theology and allied subjects; the art of application can come only from exercise in the ministry. Hence, he continued, pastors should be educated as to their duty to help form newly ordained priests in the art of applying what was learned in the seminary—for the seminary should not be expected to turn out finished products; pastors, too, have obligations in this regard.

Several speakers mentioned the success which religious communities have had in their "pastoral year." Suggestion was made that young priests during the year following ordination might be brought together weekly under competent direction to discuss the problems which they are meeting in the ministry and to receive counsel and help. While this was acknowledged to have many advantages, several of the fathers expressed themselves as completely opposed to any system whereby ordained priests would return to the seminary to live for a year after ordination.

One father advocated some uniformity among seminaries as to scholastic requirements and entrance requirements. He stated that it is not unknown for some seminarians to be dropped from one seminary because of lack of intellectual ability, only to be accepted by another, and then receive grades of excellence.

One speaker recommended a mitigating of discipline for students in their final years of preparation, as compared with discipline for those in high school and college departments. He mentioned one seminary that has eliminated specific periods for study and a specific hour for retiring. This

proposal evoked skepticism among others, and the speaker stated that the change was too recent to allow any evaluation of results.

The meeting came to a close at 4 P.M.

Fifth Session—Friday, April 19, 1963, 10:30 A.M.

The meeting was called to order by Monsignor Murphy at 10:30 A.M. He then presented, for the reading of the paper, Rev. Donald E. Damhorst, of the Washington University Newman Club, St. Louis, Missouri. His topic: "A Philosophy for the Future."

The question period which followed was somewhat shortened by reason of the necessity of holding the annual business meeting of the Department. Concerning the suggestion that the relevance of philosophy to everyday living might be pointed out, if certain concepts in philosophy were presented through modern literature, one father asked if such a course were available at the institution to which Father Damhorst is attached. The speaker replied in the negative but stated that he hoped to introduce such a course in the near future in the philosophy department.

Another father expressed dissatisfaction with our philosophy manuals in that they present philosophy as a closed system. Father Damhorst agreed that very often such is the case, and advocated the adoption of a "dialogue" system—for example, one semester might be devoted to a study of the philosophy of St. Thomas and the next to a study of the philosophy of Emmanuel Kant. In this way, there could be eliminated the practice now current in some manuals where only two or three lines are devoted to Kant's philosophy and then his system is "refuted."

The president opened the business meeting by announcing that at an Executive Committee meeting held on Tuesday, April 16, the new bylaws for the Major Seminary Department were accepted and would now be passed on to the General Executive Board of the NCEA for approbation.

The president called for a report from the Committee on Resolutions. This report, attached hereto, was made by Rev. Thomas O. Barrosse, C.S.C., The motion was made to accept the report, then seconded, and unanimously passed.

Rev. Francis A. Gaydos, C.M., made the report for the Committee on Nominations: *President*, Rev. Thomas W. Coyle, C.S.S.R.; *Vice President*, Rt. Rev. Msgr. Lawrence J. Riley; *Secretary*, Rev. Conrad Falk, O.S.B.; *Representatives to the General Board*: Very Rev. James A. Laubacher, Very Rev. Msgr. John E. Murphy. The motion was made to accept the report, then seconded, and unanimously passed.

Monsignor Murphy thanked the Department for its cooperation with him during his term of office. He then presented Father Coyle, who expressed his gratitude for his selection as president, and thanked Monsignor Murphy in the name of the Department for his outstanding work. After the other new officers were presented, the motion to adjourn was made, seconded, and passed; and Father Coyle declared the meeting closed.

RT. REV. MSGR. LAWRENCE J. RILEY
Secretary

St. Louis, Missouri
April 19, 1963

RESOLUTIONS

Be it resolved:

First: That the Major Seminary Department, NCEA, renews its filial devotion to the Vicar of Christ, our Holy Father, Pope John XXIII, now gloriously reigning, and pledge him continued dedication to the great task of forming zealous apostles of Christ.

Second: That we return fervent thanks to God for the work of the Second Vatican Council and promise the Fathers of the Council to assist their further efforts in every way possible, but most especially by our prayers.

Third: That we reaffirm our duty of loyal service to the Church under the leadership of the hierarchy of the United States.

Fourth: That we acknowledge a debt of abiding gratitude to His Eminence Joseph Cardinal Ritter, Archbishop of St. Louis, for his most gracious hospitality and paternal encouragement.

Fifth: That we express our appreciation for the words of counsel given us by His Excellency Archbishop John P. Cody, D.D., Apostolic Administrator of the Archdiocese of New Orleans and President General of the NCEA.

Sixth: That we declare our gratitude to Very Reverend Nicholas Persich, C.M., and the Vincentian Fathers of Kenrick Seminary for the fraternal hospitality shown us.

Seventh: That we extend our thanks to all who contributed papers or participated in the discussions at the several meetings of the Department.

Eighth: That the President of the Major Seminary Department, NCEA, take the necessary and proper steps to explore possibilities of cooperation with pertinent learned societies for the more effective presentation of the basic theological disciplines.

Respectfully submitted,

FERRER SMITH, O.P.
BRENDAN McGRATH, O.S.B.
THOMAS BARROSSE, C.S.C.

PROPOSED BYLAWS OF THE MAJOR SEMINARY DEPARTMENT

ARTICLE I. NAME

Section 1. The name of this organization shall be "Major Seminary Department of the National Catholic Educational Association," hereinafter referred to as the Department.

Section 2. There shall be nothing in these bylaws inconsistent with the bylaws of the National Catholic Educational Association.

ARTICLE II. PURPOSES

The purposes of the Department shall be:

- a) to stimulate continuing efforts to improve seminary education in all its aspects;

- b) to provide an open forum for discussions pertinent to seminary education;
- c) to provide, wherever possible, for mutual assistance in dealing with seminary problems.

ARTICLE III. MEMBERSHIP

Section 1. Members of the Department shall be those seminaries and/or houses of religious formation of philosophy and theology level, or any combination of such levels, which have:

- a) applied to the Associate Secretary of the Seminary Departments of the Association for membership, and have been approved for membership by the Associate Secretary;
- b) paid the established annual fee to the Association.

Section 2. A list of member institutions, with the name of the responsible academic officer, shall be published annually, in advance of the national convention, by the Associate Secretary of the Seminary Departments, either in the *Association Bulletin* or in conjunction with the *Seminary Newsletter*.

Section 3. Each member institution shall have one vote in the meetings of the Department. This restriction is not to be understood as applying to a merely consultative show of hands when such is called for by the presiding officer.

Section 4. Only those actually in the service of member institutions are eligible to hold any office in the Department.

ARTICLE IV. OFFICERS

Section 1. There shall be a President, a Vice President, and a Secretary of the Department. These officers shall be elected at the annual meeting of the Department by a majority vote of the member institutions present and voting.

All officers shall hold office from the adjournment of the meeting at which they are elected until the adjournment of the meeting at which their successors are elected. These officers shall be eligible for reelection for one additional term.

Section 2. The President shall hold office for one year. He shall be responsible for all the activities of the Department, and shall enjoy such powers as are necessary to manage the affairs of the Department.

Section 3. The Vice President shall hold office for one year. He shall:

- a) act as assistant to the President;
- b) serve as President in the President's absence;
- c) succeed to the office of President should it become vacant. In such a case he shall hold office to the end of the next regular meeting, and shall be eligible at that meeting to a full term as President.

Section 4. The Secretary shall hold office for one year. He shall:

- a) record and circulate the minutes of the Department's Executive Committee;
- b) keep a record of attendance at Department and Committee meetings;
- c) provide for the departmental registration at the annual meetings;
- d) conduct such departmental correspondence as the President requires;
- e) preside in the absence of the President and the Vice President;
- f) succeed to the office of Vice President should it become vacant, and

serve until the election of a Department President. He shall then be eligible for a full term as Vice President.

- g) succeed to the office of President should the offices of President and Vice President become vacant, and serve until the next annual meeting. He shall then be eligible for a full term as President.

ARTICLE V. REPRESENTATIVES TO THE GENERAL BOARD

In conformity to the Constitution of the Association, the Department shall elect two representatives for service on the General Executive Board besides the President who serves *ex officio*. This election shall take place at the annual meeting of the Department. The past presidents of the Departments, if such are available, may be elected as representatives to the Executive Board.

These representatives shall hold office for two years, and may be reelected to succeed themselves. In the event of a vacancy in one of these offices, the post shall be filled by an election at the next general meeting. The representative so elected shall serve a full term from the time of his election. The President may appoint a representative to serve until such an election is possible. Such an appointment shall observe the above suggestion relative to eligibility of the past presidents.

ARTICLE VI. COMMITTEES

Section 1. There shall be an Executive Committee composed of the following: the President (Chairman), the Vice President, the Secretary, the immediate Past President, the Vice President General elected from the Department by the Association, the Representatives to the General Executive Board, and the Chairman of Standing Committees.

Duties: The Executive Committee shall:

- a) assist the President in planning the Department activities;
- b) prepare the program for the annual meeting;
- c) pass on major issues and reports before they are submitted to the Executive Board of the Association for final action, or to the Department.

Section 2. There shall be a Committee on Accreditation composed of as many members as there are Regional Accrediting Associations. The chairman of this committee shall be elected by the Executive Committee to a two-year term of office, and may be reelected to succeed himself. The Chairman shall present to the Executive Committee for approval a list of members who, with himself, shall constitute the Committee on Accreditation. The list shall contain, if possible, one name from each of the regional accrediting areas other than the Chairman's own.

Duties: The Committee on Accreditation shall:

- a) make recommendations to the Executive Committee on any matters pertaining to accreditation by local, regional, or professional agencies;
- b) report annually to the Executive Committee;
- c) under chairmanship of the Regional Committee member, organize Regional Subcommittees as needed;
- d) be of service, as individuals, to member schools seeking help in working out accreditation problems. To this end, each committee member shall compile a list of experienced seminary personnel in his region, who are willing to help other schools by visit or correspondence. It is un-

derstood that schools asking such help will themselves meet travel and other expenses incurred.

Section 3. Nothing in this article shall be construed as preventing the appointment, by the President of the Executive Committee, of such special standing committees as are needed for the work of the Department. An *ad hoc* committee may be appointed by the President on his own initiative, but it cannot become a standing committee without the express approval of the Executive Committee.

ARTICLE VII. MEETINGS

Section 1. The Department shall hold its annual meeting at the time and place selected for the annual meeting of the Association.

Section 2. Each year there shall be a regularly scheduled meeting of the Executive Committee near the beginning of the annual meeting of the Department.

Section 3. The President shall have the authority to call special meetings of the Executive Committee as he deems necessary.

ARTICLE VIII. AMENDMENTS

The Bylaws of the Department may be amended at any annual meeting of the Department by a majority of the institutional members present and voting, provided that the notice of the proposed amendment has been sent to member institutions at least one month in advance of the meeting. An amendment not thus proposed in advance may be adopted by a two-thirds vote of the institutional members present and voting.

MAJOR SEMINARY DEPARTMENT: OFFICERS 1963-64

President: Rev. Thomas W. Coyle, C.S.S.R., Oconomowoc, Wis.

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Very Rev. Msgr. John E. Murphy, Little Rock, Ark.

RELIGION IN THE PREPARATORY SEMINARY CURRICULUM

REV. ANTHONY H. DORN

HEAD, HIGH SCHOOL RELIGION DEPARTMENT, DE SALES PREPARATORY
SEMINARY, MILWAUKEE, WISCONSIN

LAST FALL I EXPRESSED AN OBSERVATION that according to the NCEA yearly bulletins, no one since 1947 had delivered a formal talk to your Department on the subject of the religion curriculum in the minor seminary. So I was asked to address you today.

I admit to no specific qualifications for this task other than these three:

1) I once administered a Catholic lay high school, and taught religion to seniors every day for eight years.

2) For two years I have been teaching religion every day to freshmen and sophomores in a minor seminary high school. This is my total experience in seminary work.

3) I possess some highly opinionated views about the role of the religion class in the seminary. These will become obvious to you. My intent, however, is not to irritate anyone. Consider my words merely a means to open up areas of discussion later on. Essentially, my aim is to uphold the integrity of the religion class in the seminary curriculum, and my point of view is that of a teacher of religion, rather than that of a rector or spiritual director.

Previous speakers on the subject of the religion curriculum have used the broad definition of curriculum by which they meant all the religious experiences of the students in seminary life. I wish to restrict my remarks to its more confined meaning as a course of study.

In the seminary, two centers of influence affect the student's religious training most deeply: the chapel and the classroom. This is the same as to say that religion is both a virtue and an organized system of beliefs. The nature of each center suggests two different but complementary roles. The one—the classroom—is a highly formalized environment emphasizing basically the formation of the mind. Sometimes its influence is considered theoretical only, and, therefore, somewhat impractical. But I hasten to add: religious truth taught correctly and learned efficiently is dynamic and vital.

The other—the chapel—involves more of the whole person: mind and will, emotions and affections. The inclination, therefore, is to look upon chapel training as more practical, more formative, and thus more important. The proper attitude is to view both as equally indispensable for what they contribute to the fulfillment of the seminarian's vocation. Hierarchical values ought not to be attached to these two aspects of the boy's religious training.

In the classroom, religion is a body of knowledge to be transmitted to the student similar to mathematics or a language, except its end result is to evoke a response—a mature response of faith from the students. A response of faith is required also from the chapel contribution, but in a different way. In the classroom, the student responds to a disciplined, organized body of knowledge. The response in the chapel is to a more diffused and looser organization. This distinction may be slight, but it serves as the important base for upholding the integrity of a strong classroom course in religious knowledge.

No seminary questions whether or not some course in religion belongs there. This is decreed by a sufficient number of authoritative Church statements. The problem is more one of degree. How much? How often? And what to teach? According to their catalogues, the majority of minor seminaries restrict their religion classes to two or less periods per week. With this restriction I am in total disagreement, since I have experienced a difficult time in covering my own subject matter during five periods per week.

Again, no seminary questions the primacy of religion over all other areas of student development. But if by religion is meant the religion class as compared to other subjects such as Latin or English, this primacy is rejected by implication. As an organized body of knowledge, religion holds an inferior place in most of the minor seminary curriculums.

There are reasons for this, of course. The first usually given is that the minor seminary religion class exists in a continuum with the theology studies of the major seminary. I have read these words: "The minor seminary should offer those courses in religion that are of primary importance to the growing boy, religious instruction that bears on the personal religious development and life problems of the adolescent more than on the general treatises dealing with faith and morals that will be taken with greater thoroughness later on in the courses of theology."

Does this so-called protection of the continuum mean we are to maintain our seminarians in an eight-year intellectual ignorance or stagnation of their faith while we wait until they are old enough for theology? We do not stop speaking to the young students about the need for purity simply because they will get the vow of celibacy in their subdeacon year.

This attempt at withholding is not used in relation to other subjects. A watered-down course in high school English or American history is not offered because students might concentrate on these areas later in college. Why is religion made to suffer?

Psychologically, the adolescent is hungry for answers to intellectual problems of religion and life. To wait with our answers will retard and injure his religious growth.

Moreover, the attitude can keep building up over a period of eight years that for the mind religion has little to offer, presents no clear challenge as a discipline in itself, affords no mental stimulation. I believe we do our seminarians no favor by telling them, either verbally or by implication: "Wait six or eight years, and you will find out your answers when you study theology." The business of a priest is religion, much of it on the plane of the intellectual. If this priestly posture is not promoted strongly beginning with freshmen in high school, can we expect the students to acquire it suddenly later on?

Attitudes are long in construction. Look how we blame parents for failing to give their youth the proper training from birth on. We emphasize continuity. And yet, our minor seminary religion courses receive no strong promotion as

true and solid content subjects. Will this affect the students' future attitudes toward their professional theology courses? If there is any truth to cause-and-effect relationships, then a weak minor seminary religion course of study is tantamount to a decreasing respect for future theology, and may prevent the student from taking it as seriously as he must.

The tradition of reverence for the intellectual aspects of our faith must be fostered from the start and then continued strongly. Herein lies a clear purpose of the religion class: to urge this reverence. Such a purpose is hardly on the periphery of student training. It is no less essential for the young seminarian than the benefits derived from chapel services. If the minor seminary is truly a continuum into the major, the habit of hard intellectual work needs emphasis from the very beginning of the seminarian's career.

Then there is the matter of justice, which the seminary owes to all its students. While in a continuum, experience shows, nevertheless, that the vast majority of high school seminarians drop out. Is there no justice for these students? We do not train them to drop out, of course, but we do regard their minor seminary years as a trial. They are subject to the seminary's decision to keep them or to dismiss them. Let's be realistic. I know I am not supposed to think of a seminary in other terms than a continuum. But for the majority, the minor seminary is *not* a continuum into the major. May we dare to give these students a lesser course of religion study than the ordinary Catholic lay high school gives to its students? Are we interested more in keeping to a beautifully constructed scheme of continuity or in the needs of the pupils on a more immediate level?

And then I wonder sometimes if the underplay of the religion class does not have a tendency today to contribute to the drop-out rate among some of the better students. They know they are in a seminary principally for the study of religion. If they discover other subject-matter areas more intellectually alive and given greater administrative promotion, are we not guilty of creating unfair tensions in their young minds?

These better students view themselves as intellectually capable of pursuing many endeavors besides religion, while the pressures of the outside world have been building up an ever increasing respect for the educated person. On the outside, excellence in the intellectualism of a chosen profession is admired. But if religious knowledge is deferred, will our better students not lose one source of justifiable pride in their vocation?

A second reason given for the reduction of the religion class is contained in this quote: "The hours devoted to the study of religion in class are of distinctly minor importance when compared to the overall religious program of the seminary." Frankly, when I read or hear such words, I feel like a red flag has been waved in front of my eyes. An urge to charge and bull my way through takes hold of me.

If I followed this attitude, I would deplete my energies for teaching religion and destroy my enthusiasm. I would feel as useful as the unused fifth tire of a car. I would be reduced to the apologetic status of having to answer the outsider's question, "What is your job at the seminary?" by "I *only* teach religion."

Maybe we have been too long dominated by the spirit of the *Imitation of Christ* when it says, "It is better to feel compunction than to know its definition." This is always set up as though a choice between one and the other is necessary. The fact is: a priest must both know its definition and its feeling. Piety is not an excuse for ignorance, not in a priest. The spectres of a

stupid John Vianney and a "dumb ox" Thomas Aquinas have haunted our seminaries much too long. Neither was so lacking in intellectual acumen as some sermonizers indicate. Let us put those ghosts to rest. Always lurking in our background is the fear of producing intellectual monstrosities if we stress the intellectual aspects of religion too much. I dare say we lose more students because of moral deficiencies than overly-taught minds.

A religion teacher can lose his sense of responsibility to the students' achievement of knowledge if he is forced to harbor the idea: "Well, even if Joe doesn't learn the subject, at least he is a good boy, or seems to be. He is respectful, reverent, interested in his soul, takes to prayer, obeys, speaks well of God. After all, isn't this really the more important?" Maybe, but I think it also subverts the teacher's desire to go on teaching religion well.

There is a third reason for the reduction of the religion class. The seminary, it is claimed, has so many things to include in its course of study that to add more periods per week of religion classes would impose an extra burden on already overworked students. So a rationalization is given. Religious exercises such as spiritual conferences, sermons, and meditations produce the same effect as the religion class, and so religion classes are not needed.

In the first place, students in minor seminaries, as compared to their contemporaries in Catholic lay high schools—and this conclusion is the result of experience in both types of schools—are compelled to work less and to carry a lighter load of weekly classes. If you do not believe this, you have not visited an ordinary Catholic high school lately and compared the load of students in college preparatory courses to the seminarian's load. And most of the Catholic high schools insist their students study religion five periods per week.

Secondly, the substitutive value of spiritual exercises such as conferences, sermons and meditations in place of religion classes is a myth. These exercises do not have the same intent as classroom teaching. They preclude the possibility of solving on-the-spot problems, expanding vague generalities, talking back with the teacher, discussing for depth, concentrating on greater detail.

Moreover, they do not involve the student in any great activity of searching out truths for themselves. They hold the students essentially passive, or rather receptive. There is no fault in this, but the method is different and must be complemented by the active method of the classroom.

In summary, therefore, of this first part of my talk, I claim that the religion class is failing to receive a proper place of prestige in the minor seminary with the following possible results:

1. A violation of justice to all who come to us for an education.
2. Retention of students in an unduly extended period of religious intellectual stagnation.
3. Fostering of a spirit of religious non-intellectualism.
4. Disruption of the dedicated teacher's enthusiasm.
5. Contribution to the drop-out rate of the more talented pupils.

Now, what do I propose to bolster the position of the religion class? There are three aspects of this problem to be discussed. The first concerns purposes which will include a consideration of content. The second is administrative arrangement. And the third, the role of the teacher.

The purposes of the religion course should be grouped around two broad areas: the subject matter and the student. Simultaneous concentration on both

will assure the seminary of offering an adequately solid content while recognizing the psychological nature of the students.

In respect to subject matter, I would expect the seminarian, after the completion of his minor seminary training to have achieved the following:

1. A knowledge and appreciation of the role of the priest in Catholic and non-Catholic life.
2. A knowledge of Sacred Scripture—Old and New Testament—in such a way that he perceives the relationship of the two to each other. In this knowledge, a growing insight into the life and personality of Christ is paramount, but His life should be learned topically rather than chronologically as is the present custom.
3. An understanding of the liturgy especially as it relates to the Mass and the liturgical year.
4. A deepened positive insight into the doctrinal truths of the Church.
5. A combination breadth and depth knowledge of the Church's history and her influence on secular history.
6. An incipient understanding of how Christian doctrine applies to contemporary social problems.
7. An intellectual appreciation of Catholic culture.

Two areas of religious knowledge which may very well be kept entirely in the chapel are the student's moral living and the sacraments. I would not, therefore, stress the classroom teaching of the commandments. Flowing from the fulfillment of the purposes mentioned, I believe we ought to teach the following. The list is suggestive only, not exhaustive.

A detailed study of God's relationship to man, both as an individual and as a race. Here, what is needed is a clear concept of the natural and supernatural phases of life as reflected both in the individual man and in the human race as a whole. No one today doubts that atheism and a growing paganism are the principal problems of our time.

Relation of religion to science.

Church history, including American Church history, plus a study of the contemporary status of the Church in other countries.

Church and social problems, particularly American social problems.

Relation of the Old Testament to the New Testament, to the liturgy.

The vocation of the Christian as Christian in relation to work, avocation, recreation, marriage and the family.

Comparative religions, so as to learn the relationship of the Catholic to the non-Catholic.

Introduction to Catholic religious literature.

Catholicism and the beautiful: art, music, architecture.

Role of Christ in personal and world life.

A solid, enlightening course on the creed.

There are enough items listed here already to keep the students busy working for six years, many of them five days a week. A suggested six-year outline could run something like this:

Freshman: Old Testament. New Testament. Liturgy.
Life of Christ treated topically.

Sophomore: Catholic Church history.
American Church history.
Contemporary status of the Church in other countries.

- Junior:* Church and social problems, studied from an historical and contemporary approach.
- Senior:* Solid course on the creed, presented positively, not apologetically. Comparative religions. Vocation of the Christian as Christian, including marriage.
- College I:* Catholic religious literature. Catholicism and culture.
- College II:* Hagiography. History of religious thought, e. g., France. Messages of the popes and American bishops of the last 75 years.

In teaching these, the basic method would be reflected thinking aimed at the gaining of insight. Students would be compelled to use original sources. And the teachers would assign research papers and homework regularly. Classroom means of furthering knowledge would include tests, panels, discussions, oral reports, question and answer sessions, debates.

To achieve these purposes, the religion course must provide a two-fold basis for learning. First, there must be established a minimum of subject matter which will be required for all seminarians, both average and bright. The culmination of this effort could be a comprehensive examination at the end of the senior year in high school. But efforts must go beyond this to a second stage: increased opportunity for the brighter pupils wherever the student body is large enough to warrant this. Such a challenge, if arranged for, would also serve to enliven the entire religion course, so as to affect, even impel, the average minds to a greater study of their religion.

This opportunity for searching beyond the minimum must be externalized—that is, made consciously known to the entire student body. Ways in which this can be accomplished center around the two learning areas. The first is the classroom. Since the brighter students learn faster and retain longer, they need less repetition. Time spent with the average pupils on elementary explanations could be used more profitably with the bright on extensive enrichment, for one thing, and with new courses, even electives, for another. The juniors might be given the opportunity to look forward to a choice of one of two or three religion courses as an earned right resulting from two previous years of highly successful achievement in religion. Examples of such elective courses might be as follows:

1. A great Catholic Books Course in which the group would read and discuss such classics as *The Confessions of St. Augustine*, Boethius' *Consolations of Philosophy*, St. Bernard's *Treatise on Love*, Mr. Blue, and so forth.
2. The Psychology of Holiness, which could include a study of the lives of representative individual saints, and possibly the religious history of an entire people such as the French.

You could probably think of other possibilities.

The seminary's first responsibility is to insist on standards of excellence in the classroom. But there is a second area of emphasis. It lies in the need for the school to create an atmosphere in which the students can breathe more expansively, largely on their own initiative, so as to contribute more broadly on a full-school basis and receive recognition on that same basis. Applied to religion, this means that subject matter must go out from the classroom in

students willing to contribute their insights and learnings to others while receiving public recognition in some way from the school for worthwhile achievement.

This recognition may be personal, such as when a student is chosen to speak at a full-school assembly, or it may be group, such as the leadership which a school recognized Religion Club might give to the direction of the students' religious thought.

The following are illustrations of what I have in mind:

1. An award for the highest average in religion during the four years of high school, to be given annually and publicly.
2. An award to a priest graduate of the seminary for having made a worthy intellectual religious contribution to the community.
3. The setting up of a religion laboratory in connection with the library to be used for small discussion groups, special religious library of books, filmstrips, movies, etc.
4. Full school assemblies with student participation where intellectual religious topics would be discussed by methods such as debates or panels.
5. Use of the school paper for discussion of intellectual religious questions.
6. A religion club with the emphasis on the intellectual.
7. A Catholic culture club to extend the students' study of the Church's role in culture, with particular stress on the contemporary.
8. A dynamic invitational program, sponsored by the school, so as to acquaint the students with Catholic thinkers in various religious intellectual endeavors.

The preceding points are based on the idea of granting greater prestige to the intellectual phases of religion.

The second group of purposes for the religion classes centers on the student himself. These purposes ought to include the following:

1. To cause the student to think reflectively on religious subjects.
2. To challenge the brighter pupils to reach beyond the minimum requirements.
3. To help the student know where to go for needed information.
4. To assist the student in developing a proper attitude toward religious truth. For example, to acquire
 - a) Confidence in the Church as the custodian of ultimate truth and direction.
 - b) A realization that religion courses are designed to give the intellectual basis of religious living and are, therefore, a vital part in their present and future.
 - c) A sense of responsibility for knowing the truths of faith.
 - d) A sense of dynamic function in the Mystical Body of Christ.
5. To provide opportunities for pupils to use their knowledge. This may be implemented by such activities as:
 - a) Catechetics clubs
 - b) Written articles for the school paper
 - c) Composition of religious articles, poetry, essays, etc. for a projected yearly religious magazine

- d) Religion assemblies
- e) Meeting of outstanding intellectual Catholic leaders.

In the outline of purposes, it may be noted that nothing is said about bridging the gap between knowledge and religious moral practice as a desired outcome of classroom learning. Such a goal is indeed recognized as the most difficult aspect of teaching religion. Actually such a goal may be unrealistic for a classroom situation if by "practice" is meant a separation of mind and will, implying that increased knowledge and insight bear little relation to the improvement of Christian living. While a knowledge of one's faith is not an automatic assurance of the will to live better, it would be a mistake to think that because a teacher devotes his classroom time to concentration on the intellectual aspects of the faith that the will is not moved. We must believe in a keener influence of mind over will than we are generally ready to admit. Noble thoughts contain the germs of a more noble life, just as a more intelligent appreciation of the faith engenders a more intelligent practice of it when it is practiced.

From the administrative point of view, I offer these suggestions as necessary to complement the rough scheme I have outlined.

1. Failures in religion courses must be considered legitimate. This creates a problem. "How can anyone fail in religion?" a pastor recently asked us when one of his boys submitted his report card to him with a religion failure. Now, he threatens to send all future candidates to another seminary where a policy of religion failure does not prevail.

The answer to the question is simple. The boy did not grasp the matter taught. But what about his all-round religious development? "Is he a failure in that, too?" was the next question. And my answer to that is: As his teacher, I do not know. I am incapable of knowing whether what I teach transfers over into a better life for the boy. A large-scale dishonesty is imposed on religion teachers, if, on the one hand, they are asked to give grades, and then are compelled to pass everyone, or vaguely include the student's character in the religion grade.

No religion teacher is capable of pursuing his students in their conduct outside of the classroom, penetrating their secret thoughts, or even knowing for sure the relationship of the knowledge he imparts to the virtue the students develop as a direct result of that teaching. To remove all grading whatsoever would be far more honest. But if grades are given—and I believe they must be—then a policy of failure is logical. The students tend to view this more honestly than we. They ask: "What did I get in religion?" And they understand this to mean exclusively in the academic area. Once you set up a formalized classroom situation in religion, the students expect it to involve the teaching of content for which they will be held responsible. So do the teachers.

2. If a school has a policy of automatically dismissing a student for three failures within a school year, a religion failure should be included as one of those three.

3. Religion classes should not be interfered with any more than other classes. For example, religious exercises should not take the place of religion classes. If exercises and classes conflict, the exercises should be rescheduled. If this rule is not strictly adhered to, the religion class will again lose its importance in the minds of teachers and students. Religion classes should not become the time for administration announcements, student council elections,

community chest collections, or even mission collections. Set up a homeroom system to handle these items.

4. For the report cards and for the yearly catalogues, a different title for each year of religion should be given. Instead of printing on the cards Religion I or Religion II, *title* the courses. For example, the freshman year's religion might be named *Salvation History*, the sophomore course, *The Life of Christ*. And so on. The title, of course, would depend on the general content. This naming of courses helps parents and pastors to realize that there is a distinction between religion taught as a subject and the practices of religion.

5. Set up the religion classes to be taught five full periods per week, at least through high school.

6. Then, in general, the administration should get behind the entire program of religion studies more effectively than is now true and raise them to a level of distinction.

There remains just one more point to discuss: the role of the teacher. The biggest mistake any seminary can make is to assume that all priests are capable of teaching religion to seminarians. Most priests have been given little opportunity, or felt any compulsion, to take any aspect of the Church's teaching, such as grace, or the nature of God, or the Mystical Body, and reduce it to terms comprehensible to an adolescent mind—to re-think it and re-work it in their own minds with the idea of giving it back to young minds. So they will come to rely on ready-made textbooks and on ready-made audiovisual aids rather than on their own initiative and ingenuity. This is not to say the priests do not prepare their classes. They usually do. But the preparation is one more to promote the memory of pupils than their processes of thinking.

Most priests, I think, are unfamiliar with the more excellent teaching procedures. They have rarely seen any master teachers in action unless they were fortunate enough to have had one during their own seminary training. They ought to visit some of the lay Catholic high schools and take a look. My experience so far is that the teacher in lay Catholic high schools do better than we do in the technique of instruction.

The teacher is the key. Ideally, the priest teacher of religion needs to be a liberally educated person, one who combines within himself a knowledge of literature, drama and poetry, history, psychology, politics, economics, sociology, hagiography, and asceticism, all within the structure of theology. This is a large order, but the tenor of our times demands such an ideal.

He must have a sensitivity to the present age.

He must have a large reserve, never telling all he knows until he has to.

He must be a little deeper than his students. To probe meanings. He is not to be beyond their ability to comprehend, but his own probing mind sets the pace and acts as the challenge, constantly putting pressure on the students to think.

He must be an adroit questioner, truly Socratic.

The entire religion course of studies, therefore, should be entrusted only to a few well-chosen priest instructors. Once chosen, the administrators must give them both the administrative support and opportunity to make their endeavors worth their effort.

In spite of the length of this talk, I realize how sketchy it has been. But my principal aim was to highlight the need for a more serious consideration of the religion class as a dynamic force in the training of the young seminarian.

PROGRAMMED INSTRUCTION FOR CURRICULUM ENRICHMENT

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ANY APPRAISAL which seeks to reconcile the differences between traditional instruction and programmed instruction will be somewhat tentative and speculative because of the unusual frame of reference which exists. When one encounters a pattern of uncertain identification, of cult-like enthusiasm in the literature, and meager and conflicting research findings, then one is justified in approaching such an anomaly with caution. Implicit in all of this is that schools have problems and programmed instruction has solutions—and the two should get together. We are on the third year of a “two-week assignment” to resolve the question of its possible utilization in the St. Louis school system.

Our experience indicates that programmed instruction may be a solution but not entirely for the reasons given by its proponents. They would implant a prosthetic organ on the traditional curriculum in the hope that the suture would take and the organism thrive. But curriculum chemistry is too complex for rapid adaptation. If we are to give the new organ a function, we must replace impromptu and capricious judgments with consideration of the following aspects of curriculum design: specificity of grade placement and subject content; purposes such as remediation, normal, acceleration, or enrichment; classroom management relating to problems of teacher utilization, pupil role, and recordkeeping; and, finally, competency standards involving the kind and degree of performance skills necessary in physics and chemistry. These are not simple expedencies, and it is understandable that many a well intentioned educator prompted into quick action has found his enthusiasm somewhat blunted and his estimate of the problem somewhat sharpened by his experiences with programmed instruction.

In what significant way do the two modes of instruction differ? Are these processes conflicting, or are they complementary? Our assumptions favor a complementary viewpoint giving to each, we hope, the credit it deserves. We needed first of all a working definition of the nature of programmed instruction. A comparison of differences suggested the following: The traditional classroom situation, as we understand it, is one which involves interaction between pupil and teacher so as to encourage the transmission of values and knowledge. In brief, a Socratic system. In such a system, questions put to the student must follow responses if student insight or understanding is to result. Such a process is neither static nor benign, to judge from our daily experiences.

Programmed instruction, on the other hand, is a non-Socratic system. There is no emphasis on values, and knowledge is contained in a rigidly sequenced structure of questions to which responses must conform within very narrow limits of freedom. Understanding through insight or any other creative

process is desired but is not integrally bound into the system. This is so because concepts in programmed instruction grow by accretion rather than assimilation. While the frames are linked serially with respect to time, the time does not correspond to that of the thought process of the student who is reading and wondering. At best, programmed instruction appears to work through a process of replication: building a mosaic through minute details.

On the basis of these assumptions we attempted a compromise between the two systems in the hope of making a positive contribution.

The cooperating teacher in Algebra 1 employed Temac's 8000-frame Algebra 1 programmed text. He became acquainted with it during the first semester, using it as the basic textual material with improvised periodic tests and buzz-session procedures. The following semester he selected a control group and maintained careful records. He found it necessary, however, to discard these elaborate safeguards as the student use of the programmed materials became self-tutoring. At the end of the semester both groups were given the Seattle Algebra Test. He found that both groups had accomplished exactly the same results in terms of percentile scores. He concluded that programmed materials were not laborsaving devices—nor did they accomplish significantly more depth in student understanding. Grade-keeping and frame-counting were extensive operations, while he was kept quite busy to satisfy the need for interpretation for students not accustomed to read for self-understanding. He found poor students remained poor students throughout the course, as evidenced by the wide separation in frames between the best and the poorest—an effect that was in sight long before the final test was given. In addition, he had to evaluate the number of frames which was equivalent to a semester's work. In view of the uncertain success in utilizing programmed instruction as a direct implant, the evaluation of the committee, nevertheless, was to recommend two concrete uses, both in a non-Socratic context.

Every school has its failures in mathematics. Collectively, in systems as large as St. Louis and the archdiocesan, they represent a substantial overhead in teacher utilization and room facilities. Failures are also an accomplished group having acquired a considerable background in the subject matter. It hardly seems the wisest of courses to run them through again for a change in grade.

It is recommended that failures in mathematics be required to enroll in a programmed course concurrently with the advanced grade or elective in the same area. It is further recommended that the student carry out this responsibility either during study hall, before school, or extracurricula time that is available. A special teacher is not needed, and conferences may be arranged through the counselor or department chairman. The student may progress at his own rate, and upon completion, request an equivalency examination which will determine whether he has fulfilled the requirements for the credit. Other benefits are likely to accrue, as well.

Every program chairman must comply with the practical necessity of striking a balance between teacher availability and student enrollment. Many an advanced elective in mathematics has had to be "killed" or not offered because of small enrollment. A recommendation is "elective grouping" within a single area, under the guidance of a mathematics teacher who will provide the necessary assurance and support. Program materials are available in these subject areas as advanced as differential equations. College admission re-

quirements and competition demand that these opportunities be provided by the high school, either as enrichment or acceleration.

Another area of investigation pertained to the need for performance activities in programmed instruction. Currently available programmed materials in science offer little more than workbook exercises which purport to prepare the pupil for the contingencies of advanced work. To achieve a satisfactory degree of science competency requires that the student acquire manipulative and interpretive skills derived from real experience. It was my task to prepare programmed materials which integrated experimental laboratory procedure and theoretical background. Involved in this was a large body of techniques which included skills in obtaining data, plotting the data on a graph, interpreting the graph for relationships and applying this experiential background in a series of frames to bind both the theoretical information and the experimental information in concept and attitudes. The instructor's role was essentially as a resource person and was certainly a more positive role than as a lecturer and demonstrator. Since activities were open-ended, the problem, its definition, and solution were under attack rather than the student. This programmed material was tested, and demonstrated that traditional teaching and programmed instruction could serve complementary purposes and that the latter must be used not in lieu of, but in concert with, the professional skills of teachers.

DEVELOPING THE VIRTUE OF GENUINE LOVE IN THE MINOR SEMINARIAN *

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STATISTICS SHOW that no more than 20 percent of the boys who begin their studies for the priesthood in minor seminaries reach their goal. Many of the 80 percent who leave the seminary seem to have the external indications of a vocation. They have sufficient health, ample talent, and, from external appearances at least, moral goodness. Prescinding for the moment from the designs of God, can we find a natural reason for their failure to persevere in their vocation? No doubt, there are various reasons, but let us consider just this one: Have we failed to teach the boy to love as Christ commanded: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength . . . Thou shalt love thy neighbor as thyself" (MARK 12:30-31).

Where have we failed in our training of such a young man? He has had the advantage of strict supervision in his study life. He has been protected

* This paper was delivered at a joint session of the Minor Seminary Department and the Vocation Section.

from the harsh winds of temptation by the seminary walls. He has drunk from the spiritual fountains of the Mass and the sacraments. He has been exposed to the challenging example of his fellow students and of the faculty. In what way have we failed to give spirit and depth to the vocation the lad brought to the seminary?

It seems to me that even though we have given the boy the best of instruction, the best of training, the best of discipline, we have failed in not teaching the boy to love. We have filled his mind with facts, we have molded his activity by rules and directions, but we have not given meaning to his life by teaching him to love. Consider these words of Father Mateo: "In the formation of seminarians and priests, stress is rightly laid upon mortification, humility, chastity and zeal. This is good. But it is not enough. Too often not enough emphasis is placed on the one and only thing that can develop all these priestly virtues: the love of our Lord Jesus Christ."

Many, if not most, young boys entering the minor seminary bring with them a celluloid image of the priesthood. It is a mixture of high idealism, hero worship, and natural desire to make something of themselves. In a word, they have been captivated by the Bing Crosby version of the priest. Like the adolescent who is taken up with the first pretty girl who shows an attraction to him, the young seminarian sometimes founds his choice on externals. And as infatuation with a pretty face is not a proper foundation for the life-long partnership of marriage, so neither is the celluloid caricature of the priesthood a fitting basis for the stresses of seminary life, not to speak of the realities of priestly life. The superficial attraction that brought the boy to the seminary must be gradually supported by the best of human motivation and eventually based on a supernatural motivation that is solid and lasting. Only then can there be hope that he will weather the storms of his calling.

Psychologists have come to recognize more and more the absolute need in man's life of loving and being loved. The adolescent cannot reach true human maturity and happiness unless he learns to love.

"Following the lead of Jung, Adler, Allers, Fromm and Horney, more and more psychiatrists are coming to believe that the well-being and mental health of human beings depends on their love of God and their fellow men" (1).

A work on the psychology of human development says, "Unselfish love is the cause and effect of true maturity. Love develops maturity and maturity develops love. An experienced present-day psychiatrist has stated, 'The more love is the driving factor in life, the more integrated the personality will be'" (2).

Ashley Montagu, the anthropologist, makes this statement in his work *Meaning of Love*: "The most important thing to realize about the nature of human nature is that the most significant ingredient in its structure is love" (3).

Centuries ago God gave us the prescription for human perfection and happiness: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind . . . Thou shalt love thy neighbor as thyself" (MATT. 22:37-39).

St. Paul summed it up in his Epistle to the Romans, "Owe no man anything except to love one another; for he who loves his neighbor has fulfilled the Law" (ROM. 13-18).

Now that the scientists are adding their empirical knowledge, we are reawakened to the sublime wisdom and grandeur of divine direction.

These words from the scientists would seem to indicate that the ability

to love (to wish well to others and to give of oneself for others) is the key not only to personal mental health but also to genuine maturity even in the natural order. Marc Oraison, the priest psychiatrist, corroborates this in his book *Love or Constraint?*:

In the progressive acquisition of his autonomy, which is his constitutional necessity, the thinking human being should acquire, at the same time and in the same proportion, the feeling for spontaneous self-sacrifice that would help him to participate more and more in communion with the rest of the human race, and make him correspondingly less dependent upon it at all the different levels on which human life is actually lived. . . . The ideal normal adult man would be he who fully, spontaneously and positively felt the need not of others but to be with others and to be something to others (4).

Achieving the ability to generously spend oneself for others rather than for the ego is the goal of every human being even though he may not realize it. There is within him an innate dynamism to this end which when brought to fulfillment brings personal mental health, maturity, and at least a modicum of genuine happiness. If frustrated, it becomes deformed and sends out shoots of mental illness, immaturity, and boredom.

This basic need on the psychological level is just as peremptory and necessary on the supernatural plane. Christ's command to love is built upon and presupposes the native need and dynamism of every man to love. Father Campbell, O.P., makes this comment in his article "The Word of God and the Psychiatrist" in the July, 1962, issue of the *Catholic World*:

It is sheer folly to demand that we get beyond earthly love, when our biggest problem is getting as far as earthly love. In the normal course of things we cannot love supernaturally unless we have the ability to love in the natural order. This is what we mean when we say that grace perfects nature and does not destroy it. Charity does give us a new power to love, infinitely beyond our human powers, but only by elevating and strengthening our natural loving powers. (5)

Father Emile Briere in a recent series of articles in *Emmanuel* expresses much the same thought in these words:

The main law of psychology is also the main law of religion.

"Love one another," says psychology, "and there will be less mental illness, less physical discomforts due to emotional upsets; let parents love their children and they will have a better chance of growing up mentally healthy." This is a natural law, valid for all men, irrespective of their religious beliefs.

"Love one another," says the Word of God, "as I have loved you." This is a supernatural law, the special revelation of Christ, the new dispensation which He wills to be the hallmark of His chosen ones, of priests above all, since it is to priests that He first reveals it.

Love, therefore, is, naturally and supernaturally, the most necessary, the most beneficial ingredient of a holy, healthy environment (6).

If to love, to give of oneself unselfishly for others, is the fulfillment of every man's life, then certainly it should be the *raison d'être* of the seminarian, the future priest. His calling to perpetual chastity, which demands love of a superior type; his future role as the teacher of mankind; his place as the

representative of Him who gave Himself on the cross for men—all these indicate the need for the seminarian first of all to know the true nature of love and secondly to seek to nurture it. To quote Father Briere again: "This is the objective of a seminary, a parish, a school, a college, a university, a monastery, a convent, an apostolic group. This is the objective of wise spiritual direction—to bring a soul to love" (7).

The sooner a seminarian comes to realize the true meaning of love, the sooner he will be able to shore up the idealistic picture of the priesthood of his childhood with firm convictions. The true notion of love is not innate or intuitive. In the words of Fromm: "The attitude that there is nothing easier than to love has continued to be the prevalent idea about love in spite of almost overwhelming evidence to the contrary. There is hardly any enterprise which is started with such tremendous hopes and expectations, and yet fails as regularly as love" (8). It must be learned and practiced. Modern idiom has so identified the word love with romantic and even sexual overtones that that is the idea of love which young people quite naturally absorb. The seminarian must be taught that true love is something much more sublime, God-like, and demanding; that it is outgoing and selfless rather than self-aggrandizing and selfish.

Early adolescence seems to be the propitious time to concentrate on training the seminarian in true love. Physically and psychologically he is undergoing changes that are intended to lead him to adulthood which, if it is to be mature, must be characterized by the ability to love genuinely.

Only when the seminarian imbibes the true notion of love will he find it possible to accept and appreciate some other Christian concepts. First, to understand love is to understand the necessity of sacrifice. To understand the necessity of sacrifice is to have a rational basis for the thousand and one restrictions to personal liberty imposed by seminary life. Emphasizing the importance of sacrifice in the lives of future priests, Cardinal Pizzardo, Prefect of the Sacred Congregation of Seminaries and Universities, made this statement to a group of Italian seminary rectors: "If we wish to live with faith we must not fear speaking often of renunciation and of sacrifice to our young men. The words 'self-renunciation' have a particularly bitter sound even for our seminarians. But who strays from this road which was indicated so clearly by the Divine Master, loses sight of the landmark of future priestly life and is destined, as has been shown sadly by experience, to certain failure."

Secondly, he will grasp the idea that Christianity is meant to be a personal tryst between God and each individual soul. God has poured out His love in numerous ways—creation, the Incarnation, the Redemption, the sacraments, to mention only the more significant ones. A response of love to this divine love is the essence of Christianity. The seminarian, above all, must become convinced of this and base his life upon it.

Permit me to quote again from *Oraison*:

In the Christian perspective the behavior of man is a *personal* and free response to the call of God. The deliberate and considered orientation of this behavior, what is called its morality, is the *consequence* of a realized personal relationship with *Someone* who freely gives His creative and redeeming Love. The moral law was made to *guide* this deliberate orientation. Its value is purely *relative*; it is both the means of our realizing our fall from grace and the framework within which we may seek to respond to the Love of God. By itself and in itself it is nothing; abstract Good does not exist; it exists only in the

Living God inscribed in the history of man in the Person of the Word made flesh (9).

Unless a seminarian has such an attitude toward his life, there is great probability that he will fall prey to what we may call the heresy of legalism or formalism. It consists in looking upon conformity to laws and regulations as the acme of a seminarian's life. How easy it is to be caught up in this error, for there is practically no way for superiors to gauge one's inner intentions and attitudes except by external acts. Praise and blame are generally given on the basis of external performance, even though the inner dynamism of true love for God and fellowman may be lacking. Perfect observance may be no proof of true inner development in the way of love. On the other hand, only the motivation furnished by true love for God and fellowman can relieve the boredom of continual restrictions and impositions and give flesh and blood to what is otherwise bare obligation.

The words of Oraison regarding the religious training of the young apply to the seminarian:

If, at the other extreme, religion is presented to him as nothing more than a series of prohibitions intended to make him "good"—we have already translated this as meaning "not to be a nuisance to the grownups"—his susceptibilities will all have been handled in a way contrary to his quite legitimate desires and the *religious* dimension, not the "moral" one, of his life will have nothing favorable or attractive about it, so that it will be perfectly natural for him in later years to throw off such a stultifying and totally inadequate "net" of abstract constraints (10).

Thirdly, only through a thorough knowledge of the true meaning of love, its role in human life, and its role in our relationships with God can the seminarian obtain a truly Christian notion of sin. If his attitude to life is a legalistic one, sin is no more than the infraction of a law; if, however, life is romance between himself and the Tremendous Lover, sin takes on the aspect of treason, unfaithfulness to a friend. To quote again from Oraison:

The concept of "sin" in fact, is not precisely a moral concept but a *religious* one. That is to say that sin does not mean "an act which is not in conformity with the law," but rather a disturbance of the relationship between the person who commits it and some other person. In other words, and to take precise definition to its extreme limit, we would say that "sin" is not the equivalent of "misconduct." In misconduct we see a breach of the principles, or a lack of "Good" abstractly conceived as an idea. In "sin" the same act takes on a completely different dimension; the "Good" is in fact recognized as Someone, in other words, not as an idea but as a living Person with whom a dialogue of love is taking place.

This distinction, which can never be sufficiently emphasized in normal teaching, is nevertheless fundamental: it differentiates between morality that is rationalist and legalistic (that is to say, a morality naturalistic in spirit) and Christian morality properly speaking. It enables us to conceive of human behavior not as a more or less fatalistic contest (ritualistic, too, according to the Pharisees) with a "law" that is purely arbitrary and totem-like in character, but as a personal relationship, a deepening of love for God, who first of all loved us. It is at one and the same time the whole meaning of the Cantic of Canticles and the parable of the Prodigal Son (11).

In the fulness of the adult psychology and in a truly Christian perspective, sin will be felt not as a frightening or constraining threat, superstitiously feared because of its import for oneself, but as an attack on the Other, God and our neighbor, because we have not sufficiently *loved* them (12).

The task of fostering the true notion of love in the seminarian and of impressing him with its worth is not one to be accomplished in a few days or by some magical device. It demands effort and attention. Furthermore, it doesn't develop automatically. Unaided, the seminarian quite possibly will not attain it, at least not as quickly and as surely as he should.

Perhaps, we as instructors and administrators need to reorient our thinking in this field. Have we put too great an emphasis on means to the neglect of the end? Have we striven mightily to give the students the best in discipline and teaching, only to forget that all of these are secondary to their learning how to love? Has our vocation literature been too heavily loaded with come-ons that condition the boy to be on the lookout for what he will *get* from studying for the priesthood rather than on what he can *give*? I would like to invite your comments on this point in particular during the discussion period.

But now for some specific suggestions as to how to help the seminarians to grow in genuine love.

Of utmost importance is to explain to the seminarian the difference between the various uses of the word "love." The English language has only one word to express a number of concepts which are widely different in meaning. Greek and Latin are much more felicitous in this matter, distinguishing as they do between *philia* and *eros* on the one hand and between *amor benevolentiae* and *amor concupiscentiae* on the other. We lump them all together under the one term "love." As a result, the meaning of love that pervades contemporary life and literature, the one which equates it with "desire," is the one that comes out on top. The higher forms of love are ignored.

Perhaps it would be well to divide love as C. S. Lewis does into "need loves" and "gift loves." The "need loves" are those which fulfill a void within ourselves, which consume their object so as to minister to the lover. One of them is "desire." "Gift loves," conversely, are those which are outgoing, expansive, tending to the perfection of the beloved. Such loves make man more God-like and at the same time more truly human. The seminarian must come to realize that while he will never outgrow completely the need for certain types of "need love," his life should be dominated and regulated by "gift loves." Only then will he develop into the perfection of natural man, a most suitable foundation to "attain to . . . perfect manhood, to the measure of the fullness of Christ" (EPH. 4:13).

From the practice of *natural* gift love to the practice of *supernatural* gift love there is but one step. The need here is to emphasize over and over again the role of love, both divine and human, in man's relationship with God. In sermons and in the classroom we must present religion as the love-bond between God and His children. We must paint Christ as the Tremendous Lover. Only against the backdrop of this all-pervasive love can the sombre prohibitions of the Commandments and the imperative to believe take on their true meaning. Sermons must become more than exhortations against sin; they must become oracles of the good news of God's love for each of

us. Classes in religion must get away from an exclusively scientific presentation of dogma, moral, and liturgy, and become centers of convictions and life-attitudes.

Supernatural love for God and neighbor is, however, a gift of God. No amount of personal endeavor or effort will achieve it without God's grace. The poet Joyce Kilmer expressed the thought very succinctly in a letter he wrote a few days before his death on the battlefield:

Pray that I may love God more. It seems to me that if I can learn to love God more passionately, more constantly, without distractions, that absolutely nothing else can matter. Except while we are in the trenches I receive Communion every morning, so that it ought to be easier for me to attain this object of my prayers. I got faith by praying for it. I hope to get love the same way.

Every Christian should consider Christ his personal friend, and God his loving Father. For the seminarian this is particularly important and necessary. For unless he comes to accept Christ as his personal friend, as One vitally interested in his every act, he will never be able to cling to Him with the love of a friend. Christ will continue to be nothing more than a pious abstraction that will have little influence on his personal life. Should he become a priest, he will need such a personal attachment to Christ in the hours of loneliness and aloneness that must come to every one who chooses Christ as his portion.

Such an intimate and abiding attachment to the person of Christ is not the result of chance. It must be cultivated and sought in prayer. The compelling personality of the God-man must be studied and prayed over so that it becomes a magnet of irresistible compulsion. The seminarian must come to appreciate and savor the words of St. Paul, "He has loved me and given himself for me."

Appropos of what I have been saying, the Instruction on Ecclesiastical Formation sent to the bishops of the world in 1960 by the Sacred Congregation of Seminaries comments:

We must go back to the life and teaching of our Saviour which, if well presented, exert an irresistible attraction on the minds of the young. Nothing can equal these pure founts. Our students must be led to a *spirit of intimacy with Christ*; they must live according to that spirit which brings truth and freedom. They must believe in Christ with that strong faith urged by St. John (14:1), that faith which implies an unquestioning acceptance of His word, complete confidence in His help and a *loyalty and correspondence with grace, even to forgetfulness of self*. (Emphasis added.)

In this effort to develop a personal love for the God-man, which in turn is the foundation for true supernatural love of neighbor, the seminarian has the means of proved and excelling value, the sacrament of the Holy Eucharist. In the Eucharistic Christ, he has the perfect example of unselfish, gift-giving love. The divine friend gives Himself to be the food of his spiritual life. Coming into the soul of the recipient, He brings with Him the grace of love, the spiritual strength necessary to carry out His own command, "Thou shalt love the Lord thy God with thy whole heart" and "Love one another as I have loved you." If the seminarian faithfully seeks in his daily Eucharistic banquet the source of love for God and man, he cannot help but foster this necessary ingredient in his spiritual life.

As a practical way of keeping before the eyes of the seminarians the continuing need of advancing in true love for God and man, it may be well to encourage them as a group to have a Mass offered regularly for that specific intention.

By way of summary, let me repeat that the old saw "Love makes the world go round" is assuming added import in our day. Psychologists are reawakening to the profound truth that two of the most basic drives of every man are to love and to be loved; that man cannot reach maturity, whether natural or supernatural, without learning how to love; that life without love is aimless, boring, frustrating; that life with love is a glorious adventure.

We must gear our seminary instruction and management to this vital truth. We must teach our seminarians how to love in the very best sense of that word. We must help them mold themselves into great lovers of both God and man.

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LATIN IN A CONTEMPORARY FRAME

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SINCE WORLD WAR II, language teaching in the United States has been in a state of reevaluation and flux. Americans adequately trained in foreign languages are weapons in the cold war, so a great deal of money and research have been allocated to develop highly successful courses at all levels. Aside from structural linguistics, which is a technique of analysis, not a pedagogy, nothing essentially new has been developed. However, there has evolved among language teachers a rather generally accepted set of working principles, a hierarchy of goals, and a consensus of emphasis on certain pedagogical techniques which logically flow from the principles and goals adopted.

This paper will attempt to outline a few of the principles, goals, and techniques now shaping modern language courses in a growing number of reputable schools. We hope to achieve two things by this presentation: first, that in the light of the discussion, you, too, will critically reassess the principles and goals of your Latin courses to determine whether or not another outlook on the subject may have more pertinence; and secondly, that in the light of your reassessment, you may find useful some of the techniques described later. At any event, I am only *presenting*, not recommending, these innovations. You must be the ultimate judges, because you have formulated the principles and objectives of your own Latin courses.

THE ORIGIN OF PRESENT-DAY PRINCIPLES AND GOALS

Most of us were brought up under the influence of European philology. These early linguistic scholars worked largely in the Indo-European system of languages and had a wealth of literary monuments at hand. All of them were humanists, and their work was but a stepping-stone to the broader study of their intellectual heritage of European culture. Consequently their grammars were largely historical, comparative, or normative—mostly for the study of literature.

Modern linguists influenced by Ferdinand de Saussure feel that language begins in *speech* as an instrument of communication; the study of written sources is at best a second-hand way of getting at the heart of language. In America this outlook has tended to harden since linguists here have been actively engaged in describing many "exotic" languages with little or no literary tradition, such as the American Indian languages. To learn this type of language, a linguist must first record the spoken flow of sounds furnished by some native informant; then by using accepted analytical techniques he formulates a grammar of the language. The linguist is not primarily concerned with the idea-content of the words as such, but he wants to know the

patterns whereby the formal signals of the language are arranged and ordered. These formal signals, or "minimum meaningful units," are named the *phoneme* (significant unit of sound), *morpheme* (significant unit of form), *tagmeme* (significant unit of syntactic arrangement) and *grapheme* (significant unit of visual or written shape). The system or pattern which such formal signals possess gives them a "distributional meaning," which the linguist is primarily concerned with discovering and describing with quasi-mathematical exactness. Men engaged in this type of analysis are called structural linguists.

"What," you may ask, "has all this got to do with language *teaching*?" Well, up until the Second World War, American secondary school and college language programs were based largely on the philological foundations of the nineteenth century and were wedded to what we might call the "translation method" or "decoding system" of teaching languages. This method of teaching seeks to instill in the student a compound, interlocking system of languages. By this we mean that while some features of the target language are learned, yet for the most part the mother tongue is not relinquished; rather, it continues to accompany—and, of course, dominate—the whole complex fabric of language behavior, especially the internalized processes. The most blatant example of this is the student who has crammed a language course to pass a candidacy exam or to translate technical works for research purposes.

Such minimal accomplishments, and even the ability to translate advanced literature, were not adequate for most wartime needs. When the military for various reasons entrusted its wartime language programs to linguists and these programs proved largely successful, modern language teachers not only began to accept linguistic principles and procedures as a sound working basis, but also the goal of true bilingualism, long advocated by these same men. *Bilingualism* seeks to instill into the student a coordinate but disparately developed system of languages in which both the overt patterns of behavior and the internal processes that accompany the target language will have equal status with the native language. The new language is developed largely as a closed entity, entirely separate from the mother tongue.

Of course, these two abstract purposes of the decoding system and true bilingualism do not exist so clearly divided in the concrete, and individual language courses shade from one extreme to the other. However, *it is precisely here that the issue is drawn on methodology*.¹ If the essential goal of the learner is to "decode," then our present method and textbooks are adequate. Teachers of modern languages, however, are more and more rejecting the adequacy of such a goal for the general needs of both oral and written communication in the modern world. More and more they believe that only true bilingualism will achieve the best results in their students.

To the extent, then, that a teacher withdraws from the minimal art of decoding to the fuller objective of true bilingualism will a corresponding radical transformation be called for in methodology, materials, texts, tests, and classroom procedures. Most of the techniques described later in this paper were developed by teachers of modern languages working on the assumption that the principles of structural linguistics are basically sound and that the objective of true bilingualism is the only adequate one for a complete language course.

¹ N. Brooks, *Language and Language Learning* (New York: Harcourt, Brace & Co., c1960), p. 47-48. See also J. B. Carroll, *The Study of Language: A Survey of Linguistics and Related Disciplines in America* (Cambridge: Harvard University Press, 1953), pp. 168-170.

THE COMPLETE TEACHER: QUALIFICATIONS AND FUNCTIONS

In spite of great advances in the audiovisual field, no one has yet developed a substitute for that teaching machine we call the teacher. In a course aiming at bilingualism a teacher should possess the following qualifications: ²

1. *Native proficiency in the target-language.* For Latin, that would mean having a very high proficiency in speaking, hearing, and writing the language.

2. *Knowledge of the target-language's structure.* The teacher must understand how the foreign language works—at least for classroom purposes. While technical linguistic knowledge is very helpful here, still an ability to explain the various structures *analogically* by Substitution, Expansion, or Transformation is generally more useful, especially in the area of pattern practices.

3. *Understanding of the student's native language.* The teacher should especially know how the target-language and the native language *differ*, since this is where the student experiences the most difficulty.

4. *Experience in practical methods of teaching.* Here I am concerned with the Latin "Special Methods" course, which has great potentiality today. It is most informative to study the history of Latin pedagogy,³ particularly as employed in Catholic schools. Another important point would be a survey of popular textbooks and an analysis of their techniques. For example:

How do they use question-words to teach structure?

How do they teach grammar analogically?

What is the order of presenting the structure, and what linguistic or pedagogical principles underlie this order?

How do these textbooks employ Substitution, Expansion, Transformation, Paraphrase, Dialogues, Dictation, Oral and Written Composition?

What remedial or diagnostic techniques are available?

How are literature and rhetoric taught?

A generous part of such a course would consist in both observing and conducting actual classes at all levels of instruction for which the teacher is preparing himself. Opportunity should also be given occasionally for bull sessions with teachers actively engaged in the field. So important is this area of teacher training that Nelson Brooks urges the development of a new interdisciplinary field, which he calls "linguistics" and which would deal with the theory and practice of language and language learning.⁴ I feel his opinions here are quite sound.

5. *Acquaintance with teaching materials.* This opens up the whole field of audiovisual aids! Suffice to say, the teacher must maintain contact with this ever developing field.

The *function* of the foreign language instructor at the elementary level

² E. T. Cornelius, Jr., *Language Teaching: A Guide for Teachers of Foreign Languages* (New York: Thomas Y. Crowell Co., 1953), pp. 35-43. For an even fuller picture of the ideal teacher's qualifications, see Brooks, *op cit.*, p. 175.

³ See G. E. Ganss, S. J., *Saint Ignatius' Idea of a Jesuit University* (Milwaukee: Marquette University Press, 1954), pp. 209-11; P. D. Sharp, S. J., "The New Latin Methods," *Classical Journal*, No. 3, 1962, 105-107; A. Zawart, O. M. Cap., "History of Classical Education in the Church," *The Classics: Their History and Present Status in Education*, F. M. Kirsch (ed.) (Milwaukee: Bruce Publishing Co., c1928), pp. 1-166.

⁴ Brooks, *op. cit.*, pp. 174-76.

has largely shifted from that of "teacher" to "informant." The informant is not supposed to explain the language. He is the "native speaker" to whom the students are to listen and imitate during the designated drill periods. Only about a quarter of the period (or course) is spent explaining structures to the students. As the students become more proficient, even these explanations are given more and more in the foreign language itself.

This technique of "informant-drill" is an adaptation of the field methods employed by linguists attacking an unknown language. It was originally developed for the classroom in the intensive courses of the armed services during the Second World War. These courses usually involved about four hours of repetition and imitation of the informant's speech each day over a period of three to six months. The linguist's explanations involved another hour a day. The total number of class hours generally ran about 300 hours for a twelve-week period; and one could perhaps add another ten hours for tests.⁵

Recently, however, the term "intensive course" has been used to distinguish the informant-drill type of language course from the more traditional one we are all familiar with. Consequently, the term intensive may be used to designate the *approach* to teaching, rather than the class load. This type of teaching at the elementary level of language teaching is the one generally coming into vogue in various modified forms throughout the country.

The mechanics of the informant-drill in its classical form may be described briefly in the following manner.⁶ Generally a group of eight to twelve students meet with the informant. After distributing or pointing out the lesson, the informant has the students repeat after him in chorus anywhere from 30 to 70 phrases or sentences. These utterances are usually contained in some type of convenient transcription in the book, and beside them in a separate column are the situational equivalents in the student's native language. The informant then takes all the students through the same material individually, but he always repeats the utterance before the student recites it. Once this is done, the students go through the same material again in chorus, imitating the pronunciation of the informant at all times. After the students have imitated and repeated the full lesson during the drill period, the informant may further drill them in the question-answer format. However, this type of drill is not regarded as "testing" inasmuch as the students have already learned both the questions and answers given in the lesson. Should any student fail to answer a question promptly and clearly enough, the answer is immediately supplied by the informant, and the student is asked to repeat the model given.

During the explanation periods the students may ask whatever questions they want regarding their lessons or language in general. The teacher is then given an invaluable opportunity of forming desirable attitudes in the students. If they understand their progress and the rationale of the class drill, most of them will put up with the tedium associated with so much memory work.

While we have described the technique of informant-drill in some detail, we must realize that these procedures are not part of a *specific* method,

⁵ Cornelius, *op. cit.*, pp. 83-84. On the amount of time military students devote to language study in comparison with the average college student, see A. Bruce Gaarder, "The Basic Course in Modern Foreign Languages," *Reports of the Surveys and Studies in the Teaching of Modern Foreign Languages* (New York: Modern Language Association of America, 1959-1961), p. 170.

⁶ Cornelius, *op. cit.*, pp. 85-86, 90-96.

but rather indicate an *attitude* toward language and language teaching. These procedures emphasize that the primary objective of the elementary course is to actively expose the student to the language as spoken by a native; even the textbooks should present only material which aids the student's grasp of the living language. The teacher must ever be aware of his dual role of informant and teacher, and keep them in proper perspective.

THE STUDENT: HIS NEEDS AND FUNCTIONS

It is getting to be the general opinion that about the fourth grade is the best time to start foreign language training within the customary framework of our educational system. This ought to stimulate some thought about a *FLES* program⁷ for Latin in our elementary schools, but until that idyllic period arrives to create its own problems, let us confine ourselves to the typical high school candidate who presents himself to our seminaries.

In a modern language course the material presented to the student is generally such as to captivate his interests⁸ and very likely can be used by him outside the classroom situation. This is necessary to motivate the student to *use* the language at every opportunity. Furthermore, the vocabulary is kept relatively small in order that the student can concentrate on acquiring the structures of the *whole* language in the shortest possible time.

Having thus disposed of what we can do for the students, let us now ask what the students can do for us. Bloomfield⁹ offers the following advice to students:

- a) Make the informant say things to you in the foreign language.
- b) Never forget that the sounds of his language differ from English; never stop trying to *imitate* the foreign pronunciation. You cannot be natural in a foreign language; you must *mimic*.
- c) Write down everything the informant says; make him repeat it until you have made the best written record you can make.
- d) Read your written notes *out loud* over and over again. Even after you know a sentence by heart, keep practicing it until you can rattle it off without an instant's hesitation.
- e) Make fair copies, put words on slips, keep comparing forms that resemble each other. With as little reference as possible to English, try to determine the use of foreign phrases, words, and components of words.
- f) As soon as possible get short phrases about *concrete* situations, such as "I am hungry," "I don't understand what you're saying," and, so forth, but never try to use English forms or meanings as a guide or measuring rod. Think of these phrases in their own terms.
- g) After every session with the informant, read the notes out loud to yourself until you have the informant's pronunciation down perfectly and know every word and phrase by heart with its meaning. One can understand

⁷ N. V. Alkonis and M. A. Brophy, "A Survey of Fles Practices," *Reports of the Working Committees, 1962 Northeast Conference on the Teaching of Foreign Languages*, W. F. Bottiglia, ed. (Manchester, N.H.: L. A. Cummings, Inc., c1962).

⁸ One of the best psychological studies I have yet found of the beginner's difficulties with a foreign language is by Manich Jumsai, "Psychological Pitfalls Found in Classical Western Methods of Language Teaching," in *The Teaching of Modern Languages: A Volume of Studies* deriving from the International Seminar organized by the Secretariat of Unesco at Nuwara Eliya, Ceylon, in August, 1953, pp. 101-106. In the same book, the problems of adolescents with language learning are treated by Prof. Fr. Closset, "Adolescents and Modern Languages," pp. 106-110.

⁹ L. Bloomfield, *Outline Guide for the Practical Study of Foreign Languages*, pp. 5-12.

a foreign language only if one has *over-practiced* the forms. The commonest fault of beginners is to learn little or nothing from their record and to ask the same thing over and over again, not for the purpose of emendation but simply because they have forgotten. *Language learning is overlearning; anything else is of no use.*

LANGUAGE AND THE PROBLEM OF CULTURE

We have made it clear by this time, I'm sure, that whatever selections of language, or whatever textbooks, appear in modern language courses will be subordinated to aiding the student in *speaking* the target language. Writing and literature, when necessary, are introduced at the discretion of the teacher. But at the elementary level especially, the learner must not merely be exposed to what has meaning, but to what has *meaning for him*. He is entitled to use materials that not only give him ample scope for attaining competence in the audio-lingual area before undertaking writing, but also provide scope for constant, interesting audio-lingual activity while he is acquiring his reading and writing ability.

Here, of course, the problem of language and culture comes up. In general, the term culture applies to the humanistic refinements of mind and manners in an individual, and also to the intellectual or aesthetic achievements of a whole civilization embodied, for example, in the works of literature. For Latin, this means either "the classics" or "Christian Latin literature," according to your predilections. In language circles today, however, the term culture is being used more in an anthropological sense, as the study of the beliefs and behaviour whereby an ethnic group displays itself in clearly discernible patterns clustering about certain focal situations of thought and activity. Typical of such focal situations would be getting and eating food, making and using tools, interaction of the sexes, home and social life, et cetera.

Much of the above sociological material is easily discernible and must necessarily be taught in any modern foreign language course which professes to teach a student true bilingualism. In Latin, however, the problem is a bit more complicated. In the anthropological sense there exists no ethnic group for which Latin is the native language. While we may at the elementary level use dialogues dealing with ordinary life situations to motivate the students to the maximum *use* of the language, we must remember that Latin is largely a scholarly language in the Catholic Church. Therefore, we must ask ourselves, "What is the ultimate culture we wish to prepare our students to appreciate both at the intermediate and advanced levels of language study?" Latin has a history of over two thousand years; we cannot profess to teach the *whole* culture. Is it going to be the culture of the Golden Age? Is it going to be our Christian heritage as embodied in Patristic, Medieval, Scholastic, or perhaps Renaissance material? Or are we going to continue a slightly "sociological" approach and stress Latin as an international means of communication, especially in the Catholic Church? These are some of the questions we all have to make a decision on if we are going to have an underlying unity throughout our seminary courses.

CONCLUSION

I have treated too many ideas to conveniently summarize them in the time which remains. I would, however, like to call your attention once more

to the extreme importance of *clearly formulating the underlying principles and objectives* of your Latin courses. Due to the imperfect state of Latin pedagogy or our own inadequate resources, we may be forced to accept interim principles and goals. This, however, should not prevent us from starting to work *now* toward long-range, more adequate objectives. Here is where bold and creative thinking is imperative if we are to recover that "sane humanism" which is our Catholic heritage.

I can do no better than to close with the words of Pope Pius XI given in 1929: [In a Catholic school] "the Christian teacher will imitate the bee, which takes the choicest part of the flower and leaves the rest, as St. Basil teaches in his discourse to youths on the study of the classics. Nor will this necessary caution, suggested also by the pagan Quintilian, in any way hinder the Christian teacher from gathering and turning to profit, whatever there is of real worth in the systems and methods of our modern times, mindful of the Apostle's advice: 'Prove all things: hold fast that which is good.' Hence in accepting the new, he will not hastily abandon the old, which the experience of centuries has found expedient and profitable. *This is particularly true in the teaching of Latin, which in our days is falling more and more into disuse, because of the unreasonable rejection of methods so successfully used by that same humanism, whose highest development was reached in the schools of the Church.*"¹⁰ (Italics added.)

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¹⁰ Pius XI, *Christian Education of Youth (Divini Illius Magistri)*. (New York: American Press, c1936), p. 29.

YOU, TOO, CAN SPEAK LATIN

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BACK IN THE 1920's, the famous lyric tenor, John McCormack, was in his heyday. His piano accompanist on the concert stage was a rather frail, spectacled gentleman, who looked all the world like a kindly old professor. From the singer's public conduct it was obvious that he cherished a grateful and trustful affection for the old "professor." For the pianist not only looked like a professor; he was one. When I asked my parents who the kindly old gentleman was, they explained in tones of awe that the famous tenor owed his career to the perceptive judgment and skillful training of the professor.

At the time it struck me as a little odd that a great opera singer who could belt out beautiful arias that could be heard a mile away had been trained by a quiet looking old gentleman whose voice could hardly be heard across a small room. In the course of time, however, I came to realize that operatic excellence is not the same thing as *the art of teaching* voice. Most opera stars are trained by a person skilled in the art of teaching. These teachers themselves are usually not operatic virtuosos.

Teachers of Latin beginners in the spoken language resemble teachers of opera. Both by means of their teaching skill are training would-be artists in a vocal expression art. Neither teacher has to be a consummate model of the finished art. Otherwise, there would be very few opera singers trained.

The vicious circle has been too long indulged: "I was not trained in spoken Latin therefore I can not train my pupils," who in turn can not train their pupils since they were not trained in spoken Latin—et cetera and ad infinitum. If you do not train Latin beginners in spoken Latin, who will? When a fourteen-year-old presents himself to God's Church at the seminary door, he has a right to the training the Church specifies for the new environment wherein as a priest he is to work for souls.

THE TEACHING SITUATION

Teaching experience on all the continents is almost unanimous that the spoken language should get first attention and training in foreign language learning. If beginning FL habits are preoccupied first with the written language through native language translation, it becomes nearly impossible thereafter to acquire facility in thinking spontaneously in the language and speaking it. Nature endows the young with a special plasticity and fascination for learning to speak languages. Is that short-lived endowment to be wasted? Back in 1921 the Sacred Congregation of Seminaries had observed that the classroom medium of spoken Latin would not be difficult in the

major seminary if during the junior seminary years the students had been adequately trained in spoken Latin, and it cited the FL axiom: "Languages are best learned by speaking and using them."

The chief obstacle to undertaking to teach spoken Latin to high school freshmen is a psychological one—the difficulty of dissipating your own fear of inadequacy to teach the spoken language. For most of us were never taught spoken Latin. A calm appraisal of the situation, however, reveals no more grounds for panic than the music teacher of opera singers. Your job is to teach a language art to would-be language artists through *your skill in the art of teaching*. Skill in teaching is not the same thing as being a model of perfection in Latin speech. The axiom "*nemo dat, quod non habet*" may seem convenient. But it is simply not true of priests in this teaching area.

FACTS DISSIPATE FEAR OF INADEQUACY

Without assuming any further specialized training, let us reckon your present assets.

1. To teach a foreign language accurately, a teacher should be familiar with the best corpus of the language. "We know from the experience of modern linguistics that the spoken language, as used by educated people for daily life purposes, exemplifies *a maximum of its structure in its most direct form*."¹ As a priest you have a long-standing daily familiarity through the Mass and the Psalter with the most available corpus of everyday Latin—the popular international Latin from the peak of the Roman Empire, the Vulgate. It talks easily about the daily life experiences of home, country, and city.

2. It may be assumed that as a teacher of Latin you already know the basic inflection of nouns, adjectives, and verbs. You also have a working command of accepted grammatical usage. In fact, you have an extensive "passive" knowledge of Latin. Your Latin command is far ahead of high school freshmen. As you teach beginners elementary sentence structure, two-, three-, and four-word sentences, your passive knowledge gradually *activates*; and it activates at a rate much higher in quality and quantity than your pupils, who begin with a zero knowledge of Latin. A month or two of teaching spoken Latin will convince you experimentally that you have adequate equipment and a safe margin besides.

Let us consider a few ways in which, while you are ostensibly training your Latin beginners, you simultaneously transfer your passive knowledge of Latin to an active command.

[*Demonstration followed.*]

GRADUAL SELF-EXPRESSION IN COMMUNICATION

Items of language—nouns, adjectives, verbs—only begin to become language when a speaker employs them to convey his own personal ideas effectively to another. By an instinct, a child knows that parrot-like mimicry, or memorization of sounds heard, is but a preliminary; it is not language. Once the child has learned to shape its mouth to the sounds of its native language,

¹ Robert Lado, *Linguistics Across Cultures* (Ann Arbor: University of Michigan Press, 1957), p. 72.

it spends very little time in mere repetition of what it has heard, as St. Augustine acutely observed in analyzing the language learning process.

By *analogy* with what it has heard around it, the child proceeds to form new statements that it has never heard before. "A great deal of the fascination of language behaviour lies in its productiveness."² In the "free expression" of their own urge to communicate, preschool children have been clocked using as high as 15,000 words a day. In FL learning, also, long before all the basic items of syntax are known, the pupil must begin training in expressing and communicating his own personal ideas in statements he has not heard before—through analogy with the patterns he *has* heard. The supreme test of effective language learning (proficiency) lies in the ability to produce new statements in harmony with the structural patterns of the language. At a FL conference of specialists the question was posed, "At what stage should we attempt to get 'free expression' from the student? When does patterning end and free expression begin?" Robert Lado, director of the famous English Institute for Spanish Speakers at the University of Michigan, answered: "Free expression is hoped for *from the very beginning*. But structure is always controlled and ordered while the person is in the process of learning."³

Pictures provide a lively stimulus to free expression of personal ideas and yet permit a reasonable regulation of the experience. Since there was so little good "visual" material specifically suited to FL learning, several universities in the 1950's—Purdue, Wayne, Wisconsin—pioneered in producing pilot audiovisual courses consisting of slides, filmstrips, and films. They advanced the view that appropriate visual materials are not merely teaching "aids" but central, essential elements of the teaching process.⁴ France's Ministry of Education confirms that view in its famous St. Cloud method developed for teaching French to foreigners; the course centers around filmstrips and film.⁵

Since the classroom use of film and filmstrip projectors assumes a good deal of equipment, darkened classroom, et cetera, an economic compromise commends itself in the form of large commercial pictures from current magazines. The selection of pictures must be rigidly controlled to harmonize with vocabulary and syntax progress. One student each day provides a descriptive narration before the class of a picture previously assigned to him. The stylistic condition is that the narration be simple, clear, idiomatic, and that the speaker keep talking steadily *for two minutes*. He is expected to prepare moderately, but is not allowed to read or recite from memory. He is to react on the spot to the scene, pointing out the areas described. [*Two examples were demonstrated.*] After the students have grown accustomed to the public presentation, recordings of the live narration are very instructive and useful to the student.

A brief class participation period follows the narration in the form of interrogating the speaker. This question-answer period is basically a syntax drill by substitution. For example, "*Ubi urbs locatur?*" requires a specific substitution exemplifying the syntax item of place—where at, in implied contradistinction to place—where to, where from, or whereby. As modern high school students often have a photography hobby and produce 35 mm.

² *Language Learning, A Journal of Applied Linguistics*, Vol. 12 (1962), p. 15.

³ *Language Learning*, special issue, June 1958, pp. 96-97.

⁴ *The National Interest and Foreign Languages*, by W. E. Parker. A publication of the U.S. Commission for Unesco (1962), p. 65.

⁵ *The Linguistic Reporter*, February, 1960, pp. 1, 4.

colored slides, occasionally they can be allowed to take eight or ten slides that constitute a subject unity and provide their own little Latin-narrated show for the class. Needless to say, this personal opportunity sets their "free expression" urge in high gear.

Another daily device for stimulating free expression of personal ideas is a daily joke told by one of the students. Few speech types require more precision than communicating a joke. We have all experienced how easily an inattentive alteration of a single word can make a tragedy of a sidebuster. Taking turns at trying to communicate effectively their joke will teach the students experimentally more about the difference between Latin and English and the special genius of Latin than years of belles lettres. Cicero, the most versatile of the classical writers, was notorious in daily life for the vice of joking—whereby he whetted his precision with words. The daily Latin joke will surely turn up some student classics which should not be lost. A bright student with good taste can well be appointed *arbiter elegantiae jocosae*. If a joke passes his judgment as worthy of preservation, it will be recorded in his book: this device promotes student application—to get in the book.

These are some of the ways in which, while attention is focussed on your beginning students, indirectly your own passive Latin equipment is activated.

WHAT ABOUT INTERMEDIATE LEVEL LATIN?

A teacher who has successfully taught the elementary course in spoken Latin is in rather good condition to teach Intermediate Latin. The basic inflection and syntax, the all-pervading structural core, is simply put to work throughout the rest of language. From here on, the horizon of FL extends chiefly in the direction of lexicon enlargement. The structural core merely exerts its versatility, now, in the service of "the social group" as their medium of "cooperation" in both common and specialized areas. Extension of vocabulary is a lifetime job in one's native language. We rarely acquire one-tenth of the vocabulary in specialized areas.

The historical dimension of "culture" is usually undertaken in Intermediate FL. Culture may be defined as the ideas, the choices, and works of a social group cooperating by language in response to their environment. The extant fragments registering the "ideas, choices, and works" achieved through the Latin medium divide (uniquely in language history!) into two different planes: a 400-year span as the medium of a local national group mostly B.C., and an 1800-year span as the medium of an international social group A.D.

Conventional FL intermediate and advanced courses have seemed to equate "imaginative" belles lettres with factual culture, whereas belles lettres are only a fringe aspect of culture. In this day and age, where seminarians must take their place in a cosmopolitan world, we can not deprive them of the "integrated" concept of culture evolving amongst their contemporaries. The 1962 edition of *The National Interest and Foreign Languages* reports: "When the U.S. Army [1942] suddenly discovered that it needed men with an *integrated knowledge of all pertinent aspects of the culture* of a number of geographic areas, it included 'Foreign Area and Language Studies' in both its Civil Affairs Training Programs (in 10 universities) and its Special Training Programs (in 55 colleges and universities)." ⁶ The area culture courses were sometimes taught by FL teachers, more often by members of social science departments, some

⁶ *The National Interest and Foreign Languages*, p. 80.

of whom taught in the FL. As a result of careful, cooperative planning a high degree of coordination was sometimes achieved. An "area" (or culture) program is essentially the study of the society of a geographically defined area in its parts and in its *totality*, from an integrated knowledge derived from the various disciplines and techniques of the social sciences and the humanities.

The international range of Latin embraces the three continents encircling the Mediterranean, and, with the discovery of Columbus, the two continents of the Western Hemisphere. Obviously, such an area study of culture across a 2200-year span to be completed within the second and third year of high school could only be a "survey." The choice of Latin fragments and the coordinating descriptive settings must be most judiciously made to yield an "integrated knowledge" of so unique a cooperation and culture through a single language, unlike anything in the national languages.

Where can you find such intermediate level teaching materials? From an answer, I beg you hold me excused. I wish I could present pedagogical samples today from such intermediate teaching materials, but I can not. The 1962 edition of *The National Interest and Foreign Languages* reports that in U.S. schools, teachers of Western European languages are *still wrestling with the incorporation* of the "area" concept of culture. Although the teachers recognize the appropriateness and current importance of communicating these cultural insights, the report adds, "but they lack directives and experience, they lack time, and many, alas, lack the necessary knowledge to do this job effectively."⁷ May we not hope that the "wrestling" gets under way quickly in Latin—and that intermediate level teaching materials that open the window on the broad concept of culture become available within a year or two?

I can only add the encouragement to the broad view of culture in the junior seminary Latin studies from the 1958 Letter of the Sacred Congregation of Seminaries to Ordinaries.

We ought not to be content with the writers only of Roman antiquity. But we ought to esteem highly authors of the *whole span* of Latin. These by the integrity of their vocabulary, their neat diction, and the whole style of their expression, highly deserve place alongside the masters of the golden age. For Latin never fell so low as not to have at any time representatives distinguished alike for matter and manner.

Let the pupils, therefore, take example and *inspiration* from educated men of *all periods*. In this way they will discover a well established truth: that Latin is not a kind of dead or lifeless thing covered with the dust of ages and hence useless for life in our time; but rather it is an instrument and vehicle of wisdom and culture which, under the leadership and tutelage of the Church, has evolved and shaped our secular civilization. Latin, therefore, justly and rightly retains its firm strength and efficacy—even today.⁸

Whatever you must tolerate temporarily in the matter of unsuitable intermediate level textbooks, safeguard at all costs the "inspiration" of your pupils. For motivation is the chief factor for success in effective FL learning. Latin is not a dead language. It has an international communication utility still—for our century perhaps more than in the past, because of the advanced state of electronic telecommunication media. After the elementary level, continue to teach, at least, and conduct class in Latin as much as possible. Mortimer

⁷ *Ibid.*, p.82.

⁸ *AAS*, 50 (1958), pp. 292-95. *Latinitas* VI (1958), p. 119.

Graves, who inaugurated the Intensive FL Programs in the United States, observed: "One of the worst features of American high school and college language learning is that its products, even after three or four years of classroom study of a FL, still think of themselves as learning the language rather than using it. . . . The study of this FL must include a period of substantial use of the language, presumably by means of courses given in the language."⁹ Private schools have already begun and public school educational departments in our larger cities are planning to establish FL high schools, where many of the normal high school subjects will be taught in the FL. Junior seminary studies should "not be inferior to the comparable studies of their contemporaries in secular schools."¹⁰ Our primary "catholic" FL needs to be used as the classroom medium of teaching in high school Latin classes.

The employment of "live" Latin is feasible even in teaching, temporarily, from conventional textbooks which are almost exclusively belles lettres of the ancient period. A tape recorder or two is usually common equipment today in seminaries. In the style of "radio theatre," let three students each day record during their study time the literary segment assigned for the next day's class, in their own dramatic interpretation and with their own emotional sound effects. After the playback interpretation in class next day, follow up with an interrogation-discussion period on the character facts, the artistic evaluation, contemporary parallels, et cetera.

Intermediate-level students from second- and third-year Latin will oblige, now, with a few representative samples from the progressive stages of the cultural survey course.

[*Demonstration followed, using selections from
Plautus, Cicero, Virgil, and Horace.*]

ADVANCED LATIN

Fourth-year high school Latin should see the ranges of *advanced* foreign language—for example, the spontaneous management of Latin in everyday communication use. Two two-minute news segments from a Vatican Radio Latin newscast will be auditioned by two fourth-year Latin students—for the first time. While this public environment hardly lends itself to perfect concentration, I hope that the combined brain trust of two students will yield us an accurate English resumé.

Debates and forum on contemporary subjects with an imaginary international personnel are also excellent training. Some class and study times has to be set aside, however, to allow due preparation for these audience speech forms, which would be true even in their native language. Costume and dramatized peculiarities of the nationals represented on the international panel lend actuality to the international communication through Latin. Such audience speech forms make a good "show," and the students would have preferred such a demonstration to the plebeian drill routines, which the purpose of this session limited them to. A debate or forum would have consumed our whole hour.

In choosing the less dramatic and plebeian demonstration samples, I trust

⁹ *The Linguistic Reporter*, August, 1959, p. 5.

¹⁰ Pius XII, *Menti Nostrae*, September 23, 1959, #88.

that we have indicated that you do not have to be a perfect model of spoken Latin to teach it. The students will do and should be made to do much of the Latin speaking. In concluding, now, the pedagogical resources for keeping Latin "live" have not been exhausted—only our time. As a FL teacher you do need to be skillful in your art of FL teaching, the art of getting the students to do most of the Latin speaking. Like the music professor training the opera singer, you are a *trainer of habits in your pupils*, not primarily in yourself.

NOTES ON DISCUSSION OF PAPERS

Tuesday, April 16, 2:00 P.M.

Topic: Religion in the Preparatory Seminary Curriculum.

Speaker: Rev. Anthony H. Dorn.

Father Dorn, in his paper, presented his ideas on the high school course of religion at De Sales Preparatory Seminary, Milwaukee. In the discussion which followed the paper, a question was asked about textbooks for the proposed course. Father Dorn admitted that he had no textbook. He uses the Bible and mimeographed notes. Some of the priests expressed the opinion that textbooks are necessary.

Father Dorn stressed the use of class term papers, with the requirement that extensive library work be done. Religion must be as important as any subject in the curriculum.

Some questioned the use of the spiritual director as a teacher. However, some saw no harm in such a practice; in fact, some priests saw a positive good in having the spiritual director teach religion courses.

It was stressed that religion must be made intellectually stimulating. This requires the highest qualities of a good teacher.

Wednesday, April 17, 10:30 A.M.

Topic: Programmed Learning for Curriculum Enrichment.

Speaker: Mr. Morris Ziskind.

In the discussion it was brought out that Programmed Learning is used in the St. Louis public school system both in a foundation course and also in making up failures. The students go to a study hall and work under the supervision of an instructor. The question was brought up about accreditation. The speaker didn't know about this.

Following the talk of Mr. Ziskind, Miss Campbell of Grolier, Inc., talked about the program of instruction that their company puts out. She showed some of the machines that they have for this work.

Wednesday, April 17, 2:30 P.M.

Topic: The Seminary: A School of Love

Speaker: Rev. Daniel C. Raible, C.P.P.S.

This program was a joint meeting with the priests of the Vocation Section of the NCEA.

The paper was presented by a priest who is teaching in a minor seminary. In the discussion all agreed wholeheartedly with the view stated in the paper. Seminary administrators and teachers must realize that God made us to love. We must integrate this into the seminary course. We must bring this into the faculty spirit and into the seminarians. Love must be presented to the seminarians as the basis of their sacrifices.

One of the discussion leaders, Father Hughes, who is a vocations director, felt that he couldn't help in the discussion. He felt that it was completely a seminary problem. However, it was pointed out that the candidates must have this capacity of love before they enter the seminary. A lively discussion followed with comments from many seminary priests and directors of vocations.

Thursday, April 18, 10 A.M.

Topic: A Layman Views Seminary Education.

Speaker: Dr. William H. Conley.

Dr. Conley answered many questions about seminary education. He feels that the seminaries have done excellent work; that they must continue to improve to take care of the challenging needs of the future. (This was a joint meeting with the Major Seminary Department.)

Thursday, April 18, 2 P.M.

Topic: Latin in a Contemporary Frame.

Speaker: Rev. John F. Kobler, C.P.

Father Kobler stresses the use of what we call the "direct method" in teaching Latin. He was asked: "How can a teacher acquire the skill to teach with this method?" Father Kobler admits the difficulty. In the last two years, however, several books have become available.

In this method, can you teach translation? Yes, certainly. However, not until the fourth or fifth year. Then, too, the question comes up of how many hours a day a student is studying Latin.

One of the priests told us that at Mount Angel Abbey, a Benedictine monastery near Portland, Oregon, an intensive course in Latin will be taught next year for nine months (with no other subjects being taught during this time) like the Army course.

Friday, April 19, 10 A.M.

Topic: You, Too, Can Speak Latin.

Speaker: Rev. Cyprian Towey, C.P.

Father Cyprian Towey, head of the Latin department, Mother of Good Counsel Seminary, has had considerable experience in teaching Latin by the direct method. He brought eight students from the Passionist seminary in Warrenton to demonstrate their ability. The young men did very well in speaking Latin.

RT. REV. MSGR. RALPH M. MILLER
Secretary, Minor Seminary Department

PROCEEDINGS AND REPORTS

RESOLUTIONS

Be it resolved:

1. That the officers of the Minor Seminary Department be thanked for their efforts in promoting the formal and informal convention activities of the Department.

2. That special appreciation be extended to the outgoing President, Father Robert Newbold, for his energetic and effective leadership over the past two years.

3. That the thanks of the Department be extended to the speakers and discussion leaders, without whom the convention program would have been impossible.

4. That the attention of all seminary administrators be called to the need of serious, professional attention to the problems posed in the vital areas of seminary Latin and Religion.

5. That the congratulations of the Department be extended to the Most Reverend George Speltz, rector of the diocesan seminary of Winona, Minnesota, on the occasion of his elevation to the episcopacy.

6. That the thanks of the Department be extended to the Archdiocese of St. Louis and to the personnel of the archdiocesan seminaries for the many kindnesses shown us.

7. That special thanks be offered to the Most Reverend John P. Cody, D.D., Apostolic Administrator of the Archdiocese of New Orleans and President of the National Catholic Educational Association, for his continuing concern and helpfulness in dealing with contemporary problems facing the American seminaries.

Respectfully submitted by the Resolutions Committee:

VERY REV. WILLIAM MCNIFF, O.S.C.

VERY REV. JOHN O'DONNELL

REV. GERMAIN LEGERE, C.P.

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HIGHLIGHTS IN THE PROGRESS OF CATHOLIC HIGHER EDUCATION

EDWARD J. POWER

PROFESSOR OF EDUCATION, BOSTON COLLEGE, CHESTNUT HILL, MASSACHUSETTS

IN UNDERTAKING A REVIEW of more than a century and three-quarters of progress in Catholic higher education, I have segregated the highlights into three distinct periods: one of formation, one of development, and one of consolidation. Let us turn first to the period of formation.

In 1786 Father John Carroll, then apostolic prefect of the Catholic Church in what is now the eastern United States, convened a chapter of the clergy in Whitemarsh, Maryland, and presented a detailed prospectus, called the "Resolves," for founding Georgetown College. By that time, seventeen colleges had been established in this young country, beginning with Harvard College in 1636 and ending with the College of Charleston in 1785. Three were conducted by Congregationalists, six by Episcopalians, five by Presbyterians, one was under Baptist auspices, one Dutch Reformed, and one, the University of Georgia, was created by the legislature without any sectarian affiliation, although ministers attended its birth and its first president, Josiah Meigs, a wandering scholar from Congregationalist Yale, stamped the school with Christian principles and led it through a formative period wherein denominational preferences were both obvious and persistent.

For the next half century, while Georgetown and other Catholic colleges—there were nineteen in all—were carrying on a valiant struggle for their institutional lives, a new dimension was injected into the non-Catholic world of higher learning. The religious ferment characteristic of the early nineteenth century infected these schools and reshaped them. Old allegiances tended to wear away or wear out; the orthodoxies of Calvinistic creeds began to lose favor and position. Evangelical sects sprang into prominence and spread rapidly over those vast theological regions that previously had been considered safe and secure within encampments of orthodoxy. We take special note of this religious ferment here because almost immediately and inevitably it became another effective force dominating and directing higher learning. The code of the college conducted by orthodox sects was explicit in the basic documents of this country's most venerable schools. At Harvard, for example, the academic horizon was shaped in this way: "One of the . . . things we longed for, and looked after was to advance *learning* and perpetuate it to Posterity: dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust"; and the codex at Yale contained the following rescript: "The original end and design of colleges [is] to instruct and train

up persons for the work of the ministry . . . The great design of founding this school [is] to educate ministers in our own way."

Despite a firm adherence to these decrees by denominations that valued a learned ministry and understood no subordinate or substitute objectives for the college course, this was only one small corner of a canvas that would later contain a panorama of college purposes; another corner that may be uncovered by careful historical restoration depicts the motives of evangelical sects and displays their keen desire for an educated clergy. Perhaps a note of explanation should be appended here relative to my use of the terms "learned" and "educated" clergy. Religious denominations that were doctrinal in theology and ritualistic in devotion wanted a learned ministry, a clergy that had all of the advantages of classical education plus specialized study in denominational theology; evangelical sects, while avoiding both dogma and ritual, were no longer willing to accept an ignorant and illiterate clergy, so they tried to establish colleges to furnish their prospective ministers with some of the gloss of classical training. It was at this point, when rapidly expanding new creeds began to build and conduct their own schools, that the waters of college purpose became murky. Unsophisticated laymen, now being asked for their money and their sons to support these schools, could never understand, after they had been taught that the natural mind was abysmally incompetent and that God had uttered the truth in clear and simple dicta, why they should still need ministers skilled in the sciences, in rhetoric, logic, and physics, in order to hear and understand the explicit word of God. They argued with naive plausibility that since regeneration infused God's own substance into the elect, then a regenerated man thereafter required no other mentor than the Holy Ghost, no other instruction than its ever-present promptings. From the time of the Anabaptists at Münster, Protestant theologians strove with might and main to keep justification by faith from becoming a justification for illiteracy, for at the very least the doctrine of justification by faith contained the suggestion that learning might be repudiated with impunity.

There is no need to search very far for the first highlight of progress in Catholic higher education. We may see it clearly and precisely in the commitment every Catholic college was able to make to learning. There was never any confusion in the minds of the founders between a learned ministry and an educated clergy, and, though there may have been no great or overwhelming desire on the part of the small and generally economically poor or impoverished Catholic population to support or attend the colleges that came into existence, there were certainly no dicta in Catholic teaching leading them to distrust, abuse, or downgrade a cultivated mind. Whatever other weaknesses one may detect in early Catholic college foundations and programs of study—and I suspect one would not have to search long before he found many—there was never any doubt that the Catholic college was to be an intellectual center.

We should not pass this point in developing our theme of highlights without digressing for a moment to insulate ourselves from charges of historical myopia; the theory formulated or affirmed sustaining Catholic higher education, including early primitive foundations even in their most precarious moments when the mere weight of chance might tip them over the precipice to oblivion, was sound and beyond reproach. But implementation of theory is another thing; the long, uncertain road that links principle with policy and practice is deeply rooted and obstacle-ridden; detours and delays are invariably disconcerting. On the level of practice, the first Catholic colleges

were not always intellectual centers; possibly they never were; perhaps they could not have been. Their scholastic energies too often were dissipated over a wide range of nonacademic activities, or, if they were academic, they were not, properly speaking, of college caliber. We know of the college president—and this is not an isolated or a typical example—who served as a pastor of a parish and as a missionary for the surrounding territory, and, indeed, at the same time carried a full complement of administrative and classroom duties in college. Students came to these pioneer intellectual oases without a substantial educational background, or on occasion without any formal educational background at all, and found themselves in ungraded classrooms trying to master, or simply to understand, studies for which they lacked the most rudimentary tools of learning. Need I report that logbooks kept by college officers relate that boys who could neither read nor write were admitted to the college because there was no other school available? We know, too, how students were misunderstood and how, in a sense, they were mistreated by being managed as children when they were already young men, and how they were too often prepared for a world that existed only in the narrow mind of a prefect of studies.

I add these disclaimers for two reasons: to remind us again of our humble origins so that we may have a base from which to measure our progress up the ladder of academic excellence, and to keep the record of historical development accurate. We should not begin by living in the past, but to see the past and its institutions with a clear and critical eye does not bespeak an insatiable appetite for institutional degradation. Who could profit from this? But if we refuse to look back, how shall we ever be able to judge how far we have come? I am confident that this audience would not press the claim that the history of Catholic higher education could be demonstrated on a graph as an unwavering plateau of excellence, so we shall not belabor the sometimes halting and stumbling performances of our predecessors, but neither shall we be horrified by or disdainful of passing references to them.

We have said something about the vigor and the validity of the theory that infused Catholic higher learning and we have mentioned some of the dismal but probably inevitable failures that are ever and always attached to evolving social institutions. We should say something now about the basic structural plans out of which our early colleges grew. There were three fairly distinct organizational patterns—diocesan, religious community, and private venture—and only one, the college plan, which directly involved the resources of a religious community, has enjoyed safe conduct through the ravages of academic mortality and institutional default. The history of Catholic higher education in the United States, as I have said on other occasions, must be written around the evolution and growth of religious communities. This is a conclusion that applies with equal validity and force to colleges for men and for women, yet it must not be applied uncritically. Of eighty-four contemporary Catholic colleges that were founded as schools for men, whatever inroads coeducation may have made as these schools became older and wiser in the ways of the educational world, seventy-three are presently conducted by religious communities and eleven are directed by diocesan authorities; but not all of the colleges now conducted by religious communities were founded by them. Of forty-two Catholic colleges established between 1786 and 1850, eighteen were founded by bishops, eighteen by religious communities, and five by priests as private-venture schools. One school—Jefferson College in

Louisiana founded in 1831 and closed in 1855—has up to this time eluded classification. An intensive study of the private-venture college, an archaic symbol attesting to the organizational variety of the past but unknown today, would unquestionably produce an interesting historical portrait, but to pursue the point here would be tangential to our principal purpose and would lead us down avenues we have no commission to follow. Before 1850, eight colleges started by bishops were assigned to religious communities and the private-venture colleges were either absorbed by a diocese or accepted by a religious community. Between 1850 and 1900 ninety-eight colleges were established by religious communities, thirty-five by bishops, twelve by priests, and two by laymen as private-venture schools. Answers to questions of founding were obscured by time, or never preserved at all, in the case of five colleges of this period, making positive classification hazardous. From 1900 to 1955 fifty-three colleges were created by religious communities and nineteen by bishops. Circumstances surrounding the founding of one college during this period makes one hesitate to classify it.

Before moving on to examine briefly subordinate motives for founding Catholic colleges—the primary theoretical motive, as we have said, was formed out of a dedication to learning and a conviction that the Catholic community needed the benefits of intellectual culture—an interjection relative to the Catholic college founded by laymen should be made. The lay private-venture institution was a phenomenon of the sixth decade of the nineteenth century. It was dead and all but forgotten before the calendar of that decade passed to the uncertain custody of the archivist.

Two Catholic colleges—Calvert College located at New Windsor, Maryland, and Cecil College of Elizabethtown, Kentucky—were launched and managed by laymen. The Polytechnic and Commercial College of the Catholic Institute in Cincinnati, opened in 1860 under the management of Catholic laymen, was founded by Archbishop Purcell and must therefore be placed on the fringe of this category. In any event, neither of these completely lay ventures into Catholic higher education was successful, and one may be permitted to wonder why they were not. There is no doubt that they lacked solid resources upon which to build a secure and permanent institutional existence—yet in this respect they had plenty of company—and they may not have had the advantage of imaginative leadership—but again they were not alone. It is more likely that they were denied the confidence of the Catholic community without which success was impossible, and this confidence was denied them because the Catholic community, both clerical and lay, had habitually accepted direct clerical control and immediate clerical involvement on the level of instruction as essential criteria defining Catholic higher learning and was unwilling or unable to believe that a college so constituted could be academically respectable and uncompromisingly Catholic. Neither the light of life nor of learning burned long in these courageous institutes.

But we must return to our absorbing theme of highlights and look again for motives that generated an enthusiasm for higher learning and set in motion the forces which began to build a system of Catholic education from the top down. In this respect Catholics were treading a blazed trail, for in the non-Catholic educational world the same thing had been done: the building of the system began at the top, with colleges, skipped the connecting link, the secondary school, and moved next to blueprints for elementary schools. Quite apart from any consideration for where the beginning was made, what were

the subordinate or secondary motives that encouraged Catholics to open colleges of their own? In trying to lay bare these motives we are confronted almost at once by a paradox of history: Catholics could establish colleges in our infant nation because the religious climate had become more tolerant. Yet, at the same time, they were almost compelled to open schools of their own in which their denominational doctrines and devotions would receive fair treatment because of the antagonism, hostility, and scandalmongering directed at them and their Church. Subsumed to the basic, though somewhat remote motivation that had intellectual development as its goal, were three subsidiary motives for founding colleges. They were: to offer a preliminary or preparatory education for boys aspiring to the priesthood; to create a center around which missionary activities might revolve; and to provide an institutional environment conducive to the cultivation of moral virtue. These three motives were part of the foundation of every Catholic college before 1850; after 1850, when higher education in the United States became broader in content and more necessary—or at least more generally useful—socially, politically, and economically, Catholics became more active than before in bringing into existence schools of their own.

Forty-two Catholic colleges were founded between 1786 and 1850 (only ten survived as colleges or universities); from 1850 through 1899, one hundred and fifty-two colleges for men were founded (forty-five lived); and from 1900 through 1955, seventy-three colleges for men were established (twenty-seven are still operating). We have no desire to neglect the significant place and contribution of Catholic women's colleges in this chronicle of highlights, although we have given them little notice up to this point, so a word should be said about their record of growth and the basic academic motives that inspired them. One hundred and ten years separate the founding of Georgetown from the founding of the College of Notre Dame of Maryland, the first permanent four-year college for women, opened in 1896. Before 1905 this college was followed by four others: the College of Saint Elizabeth, Convent Station, New Jersey; Trinity College, Washington, D.C.; Saint Joseph's College, Emmitsburg, Maryland; and the College of New Rochelle (originally the College of St. Angela) in New Rochelle, New York. Fourteen more Catholic women's colleges were founded in the decade beginning with 1905, thirty-seven between 1915 and 1925; between 1925 and 1930 nineteen were launched, and between 1930 and 1955 forty-two foundations were organized. All endured the persistent trials of finance, staffing, and educational ferment that must have worried and plagued them during the first five and one-half decades of the century. Their surprisingly good record of survival attests to the careful preparation and planning that attended their beginnings and also to the precedents laid down by Catholic colleges for men from which they could not have failed to profit. There are, in addition, I believe, apodictic proofs that Catholic colleges for women justified their objectives, curricula, and discipline more satisfactorily than colleges for men. I am not certain just what historical insights can be gleaned from comparing Catholic colleges for women and men—and I should not want the comparison to be invidious—but at this point I am willing, at least, to suspect that the early Catholic women's college came closer to achieving the chief aim of liberal education than did early Catholic colleges for men.

DEVELOPMENT

We have remained long enough with our formative years, and though there is much that could be said to fill lacunae in an outline of this period, we should try to avoid an obsession or a preoccupation with beginning. In many ways the period of development is more significant. One enters this second period, if only to point to highlights, with some misgivings, for it is far more complex than formation and a satisfactory résumé is almost impossible. Everything cannot be said and one wonders whether or not he can be trusted to isolate those elements that were really most important. So with these words of demurral, I move to the arena of vital academic history and select these pillars on which to place a few highlights: curriculum, administration, and faculty.

Catholic colleges passed through different periods of curricular development. Throughout the nineteenth century, however, whatever the general curricular theories and patterns of the United States appeared to be, Catholic colleges tried to remain true to their own traditions and honored the theory which expressed the purpose of higher learning in terms of intellectual culture and mental discipline. There is no evidence to show that the early Catholic colleges followed in aims or curricula the developments in the colleges of America which had preceded or were contemporary with them. Nor does the evidence indicate any disposition on their part to contemplate curricular modifications and to codify them, as non-Catholic colleges had done or would do, in the "Laws" of President Dunster, the "Program" of the First Provost of Pennsylvania, the "Report" of the Yale faculty, or the *Report* of the Committee of Ten. Yet, despite an apparent aversion to printed directions or codes, Catholic colleges did have a model and they followed it. The model, the Georgetown curriculum of 1835—clearly Jesuit in its educational philosophy—was respected and followed by Catholic institutions until the advent of the twentieth century.

Contrary to the general practice of the day and to current assumptions alike, Catholic colleges made no inflexible or exclusive commitment to the classical curriculum. They liked it, it is true, and may even have been convinced of its superiority, yet English studies always occupied a position of some importance. A prefect of studies at early Georgetown is a good witness here. He instructed the teachers at the college to emphasize and cultivate English. "It surely cannot be doubted," he said, "that the vernacular language is always the most important. Without this knowledge every other branch of education would be almost useless."

Although the half century before 1850 was for Catholic colleges a period of slow progress toward the construction of a college course of studies, a few colleges anticipated the general trend and, like Georgetown in 1835, had instituted a definite curriculum for the college student. The chaos characteristic of many college plans before 1850 began to give way in this period of development; in its wake came a separate and clearly defined—though somewhat narrow—curriculum for higher education. No longer was there an unwillingness to distinguish elementary and secondary from higher studies, nor was there in time any hesitation in organizing special curricula, such as the ecclesiastical, the classical, the commercial, and the scientific. As experiments with the curriculum continued during this period, it became clear that three important changes were necessary: reduced emphasis on the classics, the creation of an English curriculum, and the organization of the college program into a four-year course. Although most of the colleges still adhered, in

theory and in their announcements, to the principle that a complete or liberal education could be guaranteed by the classical course, it was evident that the classics were falling from favor. Many people were convinced that the time required for a classical education was highly disproportionate to its limited usefulness.

One of the main features of the Catholic college from its beginning was the maintenance of continuity between secondary and collegiate instruction. Few, if any, distinctions were made between high school and college curricula as they were organized into an institution's program of studies. However, after the Report of the Committee of Ten directed the high school to a function of preparation for life rather than preparation for college, reorganization of Catholic college programs became essential. This redefinition of high school purpose motivated Catholic colleges to separate what had previously been a six- or seven-year course of studies into two distinct programs, one collegiate, the other secondary. As for class nomenclature, the style in vogue in most Catholic colleges in 1860 was Third Humanities, Second Humanities, First Humanities, Poetry, Rhetoric, and Philosophy; in a seven-year course, Rudiments usually came before Third Humanities. But the six- or seven-year program became obsolete after 1890 and Catholic colleges began to reorganize. Their purpose was to obtain greater uniformity in college studies and to conform more closely to what was being done in the non-Catholic colleges of the country. The impetus for reorganizing the Catholic college into a four-year school came from St. Louis University; and despite the fact that it was developed for Jesuit schools, most Catholic colleges were anxious to follow it. In 1887 the names adopted for college classes at St. Louis were Philosophy, Rhetoric, Poetry, and Humanities; these classes corresponded to the senior, junior, sophomore, and freshman classes of non-Catholic colleges.

In addition to shortening the course and renaming the classes, there was a distinct trend toward building multiple curricula which broadened educational opportunities and enriched the course of studies. Modern languages became regular offerings—French and German were most popular, although Spanish was common, and at Notre Dame Gaelic was offered as an elective. Geography was always found in the college syllabus, and when the course in natural philosophy was refined, chemistry and astronomy began to receive special treatment as laboratory courses. For all of these studies the traditional degree was the Bachelor of Arts, but as the colleges matured they began to offer new and more specialized curricula and special degrees were adopted for them. Some indication of the inroads these new programs were making can be seen from the degrees that were granted by all Catholic colleges in 1872: there were 149; 98 were Bachelor of Arts degrees. By 1910 Catholic colleges were prepared, or at least willing, to grant any or all of the degrees that other colleges of the country were granting.

Control of Catholic colleges was vested, almost from the beginning, in ecclesiastical authorities. In the diocesan school, the bishop was the central figure; around his educational views and administrative attitudes the college was destined to prosper or wither. The college of the religious community was a family affair—a religious family—and the basic administrative policies were contained in the rules or constitutions that governed this family. At best, it was difficult to operate a college in new America along the lines that may have been proper to a monastery or seminary, yet the stability that permanent

Catholic colleges could boast came not from their purely educational character but from the fact that they were extensions of the religious community.

Catholic colleges always had a principal executive officer—the president—and because boards of trustees with clearly defined and effective authority were rare the president enjoyed a relatively high degree of freedom to determine not only the functions of the office that he occupied but the direction that the college would take as well. In the hands of the right man, this freedom of action could come close to being a charter for institutional success; weak or unimaginative presidents, however, were often swamped by their rights of self-determination. Most of the information we have about presidents comes from their former students, from memorial addresses, and from filio-pietistic memoirs or college histories. The first may be overly critical because of some personal encounter or unpleasant memory from undergraduate days—presidents sometimes acted as college disciplinarians—while the latter have obviously succumbed to the temptation to flatter their subjects out of all proportion to their true stature. One must try to make due allowances for such factors. It is unhistorical to build pedestals that are not deserved; it is also unhistorical to belittle, with amused cynicism, the accomplishments of men who exerted an important, often lasting influence, on their institutions and on their generation.

Besides the president, always the central figure in Catholic college history, the table of organization came to include the offices of vice president, dean, prefect of studies, prefect of discipline, and department head. Not every college had all of these posts, and in some colleges a difference in nomenclature for the office would not mean necessarily any difference in its function. In the early colleges, there were really only two administrative officers—the president and the prefect of discipline—but as the colleges grew and matured they began to expand their administrative structures. For the most part, this administrative awakening did not take place until the nineteenth century was almost over and it accompanied a like awakening on the levels of faculty duties, rights, and responsibilities.

The highlight that stands as an enviable beacon marking faculty progress is two dimensional: it involves quality and specialization. By quality I mean that Catholic colleges became aware of the need for teachers whose credentials could correspond to those of other schools; this pledge to quality inevitably led to specialization. This is why I say specialization was inevitable. Early colleges tended to adopt the practice of advancing the “class teacher” with his class, so that a teacher who began with a class of boys in Rudiments stayed with them for seven years all the way through Philosophy. There was nothing especially novel about this instructional plan—at least it was not indigenous to America—for its origin was Jesuit, and it was a fundamental Jesuit practice from 1548 on and was so stated in the *Ratio Studiorum*. Whatever intrinsic merits may be claimed for the plan, curricular broadening and multiplication of curricula made the “class-teacher” plan impractical if not unworkable. Thus, rather than seeking a teacher who was a generalist, Catholic colleges had to upgrade their faculties in special subject areas. Specialization in curricula led to the specializing professorship, a phenomenon of the modern university initiated probably at the University of Edinburgh and transplanted from there to America in the College of William and Mary. Special-subject professorships made their way slowly in Catholic colleges, but in time—prob-

ably by 1890 or so—their harmonious assimilation into faculty organization was well under way.

There is one other high point in faculty growth and development that is worth mentioning. We know, of course, that early Catholic college faculties were composed mainly of religious, with a few laymen to teach the "extras": modern languages, commercial subjects, and, in some colleges, English. The reason for this exclusiveness was neither money nor bias but the dearth of qualified Catholic laymen to whom college teaching positions might be assigned. But after 1850 there was a significant increase in lay participation on Catholic college faculties. We can detect this increase in the following data: there were 26 laymen on the faculties of 25 colleges in 1850; 55 on the faculties of 34 colleges in 1855; 63 out of 303 in 1860. In 1865 there were 385 teachers in 35 colleges, and 104 of the teachers were lay. By 1872, with 55 Catholic colleges, the total teaching staff numbered 677, of which 80 were lay; and in 1882, 56 Catholic colleges had a total faculty of 714 (174 of this number seem to have been lay). From 1900 on the Catholic colleges came more and more to depend on laymen, and the brightest light of all in the past quarter century has been the improved status of lay professors in all areas of the college community.

CONSOLIDATION

There is yet another period to examine as we try to mark out the areas of significant progress in Catholic higher learning: this is the period wherein the gains of previous years were consolidated into a system that tried, and, to a surprisingly high degree, succeeded in retaining an age-old devotion and dedication to liberal learning and, at the same time, broadened its curriculum to include graduate and professional schools. The upward extension of the college program was a slow and trying process; it began very early, maybe too early, but moved forward with enviable but not always well-publicized results. I cannot give anything like an adequate summary of these developments here, but I can point to a few of the notable events along the way. Although advanced degrees—usually the Master of Arts—were granted by Catholic colleges, there was generally before 1875 no definite program, in course, to be followed by candidates for these degrees. In this respect Catholic colleges were not unique; they were simply following an accepted American practice which years before had been imported from England. The *Catholic Almanac* of 1833 described the practice in vogue at St. Mary's College in Baltimore: the degree of Master of Arts was granted to students "of the college, who, two years, at least, after having received that of Bachelor of Arts, will apply for it to the President of the Faculty, provided they can prove, that from the time they left the College, they have been engaged in literary, or scientific pursuits, and produce certification of moral deportment." As late as 1900 this practice of granting what amounted to an honorary degree persisted in a few Catholic colleges, although it was certainly not a common practice after 1875.

It is difficult to be certain when the first graduate degree was granted by a Catholic college, but the distinction probably belongs to Georgetown which granted a master's degree in 1817. Mount St. Mary's is sometimes credited with granting a doctorate in 1851. If this is true, and if it was in any sense an earned degree, then Mount St. Mary's degree antedated Yale's first doctorate, commonly accepted as America's first doctorate, by exactly ten years.

However, most of the early prospectuses said nothing at all about advanced degrees although commencement programs show that some were conferred. The doctor's degree received no notice as an earned degree in any Catholic college, except the Catholic University of America, before 1895.

In 1877, Georgetown established the first formal graduate program in a Catholic college. This distinction has been claimed for St. Louis University and the University of Notre Dame, although it is unlikely that formal graduate programs were instituted at St. Louis before 1879, and the Notre Dame program started in 1873 seems not to have been distinctively graduate in character. Georgetown's program, announced for the academic year 1877-78, contained graduate curricula in natural rights, civil, political, and international law, as well as the history of philosophy and special branches of science. And for the first time the requirements for advanced degrees included an essay or a formal paper—the masterpiece, a traditional symbol of excellence, and an integral element in the student's work at the earlier European schools of university stature.

Perhaps the really significant advance in university studies was made in Catholic colleges when they began to distinguish between postgraduate and graduate study. Credit for inaugurating this distinction on the level of practice belongs to the Catholic University of America, where in 1899 instruction designed for students with bachelor's degrees commenced. Despite this university's inability after 1904 to maintain a program that was exclusively graduate, its pioneer work clearly delineated the differences between graduate study on the one hand and postgraduate and undergraduate work on the other, and set the stage for building and expanding graduate departments and graduate schools in Catholic colleges. Again, it was Georgetown that took the lead and organized a graduate school, a type of academic organization, because of the autonomy it afforded, which proved to be important, even necessary, to the advancement of disinterested scholarship.

Professional study in Catholic higher learning is another part of the story. It merits greater attention than we can give it here. Beginning with schools of theology, professional higher education moved through law, medicine, commerce, engineering, nursing, pharmacy, architecture, music, social science, industrial relations, education, foreign service, physical education, journalism, and speech. Apart from schools of medicine which were at first affiliated satellites, professional education in Catholic schools was organically related to the liberal heart of the college, and professional education in these schools tried to introduce to these studies the catalyst of liberal learning and Catholic thought.

Finally, we come to what may really be the brightest and highest light of all—the regular and profound adherence to liberal education that, at least on the level of theory, characterized all Catholic higher learning. We need not say that the objectives of liberal education were always achieved, for, of course, they were not; nor need we say that the content of the curriculum was always realistically geared to liberal objectives. But we can say that the best traditions of Catholic higher learning always honored the cultivated mind and placed a high premium on intellectual excellence. The time may yet come, because these colleges have remained true to their past, when they will be recognized and praised as the last strongholds of liberal culture. There need be no hesitation here, for the objective of intellectual and moral autonomy—the essential goal of liberal learning—is implicit in the philosophy

of education that Catholic educators have always accepted, and they will always continue to accept it because their philosophy of education finds its starting point, its unavoidable preamble, and its permanent guide, in man's nature.

From slow and unsteady beginnings Catholic colleges passed through periods of formation, development, and consolidation. They fought a battle for survival and won. They expended their best efforts to achieve academic stature and respectability and their degree of success was sufficient to satisfy reasonable men; and now they face the educational world with this heroic record of dedication and progress. May the highlights of their future be as honorable, as selfless, and as bright as their past.

IMPLICATIONS FOR THE FUTURE OF CATHOLIC HIGHER EDUCATION

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THE STORY OF HIGHER EDUCATION in the United States is one of spectacular growth and accomplishment. Its future poses exciting possibilities and problems. Catholic higher education, especially in the past hundred years, has become a significant part of the American college and university complex, sharing in the same prodigious achievements and facing the same prospects as do secular institutions of higher learning. In some senses, both the growth and the impending problems of higher education are greater on Catholic than on secular campuses.

For all colleges and universities the most challenging problem of the next several decades will be that of numbers. The forecasts regarding the numbers of students who will seek college education in the near future are familiar to you. Let me put the facts as succinctly as possible. In the decade before World War II, 24,000,000 children were born in America; and when they got to college, between 1948 and 1958, they jammed our regular and our makeshift classrooms. But during the 1950's more than 40,000,000 children were born into American homes—a rise of 67 percent in two decades. When they reach college age, between 1968 and 1978, we are going to have an increase of 67 percent in the number of young people seeking admission to college, even if only the same proportion of the age group desires a college education.

But, of course, the percentage of young people seeking a college education will continue to rise. It was only 4 percent in 1900, 8 percent in 1920, 14 percent in 1940. The two decades between 1940 and 1960 saw this percentage more than double—to 37 percent in 1960. Will it be 50 percent by 1970? And what happens to the substance of college education if it caters to one

half or more than one half of the population, and, therefore, begins to adapt itself to below average intelligence?

For the past ten years our colleges have been accommodating some 30 percent of the children born during a period of low birthrate—16 per 1,000 population in the thirties. Ten years from now the colleges will be expected to provide for perhaps 50 percent of the children born during a high birthrate period, the 1950's, when the rate of birth was 24 per 1,000 population. With the combination of the increase of college-age population and the greater percentage of those of this age group seeking college education, it is a simple fact that in ten years there will be two students in our colleges for every one we see today—if we can find space for them; and we know that we—meaning we as a nation—will provide the space.

What will be the response of American Catholic institutions to this challenge of numbers? When 10 or 20 percent of the population were attending college, when the curriculum was fairly narrow in range and undemanding in physical facilities, there was a healthy possibility of Catholic colleges accommodating the Catholic boys and girls seeking higher education. But with the jump in the numbers seeking admission to college and with the relative growth of the Catholic population as compared to the growing general population—and considering the added expenditures for faculty and physical equipment demanded by modern complex curricula—one wonders how Catholic colleges can keep pace with the expansion of American higher education, or whether they should try to.

It is clear that we as a nation are now committed to the total education of all who want it and are capable of it, from nursery through graduate and professional schools. We are not yet committed to this total education at no cost to the student, although we are moving in that direction. It seems as though the time will come when Catholic churchmen will have to ask whether the Church is committed to providing for Catholics this same kind of total education. It was one thing for the Church fathers to prescribe at Baltimore that every Catholic child be educated in a Catholic school, when the schooling in question was an elementary education. But now the education that marks an American as minimally equipped for urbanity and influence involves sixteen years and a bachelor's degree; and a greater percentage of seniors go from college to graduate school today than went from high school to college just a few decades ago. How much of this education can be or should be provided by Catholic institutions? Specifically, what are the apostolic and intellectual obligations of Church leaders as regards higher education? The question has been asked here and there whether the Church can continue to support elementary schools and high schools, whether one level of education should be curtailed or abandoned to strengthen the other. With this discussion in the background, what is to be said of the relative importance of higher education in the total Catholic educational effort?

The question is complicated by the diversity of control in American Catholic higher education. It is unlikely that the autonomous administrations of our nearly three hundred colleges and universities will become parties to a common national response to the problems of higher education. It is even less likely that they will modify their goals or activities in conformity to some nationwide blueprint for all Catholic education, from kindergarten through medical school. It is rather to be expected that local pressures and local interpretations of the most pressing mission of Catholic education, whether for

greater academic prestige or for wider apostolic influence, will continue to dominate the growth of our colleges and universities. And this will predictably bring the perils and pitfalls as well as the exuberant strengths and freedom of laissez-faire operation.

However, lack of coordinated national or regional planning is not our only or our major problem as we eye that impending avalanche of college applicants. It would be unrealistic to predict that decisions concerning the horizontal or vertical expansion of higher education will be entirely up to the presidents and trustees of Catholic colleges and universities in the years ahead. Massive pressures are squeezing private institutions—decelerating, discouraging pressures that at times seem to operate with the impersonal inevitability of fate and at other times seem manipulated or at least aided by lobbyists for public education.

We know the facts about enrollment tides, tides that have been on the ebb for private institutions for fifteen years. It seems only yesterday that the great majority of collegians attended private schools, and only this morning that the numbers in private and public colleges were about equal. But, of course, at this hour the situation is reversed. More than 60 percent of college students now attend public institutions and the present trend will obviously bring the proportion to 75 percent in our lifetime. We were angered but perhaps unbelieving when in 1948 the President's Commission on Higher Education, contemplating a drastic rise in college enrollments, blandly recommended that enrollments in private institutions should hold to a 1948 level while public institutions should absorb the increase. Whatever we may think of the Commission's report as an educational blueprint, it must be given high marks for prophesy. Between 1951 and 1959 the enrollment at four-year public institutions increased 84 percent while the enrollment in privately controlled colleges went up only 31 percent.

The voice of private higher education is still strong in America, in marked contrast to the anemic influence of private elementary and secondary school representatives. When the proportion of students enrolled in public and private colleges begins to approach the enrollment ratio in public and private elementary and secondary schools, how influential will be the spokesmen from private colleges and universities?

Not long ago I had the opportunity of extended association with a group of American educators, most of them from public institutions, whose friendship I have come to prize. I noted among those from state institutions an attitude that I can only call a mystique of the public university, an emotional loyalty that manifested itself not only in a somewhat chauvinistic praise of public universities but in disparagement and even hostility towards private institutions. The hostility seemed to focus on Harvard.

One man asked if Harvard is not overrated; a second listed California, Michigan, and Harvard as the top American universities, with California already leading in Nobel prize winners; a third bade us wait twenty-five years and see what the relative strength of public and private universities would be; a fourth admitted excellence in some particular academic area at Harvard but acknowledged that he did so grudgingly. These remarks were not part of one discussion but occurred at different times in different contexts. It was the repetition as much as the substance of the remarks that struck me. I suddenly experienced a surge of concern for Harvard's welfare, not unselfishly, I admit. I could appreciate the uneasiness of the smaller

nations of the world who undoubtedly interpret the threat, "We will bury you" to mean, "giants go last." Harvard is in a position to hold on longer than most of us.

Perhaps these sentiments of state university people should be attributed to a waning inferiority complex. Surely the drive towards academic excellence in any institution is not something to be viewed with apprehension. But what was a source of concern to me in my colleague's attitude was the rather smug and censorious implication that private colleges are not democratic or genuinely American, the kind of Conant-NEA-and-POAU prejudice that has been so effectively disseminated by opponents of nonpublic elementary or secondary schools. The point I would make is that any effort to reverse the decline of private higher education by a new policy of public aid will be violently opposed by advocates of public higher education, whose convictions on this matter seem at times more akin to religious zeal than do those of some representatives of church-related colleges.

It would be unrealistic to think the decline of private higher education can be arrested without public aid. And who would dare predict that church colleges will receive such aid? We can hope. We can pray. We can plead our cause. Without wishing to sound either pessimistic or foreboding, I think we can assume that we have entered a decade of destiny for private higher education. If aid is denied to private colleges and universities, and especially if federal funds enter the picture on a discriminatory basis, aiding public universities but denying aid to private institutions, then obviously the gap between the resources, the size, and the influence of public and private institutions will dramatically widen. We must face the possibility—a possibility explicitly mentioned by the Commission on Higher Education in 1948—that during the remaining years of the twentieth century many private colleges will suffer the fate of the nineteenth century private academies—those privately conducted secondary schools that preceded public high schools but were unable to survive when public high schools became generally available at no cost.

Another problem before us is the changing role and significance of the American college. The indications are that while colleges will surely multiply and expand to absorb the increasing student population, the singular status of prestige and academic honor enjoyed by the four-year college for the past three centuries will decline. Until very recently a bachelor's degree was, except for a few professionals and specialists, the standard terminal degree for cultivated men and women. This is no longer true. The fact that it is now not unusual for 50 percent or more of a college graduating class to go on for further education shows that there is technological, social, and economic pressure to earn degrees beyond the bachelor's. The college thus becomes more and more instrumental and preparatory, losing some of the dignity of being an end in itself. A blessed epidemic of advanced placement and other college quality work in our high schools may eliminate some of the traditional substance of college study. On the other hand, able undergraduates are being pushed into research, independent study, and even graduate-level courses, and the question is reasonably asked why four years must be spent before entrance into the more, and more generally necessary, graduate specialization. The older generation of scholars is still sentimentally attached to the undergraduate school and will continue to do some teaching there. But it is likely that a new generation of researchers will complain of an unbridgeable psychological gap between undergraduate and graduate teaching. I venture the prediction that

within a few decades some state universities, because of pressure of numbers and also because of the thrust toward undisturbed research and graduate teaching, will become exclusive graduate centers, relegating to numerous other public institutions the pregraduate education of youth. Private universities whose faculties are dominantly graduate-oriented may want to do the same thing, but will probably be inhibited from such drastic change by their greater dependence upon undergraduate alumni. We have seen the emergence on the American educational scene of two subsidiary educational units, the junior high school and the junior college. We may witness the transformation of the former apex of our educational system, the college, into a junior graduate school.

With college education perhaps shortened in time, in many places diminished in substance, in others made more explicitly subservient to higher study, and in general lowered in academic prestige and importance, Catholics may want to take a second look at their commitments in this area of education. When a local ordinary or a religious community decided to establish a college eighty or fifty or even thirty years ago, they were, for all practical purposes, setting up an institution that represented a pinnacle of education. This is no longer true. Prelates and community superiors may decide that our colleges are an indispensable part of Catholic education. But if so, the reasons supporting this position will not be exactly the same as those inspiring the erection and support of colleges in the past, because the American college of 1980 will have a different role in our society from the college of 1920. In any such reappraisal, an inevitable question will be whether Catholic colleges should become or aspire to become universities and whether new graduate centers should be established under Catholic auspices. Here, again, we are faced with the unhappy truth that such decisions will not be made on the basis of a concerted evaluation of need nor perhaps upon a realistic appraisal of our potential for post-bachelor's degree education. And, here again, there looms the towering question mark concerning public aid. With additional revenue, some Catholic institutions could undoubtedly keep pace with the best secular research centers. But without added funds, any general expansion into higher and higher education might well prove suicidal to American Catholic colleges and universities.

If our colleges are to enjoy the academic and spiritual prosperity we hope for, then we are going to have to achieve a more viable and genuine integration of clerical and lay members of our faculties. My distinguished colleague, Dr. Power, has already indicated the evolution of the status of the layman in Catholic higher education. Colleges that were established and at first entirely staffed by religious communities found as time went on that for want of sufficient clerical manpower or womanpower, or because of the need for specialized faculty talent or training not possessed by available priests, nuns, or brothers, it was necessary and advisable to add laymen to the faculty. There can be no doubt that at first the laymen were, in a way, academic supernumeraries. Their status was questionable and their tenure dubious. Because of wide differences in size and complexity among our colleges and universities, the position of the lay member of the faculty is no doubt still undefined and insecure in many institutions. But if in the last decade or so the lay teacher has become, through sheer population and vocations statistics, a fixed and increasingly important factor in our Catholic elementary and high schools, we must accept the fact that laymen and laywomen will be a more and more important part of the

Catholic college teaching force. They will, inevitably, be part; but will they, except rhetorically, be partners?

As Dr. Power pointed out, the advance of the lay members of the faculty has been almost spectacular in the past generation in most of our Catholic colleges. If we are not moved by enlightened administrative principles and by Catholic ideals of social justice, we will be forced anyway, it seems to me, by competitive pressures, to provide the lay members of our faculties with salaries, welfare provisions, and working conditions comparable to those in non-Catholic colleges.

When I speak of the partnership of the lay and religious professors, I am not especially concerned about the voice of the laymen in college policy-making and administrative affairs. This is one issue on which we religious and our lay colleagues are apt to be a little less than sophisticated, in the sense that we seem unaware of the fact that professors in secular universities frequently discuss and agitate for a stronger voice in administration. There is a natural as well as legal division of rights, functions, and duties—and hence, I suppose, a natural tension—between the administration and faculty of any college or university. The division, or distinction, if that word sounds less harsh, is between administration and faculty; but the layman in the Catholic college sees it rather as a division between lay and clerical faculties, imagining that the members of the religious community are all parties to and enthusiastic advocates of administrative decisions. Perhaps we should not disillusion them. At any rate, I think we should honestly admit the division or the distinction between administrative and faculty spheres in our institutions, as in all others. Granted this, our administrators should follow the highroad of seeking to include and involve all faculty members as far as is legitimate and reasonable—and may I stress religious as well as lay faculty members—in guiding and shaping the decisions and the destiny of the institution. Let me say that such healthy inclusion and involvement can be expected to be both more harmonious and selfless in a Catholic than in a secular institution, since the great majority of our professors, clerical and lay, share one faith, share common ideals, and a common philosophy of education.

The partnership of the lay with the religious faculty or of the lay faculty member with the Catholic institution that I question has to do with the essential Catholic purposes of our colleges. To what extent is the lay professor expected or invited or, shall I say, even permitted to be active in furthering the specifically religious and Catholic objectives of our schools? Have we unconsciously divided our students into intellects and souls, decreeing that the intellect is the realm of both lay and clerical teachers, but that the soul is the concern of religious teachers only? In making decisions about adding new lay members to our faculties, do we concentrate too exclusively on their academic credentials, with minimal attention to their ideals and moral purposes as college teachers, on the assumption that ideals and moral matters are the province of the theology department and the spiritual counselors? It sometimes happens that we add to our staff a layman from a state university, where he has been active in assisting the Newman Club chaplain, working with Catholic students, promoting their programs, having them to his home, and so forth. And once he comes to us, what happens? What further apostolic work is open to him? What student groups go to his home because he is a *Catholic* professor to discuss matters of faith?

The division I fear in our colleges is not between administrators and lay

faculty, nor between those who do and supposedly don't have a voice about budgets and buildings, but between a clerical faculty that is concerned about all the purposes of our schools as Catholic colleges and a lay faculty that, through no fault of its own, is limited to the purely academic purposes of higher education. Can it be that the very strengths of our colleges, namely, the presence of large numbers of priests, nuns, and brothers, the contributions of theology and philosophy departments, the availability of liturgical and other religious activities, have been the occasion, ironically, of a dangerous weakness, namely, the introduction of lay colleagues who are educational partners, but silent partners as far as the religious and apostolic functions of our schools are concerned? If the layman does not share equal responsibility and opportunity with his religious colleagues for furthering the total Catholic education of students, may he not in subtle and unintended ways work at cross purposes to the spirit and thrust of a committed Catholic institution? I sometimes wonder what would happen in those institutions where already laymen outnumber the religious members of the faculty if the Holy See or ecclesiastical superiors suddenly reassigned all the religious to South America or Africa. Would our lay colleagues be prepared or willing to carry on our colleges as religious institutions? If they would be, I think it would be due to their own long-standing and deep religious convictions and motivations. I don't think it would be because of any encouragement, orientation, or experience they have had under our leadership. With the proportion of lay faculty bound to increase in all of our colleges in the years ahead, their inclusion as full partners in the pursuit of the spiritual and religious aims of our institutions is a matter of major moment.

One of the biggest jobs confronting us and demanding immediate attention is the improvement of our image. Only an ecclesiastical Pollyanna would dare to say we have no weak and struggling institutions among us. Of course we have. We may even have some which were unwisely started or are inadequately supported or have small prospect of reaching academic respectability very soon. But we also have many institutions, large and small, in all parts of the country that all American educators should be proud of. By some perverse twist of sociological or psychological fate, all of our colleges tend to be judged in terms of the weakest. We would not ask or expect that all be credited with the virtues and achievements of the best. But just as it is generally recognized that, for example, some state universities are among our academic giants while others still wear the swaddling clothes of higher education, one would hope that acknowledgment would be made of the great range of academic strength found among Catholic institutions. It is not so much that all are judged in terms of particular colleges which happen to be beginners. It is rather, I think, that we are being categorized by a stereotype of the Catholic college formed in the American consciousness some fifty or more years ago. The closest parallel I can see to it is the stereotype so many educated people have of all state colleges as normal schools. Because most state colleges evolved out of institutions that were normal schools forty years ago, there are those who find this information an adequate basis for judging—or shall I say damning—such colleges today without inquiring into their present curricula or standards. It seems to me that all of us in Catholic higher education suffer from a similar unflattering image and from the same kind of automatic fixed thinking.

The unhappy stereotype of the Catholic college is of a feeble academic institution with an authoritarian, clerical rule, with limited academic freedom,

with doctrinal commitments that frustrate the scientific method, with a rigorous but narrow academic fare, with a not too-talented but docile student body, and an unsophisticated and isolated faculty. This may be a gruesomely accurate description of some few Catholic colleges. I know of none such, though I am anxious not to insist on a total whitewash of our institutions. But what a caricature this image is when compared with the great majority of our colleges and universities. Even granting as normal, if regrettable, a twenty-year time lag in the validity of the opinions held by academicians about institutions they do not know very well, there is a fantastic gap between the image and the reality of Catholic higher education. Religious and philosophical preconceptions undoubtedly account for part of this. But, to a large extent it must be attributed to the failure of Catholic scholars and academic people to identify with the mainstream of American scholarship and higher education. Significant strides have been made in the past two decades in breaking down this isolation. But we still have a long way to go.

Naturally in speaking of our image I am not promoting the Madison Avenue ethic. I am concerned with truth not with a false front. I am sure we all acknowledge our shortcomings and are honest as well as humble enough to admit that the room for improvement is spacious indeed. If anything, I would say that some of our public confessions of our shortcomings have verged on academic masochism. But granting the room and the need for improvement (a situation which does not make us different from the most influential universities in the world), I would forcefully state that a better communication to the academic and general publics of what we are now, of our present strengths, of our commitments and our aspirations is needed to expose and extirpate the stereotype. We must build bridges between our colleges and the total community, non-Catholic and Catholic, academic and nonacademic. There must be two-way traffic between our campuses and secular campuses. We can be confident that knowledge and familiarity will lead to an increase in mutual respect. The one thing we must avoid, of course, is altering our purposes or softening our ideals in the hope of creating a more acceptable image. This would be senseless surrender. And our secular critics would be quick to ridicule supposedly religious institutions that tried to turn themselves into pale copies of secular colleges.

From the foregoing it may be concluded that my predictions for Catholic higher education are somewhat gloomy. Well, I think that any representative of private higher education and, all the more, any representative of Catholic higher education who fails to acknowledge that there are crises ahead is a myopic optimist. But the advent of crises is often an unexpected blessing and is hardly a new experience for Catholic educators.

There are several reasons why I think the years ahead will be years of vigor and progress for Catholic colleges and universities. There is first, of course, the tremendous influx of students that we will receive even if the proportion entering nonpublic institutions diminishes. The student bulge will bring attendant problems, such as the need for added faculty and space; but these are problems of vitality not of sickness. The next few decades are bound to be boom years for Catholic higher education.

Secondly, the greatly increased college population is going to necessitate the opening of scores of new public colleges before the year 2000. Many of our Catholic colleges can hardly be termed oldsters in the family of American higher education, but however young we may be we have made a beginning, our roots are down, we have traditions. Our relative age and sophistication

in collegiate affairs will give us a certain prestige among American colleges and universities.

Thirdly, we can thank God that we are located in a nation of great wealth, of wealth that is fairly well distributed and much of which, though we know it could and should be more, is devoted to education. Our colleges are part of the most incredibly vast, multifarious, and bustling complex of higher education the world has known. It is exciting and reassuring to be part of this tremendous activity. American Catholics have risen in wealth, numbers, and influence. World Catholicism looks to them for leadership and financial support. American Catholics have the resources and the will to back us in our educational enterprises.

Fourthly, the atmosphere is improving for a better acceptance of our real academic contribution. Bigotry has become less effective. Communications between Catholics and non-Catholics are on the upswing, a trend which will undoubtedly be accelerated by the influence of the Ecumenical Movement and the Vatican Council. The chances for a fair and intelligent appreciation by secular educators and by the general public of the operation and efforts of Catholic higher education will be at their brightest in the remaining years of this century.

There are even signs that the solid opposition to public funds for private colleges may be weakening. One would be hardy to predict out-and-out aid to Church institutions. But there seem to be genuine efforts by influential people not connected with the Church to find a way of ensuring the survival—not the vestigial survival but the lusty continuance—of private colleges and universities.

Finally, we have the challenge of our own vocation, the challenge to survive not as colleges but as Catholic colleges. The history of American higher education is a sad story of loss of faith by religious institutions. The presence in so many parts of the country of secularized, nonreligious, at times even anti-religious, institutions whose foundations were inspired by religious zeal and apostolic motives, seems almost like empirical proof of the contention of positivists that faith and intelligence are incompatible. As Catholics and as Americans it is our duty and our bracing opportunity to continue, to strengthen, and improve the work we are doing in higher education so that our colleges and universities will stand as vital examples of the possibility and the reality of higher education that is genuinely religious.

THE RESPONSIBILITY OF CATHOLIC HIGHER EDUCATION

MOST REVEREND PAUL J. HALLINAN, D.D.

ARCHBISHOP OF ATLANTA

IF WE MEET THIS YEAR in the dark shadow of certain world events—increasing armaments, degrading poverty, a sunken submarine, and a tendency to build barricades instead of bridges—it must also be stated that there is a growing

circle of light still uncomprehended by the shadows of darkness. There is visible in this circle not only the spires of churches but, also, the upreaching towers of our legislatures and courts, the vertical thrust of our United Nations, the uplifted arms of the Peace Corps, and the stretching fingers of Telstar and a hundred other instruments of communication. Very prominent within the circle of light is the dynamism of our colleges and universities, the on-going process of the discovery and the preservation of truth. One need not be an incurable optimist—a curious realist is enough—to find in all this a stubborn, persistent buoyancy rising in the work of our churches, courts, legislatures, world bodies, volunteer associations, media of information, and above all, in the classrooms and lecture halls, the libraries and laboratories of the academic world. This buoyancy must not be confused with the worship of automatic progress to which our forefathers of the nineteenth century were so attached. We know better than that now. This hope of ours will be buffeted by failure and dogged by cynical sneers, but man's natural history demonstrates that, even in a climate of ignorance, he can learn; and his supernatural history proves that since the Incarnation he can live by grace, even in a climate poisoned by sin and choked by indifference.

So we meet, not to view with alarm, nor to point with pride, but with a more direct burden: to sign and seal the previous chapter that has closed, to turn the page to the new chapter that is waiting for us, to reflect for a moment on our resources and limitations, our challenges and our hopes, as this new chapter stands waiting to be written.

There is nothing provincial about the challenge. It is universal rather than particularly American. A gifted English educator, Bishop Andrew Beck of Salford, in 1958 addressed a conference similar to ours, in this way:

We need to be lifted out of our individualism to catch a glimpse of the grandeur of our work in the Church. . . . The universal Catholic, perhaps because of a certain isolation of life, needs to be reminded of his high responsibility in the Church.

It is a question of the world, and our relevance to it. Beck saw this relevance in terms of truth. "The Catholic has a vested interest in truth, and it is his allegiance to truth which should be the distinguishing mark of the educated Catholic." This passion for truth—wherever it is to be discovered—has been weakened by the clean break made several centuries ago between theology and other knowledge. Newman made this warning the chief burden of his discourses on university education.

In our times, Gilson has pointed up the continued tragedy of the divorce: "Those who know theology are not those who make science, and those who make science, even when they do not despise theology, do not see the least inconvenience in not knowing it." We accept it so, and the dichotomy persists. We have much work to do; we are only beginning to realize the abnormality of a Catholic education which, in Bishop Beck's words, "would substitute deportment for intelligence, and piety for technique, and would be prepared to disguise an intellectual inferiority under the trappings of the faith." Beck admits to an English Catholic "reluctance to take our proper place in the university field." But this is not only English. It is widespread, and the outnumbering of English institutions by our own should not permit us the luxury of assuming that our Catholic students are fully aware of the relevance of faith to the facts

and figures of a career education, and even less to the plans and programs of the agonized human society of which they will soon be a part.

If this challenge to a narrow individualism is not restricted to the American scene, neither is it a unique phenomenon of the present moment. A century ago, Orestes Brownson, that outspoken curmudgeon of Catholic criticism, was issuing the same challenge in bold and clear language. Brownson thought of it, not so much as a challenge to be flung, as a complaint to be lodged:

The most approved Catholic education of our days . . . tends to repress rather than to quicken the life of the pupil. Those who are educated in our schools seem misplaced and mistimed in the world, as if born and educated for a world that has ceased to exist.

Hence Catholic education, or rather the education adopted and generally approved by Catholics in our age, especially in our country, fails to produce living men, active, thinking men, great men, men of commanding genius, of generous aims, and high and noble aspirations; and hence it also fails to enable the Church to take possession of humanity and to inspire and direct its movements.

It would be a blind and foolish critic who would claim that Brownson's charge is still true today. Our Catholic colleges and universities, with meager staff and still more meager budgets, have done a heroic task. Standards have been steadily and painfully raised. Research has been encouraged and supported, and scholarship has been honored. Lay scholars and professors have come to our campuses in growing numbers to work beside priests and brothers and sisters, and in many institutions an honest effort has been made to provide the salaries and benefits proper to the academic life. Our generally healthy Catholic citizenry is evidence of a growing will on the part of our graduates to live Christian lives. If the political, economic, and social life of the United States does not sufficiently reflect the ideals of a society under God, there is hopefully some ferment of Christian humanism in which our graduates have had a part. *But these are hardly ordinary times; these are urgent times.* In the light of the formal challenge issued last week by our Holy Father in his new encyclical, *Pacem in Terris*, we can well meditate on Orestes Brownson's bill of complaints, and especially that which read:

It is very widely, and we fear, very generally believed, that true Catholic duty requires us to take our stand for a past civilization, a past order of ideas, and to resist with all our might the undeniable tendencies and instincts of the human race in our day.

The challenge to Catholics to be a part of contemporary society speaks out on every page of the latest papal encyclical. For those who have survived the welter of charges and countercharges in recent years about the state of Catholic higher education it has a ringing relevance. The colleges and universities we call our own must produce Catholic witnesses, not nominal Catholics, nor safe Catholics, nor comfortable Catholics, nor well-to-do Catholics, nor famous Catholics. *The urgent need is the Christian witness*—and in numbers large enough to make their presence felt. This witness has been given a timely description by Pope John:

Every believer in this world of ours must be a spark of light, a center of love, a vivifying leaven amidst his fellowmen; and he will be this all the more per-

flectly, the more closely he lives in communion with God in the intimacy of his own soul.

That college and university students were very much on the Pope's mind is surely clear in the list of rights and duties with which the encyclical begins:

the right to freedom in searching for truth, and in expressing and communicating his opinion, and in pursuit of art—within the limits laid down by the moral order and the common good.

the duty of seeking it and possessing it ever more completely and profoundly.

the right to share in the benefits of culture . . . to a basic education . . . to technical and professional training . . . to go on to higher studies.

[the duty] to occupy posts and take on responsibilities in human society in accordance with their natural gifts and the skills they have acquired.

The new chapter of Catholic higher education opens with the urgent need to put away individualism and take up responsibility, to make faith relevant in the community in which we live, to produce Christian witnesses rather than Christian bystanders. A quick survey of our resources will convince us that the work is well begun. Aside from our physical plant and our invested funds, these resources rest in three depositories: the Catholic tradition of education; the gift of dedicated lives, both religious and lay; and the peculiarly appropriate times in which we live.

First, our historic record of teaching and learning is evidence that the educational role is native to the Catholic Church. An intellectual history began with the truth that would set men free; found ripe expression in the *gaudium de veritate*, the joy in truth that St. Augustine praised; and has survived in the tireless struggle of an Aquinas in the thirteenth century and a Newman in the nineteenth. The "holy liberty" that Pope John praised at the close of the first session of the Second Vatican Council is another link to Newman's statement a century ago: "Truth is wrought by many minds working together freely." Although strained at times and clouded, sometimes forgotten, this is still our tradition, the joy in truth, the holy liberty, the freedom that flows from truth.

Second, the gift of dedicated lives. It is our treasured resource. It is here today in your presence—in person or by proxy—the thousands of human lives that have caught a glimpse of the divine, as a wise Benedictine nun once put it, in what she gaily called "the foolish art of teaching." Priests, brothers, sisters, laymen—in numbers, legion; in dedication, beyond all human computation; in potential, limited only by nature and by grace.

And finally, a strange new kind of resource, the times in which we live. These years and their events are playing an appropriate counterpoint to the heroic efforts of Catholic education. Boisterous, grim, cynical by turn, our times are best characterized as troubled times. Out of such years and moments come questions. Out of questions comes the search for truth.

In opening the Council, Pope John reversed the use of severity in favor of the use of mercy in the treatment of errors. In so doing, he remarked that our contemporaries are themselves inclined to doubt the omnipotence of technical progress and exclusively material prosperity, to realize that violence, might, and political power will not solve the problems of the world. In such a climate as we breathe today, the lucid and charitable exposition of the

Church's doctrine will better serve the present needs than the condemnation of errors that often "vanish as quickly as they come, like mist before the sun." This sound and optimistic view has been reinforced in our own experience. In our nation, whose history has been spattered by the Know-Nothings, the APA's, and the Ku Klux Klan and other ugly obtrusions of bigotry, we Catholics have in recent years been asked courteously just what we teach—in the midst of a Presidential campaign, in a conflict over racial tensions, in the absorbing interest in encyclicals such as *Mater et Magistra*, and now *Pacem in Terris*; and of course in the many questions prompted by the present Council. To our historic and our human resources, then, must be added the times in which we live. Contemporary man is asking questions of the Church, and we can be sure that he will ask many more.

THREE APPROACHES TO BOLSTER THE STRENGTHS

The concern of a bishop in Catholic higher education is not ordinarily academic or administrative, but pastoral. My principal interest is that the young people of the Archdiocese of Atlanta reach a level of intellectual excellence that will enable them to live as Catholic witnesses in our society. But the issues linked with learning do not suddenly stop at ecclesiastical or civil boundaries. Therefore, the fact that there is no Catholic college or university within our state, and very few in the entire Southland, would widen my interests. Some of our collegians are enrolled in Catholic institutions all over the country; many more are students in the fine State and private schools in Georgia. But the truth is, a bishop has proportioned concern (because he *is* a bishop of the Catholic church) with every development in this field—regional, national, universal. After studying some of the strengths and flaws in Catholic higher education today, I take the liberty of suggesting for your consideration three approaches. They are meant to bolster the strengths and to mend the flaws.

1. That Catholic educators give considerably more study to the possibility of pooling their resources—especially their faculties, libraries, research facilities, efforts to maintain the highest possible accreditation, and even pooling their students. There will be in this the danger of possible loss: less "school spirit," less demonstrated love for alma mater, less response from alumni, both affective and financial. A serious loss could be a lessening of the student's identification with a preserved and historically valuable tradition. Over against all this is the prospect of greater gain—a broader scope to campus interests, less duplication of facilities and presumably better use of them, more attractive provisions for good teachers and researchers, and a weeding out of the mediocre. There will be risks, and it will take courage, and it will open up a Pandora's box of technical details that I in my non-academic innocence will never know. But in 1963 risks must be taken. If the breaching of the ivory tower renders it more vulnerable to rain, storm, hail, and other acts of God, it must also be noted that it will be more vulnerable to another welcome act of providence, the entrance of fresh air.

2. This is a corollary of the first suggestion. I would hardly dare to recommend a moratorium of building new Catholic colleges and universities, but I join with many observers of our educational panorama in urging more study across the board before such new establishments are undertaken. Schools are started for many reasons, but surely the principal one is this—to provide a good Catholic education for young men and women who would not otherwise

get one. So far, so good. But today the sheer cost of the physical plant is so staggeringly expensive that it may be costing the new institution and its founders just too much. Can a first-rate Catholic education be hereafter provided; administration, faculty, counseling, library, research, elbowroom for the expansion of the mind, not to mention the expansion of the parking lot? Should we not beneficially look into other possibilities? A large-scale arrangement for scholarships to already established Catholic institutions; a greater development of the affiliated college, the extension university; or, as is now being done in western Canada, the inclusion of Catholic theology, and perhaps some other subjects, in an existing secular university? There is a real danger in the "Catholic-roof" theory of education—that everyone is better off under a Catholic roof no matter how many leaks are in it. Unless we are ready to subscribe to that theory, we might well practice a neglected Christian virtue which is sometimes as meritorious as zeal—the virtue of forbearance.

3. There is, at most gatherings, at least a hint of Banquo's ghost, an uncomfortable remnant of the past, a piece of unfinished business. Macbeth, the realist, will see him and be disturbed. Lady Macbeth, the dreamer, will dismiss the whole thing as "... proper stuff! ... the very painting of your fear." Yet Banquo is an indispensable guest. He is present because invited, but also because our conscience needs him. He is not just a remembrance of things past, but a reminder of things present—the unfinished vital business, Banquo's ghost is here with us today as we meet in the name of Catholic higher education. This is not a reference to our obligations to the university world at large, although surely, if we are to hold up a lantern of Catholic culture, it must be held high enough for those in this academic world to see it. No, the specific ghost is the image of some 500,000 Catholic young men and women attending secular institutions, less than 50,000 of them (according to the figures of the National Newman Apostolate) enrolled in any kind of effective contact with Catholic doctrine or Catholic thought. These students are Catholics; they are engaged in the process of learning at the level of higher education. By what curious logic have we omitted them for so many decades as the legitimate concern of Catholic education? Two years ago, Banquo's ghost was finally seated. Old fears and prejudices and misunderstandings were overcome, and now the Newman Apostolate is a duly incorporated section within the National Catholic Educational Association. The whole movement is slowly but surely coming into its own. More dioceses now have named a diocesan director of the Newman Apostolate; a Newman Foundation is seeking funds; bishops are building new Catholic centers and staffing them; Newman chaplains, and (just as important) competent teachers are being assigned in greater numbers; student leaders are taking a responsible initiative. But we are only beginning—Banquo's ghost has been seated at the feast of Catholic higher education, but he is hanging on to his chair, and is a little nervous lest someone pick up his place card. He just isn't sure that he is wearing the proper wedding garment.

This uneasy guest and ghost is introduced as this new chapter begins because, in our new phase of Catholic higher education, a great deal is going to be heard about him, quantitatively and qualitatively. By 1970, it is estimated that as many as a million Catholics will be on our secular campuses. There are many reasons for this, many of them good. One practical cause is the rising cost of private education. According to the U.S.

Office of Education, by 1970 it will cost about \$37,000 for a Catholic family to send two children to a private school for four years. But the concern is more profoundly rooted in a different question. If the historic Catholic culture is needed in our times to lift the sights of our contemporaries above the walls of the City of Man, as Michael Novak has put it, must we not provide these hundreds of thousands of young Catholics with the rudiments of that culture? If today's disease is caused by the lack of awareness of God's presence in and His meaning to the world, then we can hardly maintain a stoic indifference to the secularism which is its formula. And in training research specialists and general practitioners for its cure, must we not pay equal attention to those without as well as those within the halls of Catholic institutions?

It is in the ghostly light of Banquo's presence that I offer a final suggestion to this assembly—that we broaden the whole definition of Catholic higher education, that we seriously consider it in terms of every Catholic student, whether he be in our Catholic institutions with which we are singularly blessed or in those secular institutions, public or private (in which we have not yet admitted our full responsibility). In 1937, Archbishop McNicholas insisted that since we had 100,000 Catholic students on the secular campus, the Church had that many reasons for being there, too. Now, that the figure is closer to half a million, the responsibility is obviously greater in numbers, but even graver in fact.

No one has seriously advocated a levy on the clerical and religious faculties of our Catholic schools, a sort of "share-the-cloth" proposal. That would hurt our Catholic institutions, and these schools must continue to present to our society the unique demonstration of full Catholic education. But a number of things could be done to implement our concern. Some Catholic scholars could be shared with nearby secular schools. Young Catholic scholars could be encouraged to seek a place on their campuses. The nearby Newman chaplain could be helped in many ways: sharing lecturers with him, offering facilities for his students, seeking means of getting courses in theology accredited in these secular institutions. Many of these things are being done, and the gratitude of bishops and Newman chaplains to certain Catholic colleges and universities is very real. Other ways and means must be forthcoming. Both the Catholic and the secular institutions will gain by this interaction. The fetish of departmentalized truth, always a problem on any campus, is being broken down within schools by cutting across the academic lines of the several disciplines. Would not this good be intensified by our efforts to cut across institutional lines as well?

Like much counsel that comes from outside to professional groups, these suggestions may seem frivolous, or even irrelevant. I have touched on none of the technical administrative or teaching tasks that plague your day. Yet, when we open a new chapter, is not the broader outlook called for? Footnotes, bibliographical references, and other minor directional signals are not so vital as the text that is being written. The magisterium of the Church is wide and diversified—you and I are a part of it, each in our proper role. What we write and what we achieve will, it is true, be conditioned by the minutiae and paraphernalia of the academic mode. But real accomplishment will be caused rather by the longer view, the wider vision, the forthrightness and courage with which we face the goals.

In asking that our facilities be pooled more effectively, and that our tendency

to duplicate these facilities be curbed, I intended these two proposals to be directed to the third—that we in the United States widen our collegiate horizons, that we settle not only for what is *here*, but that we opt also for what is *there*. If this were to mean a sacrifice of standards it would be suicidal. But with our resources, and the right reasons, and relying on divine grace to transform our human efforts, this need not be. There will always be students who care little for anything but a degree. But there also will always be students who want an education. Many of the best of these are not in our schools today. Our times need Christian witnesses wherever their place of origin may be. But right now we must share our resources in order to reach them.

The new chapter we are busy opening calls upon us to find and spread the truth, to reconsecrate the world. In many ways, the Vatican Council is the turning point in our historic road; in nothing was this clearer than in the expression of the traditional concern of the Church for truth—and its proper guardian, scholarship. This responsibility was seen by many Council fathers as one of helping and directing the search for truth, not repressing or condemning those engaged in it. No one expressed it with more courtesy or concern than the Cardinal Archbishop of this great educational center of St. Louis, His Eminence, Joseph Cardinal Ritter. He asked for the encouragement of scholars and leadership from churchmen. On the part of the teaching Church, he made these distinctions: where possible, direct and clear answers; where not possible, then restraint. When necessary, clear and distinct but kindly warnings. Thus will Catholic scholars play their role in the hoped-for *aggiornamento*. Only thus will the reconsecration of the world be accomplished. The Church is calling us to this triple task, the preservation, discovery, and the spread of truth—and is equipping us with modern tools by which to achieve it. We are not invited out of the world; we are invited into it. We will save our souls, and the souls of our students, not in the sanctuary nor in the confessional. These are the wellsprings of grace. Men will save their souls on Main Street, on Wall Street, on Madison Avenue, and every other thoroughfare in the world—or they will not save them at all. In His last formal prayer, Our Lord prayed for those whom He was sending into the world—to change it and to save it. He was praying for you and me, and the thousands of young men and women who will either take up their diploma and follow Mammon or take up their Cross and follow Him.

THE JUNIOR COLLEGE — TODAY AND TOMORROW

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THERE ARE FORCES AT WORK in the world which are bringing about a quiet revolution in our system of education. Expanding population, complexity of the social and technological world, student and parental aspirations for the

college opportunity, larger numbers of college students, trends toward selectivity in colleges and universities are among the factors producing change in the educational structure from the elementary school through postdoctoral programs. In the high schools, examples can be found of curricular changes in almost every field. The junior college is developing rapidly in many states to accommodate a great diversity of students. Graduate and postgraduate changes are spectacular. The baccalaureate degree may well be at about the same place as the high school diploma a few years ago. In law, medicine, social work, engineering, and other fields an increasing number of students have their bachelor's degree as the foundation degree for their preparation. At one university, 40 percent of the enrollment will have the baccalaureate degree before coming to the campus.

Until recently, emphasis has been given to the idea of self-fulfillment as the major aim in the educational process. Now, increasing attention is directed to the importance of education in national policy. National goals and national security are seen as inextricably bound to educational processes, policies, and programs. The United States gave evidence of this realization through legislation called the National Defense Education Act of 1958.

Another illustration can be found as it relates to the manpower needs of this nation. The director of the California Department of Employment said recently: "The days of 2 and 3 percent unemployment are probably gone forever. 'Structural unemployment' due to technological change and industrial relocation will hold the unemployment minimum at 5 percent, at least." As he spoke, 457,000 Californians were out of work—7 percent of the state's work force. In many places, there is a paradox—critical unemployment and skilled labor shortages. A major function of education in this land and abroad will be to train and retrain the workers of the communities—through training, to bring together the people needing jobs and the job needs. To meet these needs and others there will be continuation of these trends:

1. Extension of years of study.
2. Larger numbers of students enrolled.
3. Student populations much more heterogeneous than before.
4. A greater variety of educational programs with more recognition given to semiprofessional and technician-type training.
5. An increasing proportion of educational costs met by public funds.

There have been three periods of rapid growth in American education: the first, from about 1830 to 1860, resulted in creation of the common school; the second, from 1890 to 1920, saw development and rapid spread of the comprehensive high school; and the third great period in American education commenced about 1950 and is characterized by readjustment of education beyond the high school. The junior college represents America's newest major educational movement.

In 1900 there were about eight institutions recognized as junior colleges. In 1962 there were about 700 with a total enrollment, including adults, of more than 800,000. Some estimates put enrollment at 2,000,000 by 1975. This is very likely a conservative estimate. Why do I say this? *In 1961 alone there were 18 states which enacted 43 laws relating to junior and community colleges and organization and financing of these institutions.*

In the Final Summary Report to the President of Florida State University from the Steering Committee of the University Self Study, we find these statements:

Concurrent with the development of an extensive junior college program in the state, the Florida State University should limit its lower division enrollment to students of superior ability and should provide for them vigorous training in the basic disciplines.

Florida should establish a three-tiered system of public institutions of higher education consisting of junior colleges, four-year colleges and two senior universities which offer all graduate work at the doctoral level.

The State Department of Education in Florida reports that 25 junior colleges now serve approximately 66% of the total population of the state. The ultimate objective is to put a community college within commuting distance of 99% of the state's citizenry.

I have a letter recently received from the executive dean of the community colleges and technical institutes in New York State. In his words:

The community colleges of the state are expected to increase their enrollment from the present 16,600 students this year to over 60,000 by 1970. The State of New York during the next eight years plans to spend a total of some \$260,000,000 for public two-year higher education.

From the study, *The Needs of New Jersey in Higher Education, 1962-1970*:

The three types of institutions (the community colleges, the state colleges, the state university) should form a coordinated system of higher education. . . . The state needs to move immediately in the development of a system of community colleges. New Jersey legislation for county colleges to be effective July 1, 1963, was enacted May 14, 1962.

A special study group has recommended that fourteen communities in North Carolina be designated as community college centers in a broadened plan for higher education. The initial cost of such a program will be \$5,000,000, to be sought from the 1963 legislature.

Dr. John R. Richards, Director, Coordinating Council for Higher Education, appeared before the California Senate Subcommittee on Higher Education a few months ago. He stated that enrollment projections prepared by the Coordinating Council show that by 1966 there will be 368,000 full-time students in all of California's public institutions of higher education. Of this number, 184,000 or approximately 50 percent will be in the junior colleges. There are now 70 junior colleges in that state, with 22 more to be established, and with the presently existing institutions planning to spend \$351,000,000 for major capital improvements between 1962 and 1966.

Much more could be said, but it is certainly apparent that it is not a question of whether we will have junior colleges but what *kinds* of institutions they will be. In my opinion, we need to face up to certain basic issues in the junior college field.

Basic issues in the junior college field are without meaning unless they are perceived in their context, and their context is the social and material environment of the 1960's. There are certain insistent forces in our cultural setting which have significant relevance to the expanding work of junior colleges:

A democratic nation must have an informed and responsive electorate.

Technological development at an accelerating pace demands manpower with new and ever-improving skills.

National security and individual self-fulfillment require opportunities for appropriate educational development of all our citizenry.

Post high school educational opportunities need to be varied in kind and lifelong in extent.

The Nation's resources—both those of finance and personnel—must be utilized in the most efficient and prudent ways.

The last statement has profound application to education. Confronting an assignment of unprecedented dimensions, and at the same time that social demands are increasing dramatically in almost every field of endeavor, and with our resources of personnel and materials limited in extent, we must find ways of determining priorities and the most effective utilization of the means by which our aims can be realized. The National Planning Association's board of trustees and leading committees have described as of "grave national importance" the necessity for an intelligent, orderly, and systematic approach to development and utilization of our resources. They put it this way:

The stubborn fact of American life in this decade is that we are a society of limited means in a world in which we are confronted with unlimited claims of this society. If present human and material resources are inadequate for all goals, then the first step is to determine priority ratings among goals, and the second step is to enhance resources—both by better utilization and by accelerated growth . . . Our nation is confronted with a combination of important and essential goals—some national, some worldwide—which call for more than its human and material resources can support when they are unemployed, underemployed or underdeveloped, or wastefully, carelessly, or improperly utilized.

As communities, state legislatures, and even the federal government has sought feasible and effective ways of using resources of finance and personnel toward the accomplishment of educational goals, the junior college has emerged as an important force in moves to diversify higher education. As you well know, there are about 425 publicly supported community colleges in the country now enrolling approximately 700,000 students. Also 275 privately supported junior colleges with an enrollment of about 100,000 students.

The only category of institutions of higher education showing an increase in first time enrollment in the fall, 1962, were the junior colleges. More than 25 percent of all students beginning college work now do so in junior colleges. The community type institution is growing at a rate of about 20 to 25 new institutions each year. It is clear that community and junior colleges are emerging as an educational instrument of major significance in response to strong social forces.

However, few things are more difficult than the introduction of new ideas. We tend to compromise or accommodate a new concept to that which already exists to such an extent that the innovation very often has its potential usefulness greatly reduced. Traditions, organizations, laws, definitions, regulations, bureaus, all conspire, though sincerely enough and in what is considered the interests of the public, to slow the acceptance of the invention, social or material. This has been the case with the junior college, although the promising outlines of what can be and should be are more rapidly beginning to appear. Still the tremendous potential of this institution for the new age into which we are moving has not been perceived generally. There are basic issues in the

junior college field which must be recognized, confronted, and dealt with if this institution is to be of major usefulness. I shall not canvass all of the issues but discuss several of primary importance.

1. *The appropriate services of junior colleges in relation to the work of other educational institutions.* I have said it before, and will say again, that to meet the demands upon us we must come to some agreement in each of the states (and regions) in regard to the functions to be served by various kinds of educational institutions. The work of the community and junior college will be less than effective unless fitted into its appropriate and suitable place in a total pattern of educational services based upon real needs and allocation of institutional responsibilities in accordance with an orderly, comprehensive, and dynamic plan. The cold, hard, economic facts of limited dollars and talented personnel will eventually motivate the formulation of such plans. California and Florida are among the states demonstrating leadership in this regard. Unfortunately, youth and taxpayers will be victimized in some of our states until this happens.

2. *Students served by the junior colleges.* This is one of the current major issues. At the second annual meeting of the American Association of Junior Colleges in 1922, the definition offered of junior colleges was: "The junior college is an institution offering two years of instruction of strictly collegiate grade." Three years later there was added: "The junior college may, and is likely to, develop a different type of curriculum suited to the larger and ever-changing civic, social, religious, and vocational needs of the entire community in which the college is located."

The idea of a "community" college was given impetus by the report of the President's Commission on Higher Education in 1947. However, there still exists generally the view that the major justification for junior or community colleges is to "take the load off the universities" by providing, near the homes of the students and at low cost, the first two years of the baccalaureate program. This was the interpretation that was given by leading university presidents around the turn of the century—and they favored the idea mainly to upgrade the programs of the university. There is nothing wrong with this notion. In fact, it makes a great deal of sense that universities become highly selective and that they concentrate their energies on students well motivated, mature, and ready for advanced studies.

We can now assume in the light of increasing evidence in a majority of the states that a large percentage of students will take the first two years of college work in community colleges. And we can also assume that our universities will become increasingly selective and will direct their resources toward upper division work, graduate and professional programs, and research. I maintain, however, that the junior college will come into fulfillment only as it goes beyond preoccupation with university-parallel programs. It is my view that a major mission of the junior college is to reach personnel resources of society which have not been tapped by conventional programs of education. The junior college exists to fill an educational void. It taps new markets. It is to motivate the unmotivated. To give some hope to those who have not dared to aspire. To dignify those who have been underprivileged in financial and social position. To conserve for the good of society, as well as their own fulfillment, the inherent and valuable resources of a broad segment of our population not yet served appropriately by educational institutions beyond the high school.

Our primary concern to date has been with those who are very likely to enter our institutions, but we are just beginning to suspect that the kind of society we are producing which can survive and prosper only through enlightened people can no longer afford large pools of manpower resources developed at less than the level of their potentials. Where are these pools?

The student of average academic ability. In a study of 10,000 high school graduates of June, 1959, of varying socioeconomic and ability levels across this nation, Dr. Leland Medsker found that a fourth of the graduates in the upper 20 percent in ability did not continue their education. Of particular note is the fact that in the next 20 percent, 42 percent did not enter school or college; in the next 20 percent, 49 percent did not; and in the fourth 20 percent, 54 percent did not enroll for further education, although all of these graduates presumably had sufficient aptitude to benefit by a suitable post-high school program. Obviously, many young people who could benefit from higher education do not enroll in educational institutions beyond the high school. We need to ask, why?

The President's Commission on Higher Education stated that 49 percent of our population could benefit by educational programs up to two years beyond the high school. But the college door is closing for those who have not demonstrated their academic aptitudes. At the same time, it was reported to the annual meeting of the American Personnel and Guidance Association last April by the dean of students of a community college that "our small-scale study at Foothill College showed, with the present state of development of the predictors of academic success available to us, that we cannot even partially close our doors without eliminating significant numbers of potentially successful students."

The student for whom a technical or semiprofessional training is suitable. Recent technological developments in electronics, space technology, and other fields, including the health services, have brought into sharper focus the almost critical shortage that exists of people trained as technicians. We have been preoccupied with the professionals, the engineers, physicians, dentists. Now, we are seeing that teams of trained personnel are needed—the scientists, engineer, technician. The surgeon needs the anesthetist, nurse, technician, medical records librarian; the dentist: dental hygienist, dental assistant. By combining these skills the usefulness and productivity of each individual is enhanced and extended.

George Meany, president of the AFL-CIO, in addressing an educational conference referred to a part of the problem. "It is a great misfortune that somewhere along the way, many Americans have mislaid the old concept of the dignity of labor. Too few of our citizens realize that modern technology has increased, rather than diminished, the skills required of the individual craftsman. Today's machinist is taught to work routinely with tolerances of a thousandth of an inch. The pipefitter on a Polaris submarine must be able to keep allowable seepage down to one drop a year. The men who can do these things deserve every bit as much respect as the man who can prepare a legal brief."

Vocational training beyond the high school, interwoven with general education, is and ought to be a major concern of many junior colleges. Florida in its exemplary development of a system of community colleges has recognized this. The director of the Division of Community Junior Colleges has said that the increase of industrial and business development within the state of Florida has pointed up the need for trained personnel in vital areas

such as drafting, electronics, nursing, secretarial services, and many semi-professional and vocationally-oriented areas.

And there is another most important consideration. About one third of young people drop out before high school completion. It might very well motivate more of these dropouts to complete their high school programs if they were able to see before them educational lines of development that make sense to them and would qualify them as productive members of the labor force at the end of a two-year program.

The demand is overwhelming in this country and abroad for personnel trained at this level. In fact, the Peace Corps, which began its recruiting with emphasis upon college graduates, has discovered through experience that well-rounded persons with training as technicians or in the skilled trades, and who have no aversion to working with their hands, are their best candidates for successful service in developing countries.

No educational institution has greater potential in preparing the millions of "middle-level" manpower required by our technological age than the junior college. But let me confess that neither industry, nor the junior colleges, nor students, nor their parents have fully recognized the worth and social contribution of these vocations as yet, but the hard fact is that we are being forced into recognition as our needs multiply and the number of professionals proportionately decreases.

Students who require continuing education in the community. In a Valentine's Day press conference, President Kennedy reported that automation has become such a factor in modern life that we are going to have to find 25,000 new jobs every week for the next ten years for people displaced in business and industry by machines. This state of affairs, he said, constitutes "the major domestic challenge of the sixties." According to the Under Secretary of Labor, the President was wrong. The figure should have been 35,000, and the president of the Communications Workers of America AFL-CIO said 80,000 new jobs weekly, for new workers and for those displaced by automation.

As James Reston has pointed out, one of the most remarkable things about these pronouncements is that hardly anyone has paid any attention to them. This reminds him of the comment made by Aldous Huxley about his own education, which, he said, had admirably equipped him to live in the eighteenth century. Reston asks whether we are risking a lag in educational affairs that will leave us admirably equipped to live in an era which the rate of technological growth has long since deposited in history.

Let me predict that one of the important services of junior colleges will be in the retraining of persons displaced occupationally by automation and other technological changes. But the training is only one aspect of this problem. Joseph A. Beirne of the Communications Workers of America puts it this way: "I believe that the most important single problem facing the nation's school system as it exists today is the problem of continuing education for all citizens . . . In all this glittering array of technology, the average citizen will be reduced to a kind of vegetable existence unless he is taught to understand his world." The opportunity of the junior college is not only in the educational aspirations of these parents for their children but in broad programs of educational services made readily available to adults throughout their lives.

I have referred to pools of manpower resources in this country for which the

junior college has a very special responsibility. In responding to these needs the college more clearly than any other way can establish its claim to recognition as an institution in its own right. In these services it is not "junior" to anything.

3. *The student's share of the educational cost.* The Department of Labor tells us, on the basis of its recent studies, that of more than one million high school seniors in late 1959 who had no plans to attend college, or were undecided, the largest number indicated economic constraints dictated their decision. Who goes to college? According to the Department, it is, on the average, a white male high school senior living in the city who comes from a relatively high-income, well-educated family headed by a white-collar worker. But, says the Labor Department, "the Nation needs to educate all its young people who have the desire for and the ability to profit from a higher education."

Does income level relate to college going? Another case in point. Available to high school graduates in San José, California, are four institutions of higher education—Stanford, University of California, San José State College, and San José City College (a community college). Dr. Burton Clark of the University of California compared the socioeconomic status of the homes from which students come to those institutions. For Stanford, nearly 9 out of 10 students from San José came from families of professional men, business owners, and business officials, with about 13 percent from lower white-collar or blue-collar homes.

Distribution for the University of California shows greater spread, approximately 31 percent of the students from San José coming from lower white-collar or blue-collar homes. The State College and the junior college, in turn, had about 62 and 77 percent, respectively, from other than professional or business backgrounds. Clark concluded that the junior college has a clientele base virtually identical with the citywide occupational structure, that it exceeded city distribution only in the category of skilled and semiskilled workmen, which accounted for 45 percent of its student body. In Clark's words: "Clearly an extensive democratization of higher education is involved, with access to some form of higher education relatively unhindered by income level." The junior college which is financially accessible will contribute markedly toward the conditions of social and economic mobility so essential to the perpetuation of a democratic society.

4. *Community services appropriate to the junior college.* Is there not a potential role of the junior college as a guidance and counseling center for the entire community—whether the counselee is an enrolled student or not? With accelerating technological change and consequent necessity for retraining, as well as identification of suitable lines of educational development for persons throughout their lives, should the junior college make available guidance services for all adults? A good example of service needed is in the testing field.

Similarly we suggest that the junior college might in many instances be the institution responsible for coordination of all adult or continuing education in the community. And, additionally, will the junior college have a growing role in public service type programs—work experiences, for example, such as those cited by Senator Hubert Humphrey (working in forests, conservation projects, et cetera). Is there not the probability that coordination of activities

of this kind might be accomplished under the aegis of community junior colleges?

5. *The changing curriculum.* Another issue is confronting us in a continuing way. As society changes, how will these changes be reflected in the components of the curriculum, that is, the proportion of general education programs to technical and specialized offerings? What will be the future relationship of the junior college's technical programs with business and industry? Equipment is becoming more expensive and is soon outmoded. Does this not mean that more students may take their "applied" work in the plants or on the job?

Other questions appear. What are the possibilities and implications of an "ungraded" program? Can we adapt our curricula in order to meet the student "where he is" in the learning process? Can institutions find ways of providing learning experience with emphasis upon what *happens* to the student rather than upon the amount of *time* he puts in?

Can we look toward actual involvement of students in a significant variety of experiences geared toward community affairs and community betterment? Such areas as child care, labor organizations, health and welfare groups. Is it possible to reduce "simulated experiences" in the classroom when the situations actually exist in a community making them readily accessible for study and student involvement? Or are we so closely related to our community environment that dealing with questions other than the "academic" is dangerous and such an approach must be avoided?

6. *The junior college as an institution in its own right.* What do we do about the "full-fledged" college aspiration? When will it become clear that junior colleges are not incomplete, unfulfilled, child's-plate versions of a "regular" college? In the services described in this presentation, it should be clear that this kind of institution is a new social invention. Its assignment is the work of raising up human talent. Its work should be done with dignity and pride and competence. Junior colleges properly fitted to a total pattern of education for an area do not overlap or compete or duplicate services offered. They exist to fill an educational void. They set free potentialities not otherwise tapped. They broaden and extend learning opportunities. And let me assure you that there is no loyalty greater toward an educational institution than by a youth of modest academic aptitude who has been given an opportunity and makes the most of it by becoming governor of a state; the housewife with children raised, who at age 50 becomes a registered nurse through the college program; the young man without funds who wanted a two-year technician program close to home and who was on the team that sent an astronaut into orbit.

It is no wonder that where junior colleges are developing in an orderly and systematic fashion it is already inconceivable to the citizens of that area that these institutions not be perpetuated and strengthened.

7. *The role of the church-related junior college.* Up until 1947, the privately supported or church-related junior colleges took the lead in the number of institutions. Enrollments in the privately supported colleges exceeded those in the public colleges until about 1921. Since that time enrollments in the public colleges have moved ahead until they now represent approximately 88 percent of the grand total. I believe that it is timely to raise a fundamental question: Is the church-related junior college to survive as an in-

tegral part of American higher education? What are basic reasons for existence and expansion?

Are there financial reasons? A rule of thumb in college finances is that it costs about \$2 for the operating cost of a college program in the third and fourth years to every dollar for the first two years. Does this mean that an institution having a given number of dollars might have an outstanding program as a junior college as compared with an inadequately financed and weak or mediocre program as a four-year institution?

Is there another economic factor of relevance? If it is desirable for as many students as possible of a church denomination to spend at least some of their college life in a strong church-related institution of higher education, and if given amount of space is available, then almost twice as many students can have some academic experience at church-related institutions of higher education if the denomination has a number of junior colleges.

The Lutheran Church, incidentally, has established a pattern which other church groups might well study with interest. Several junior colleges of the church direct their students to a new college at Fort Wayne, Indiana, which does not offer the first two years of work but serves as recipient of junior college transfer students and gives the junior and senior years.

The 1963 Directory of the American Association of Junior Colleges lists 60 Catholic junior colleges. Many of these are specialized institutions not open to lay students.

A doctoral dissertation has been proposed at The Catholic University which would provide useful information about the Catholic junior colleges in the United States. The investigator has directed the study toward 81 Catholic junior colleges listed in the 1962 Official Guide to Catholic Educational Institutions.

My observations of a number of your institutions such as Marymount at Arlington, Immaculata in Washington, Donnelly College in Kansas City, Kansas—institutions of varied programs but meeting very apparent educational needs—lead me to the conviction that a case can be made for larger numbers of Catholic junior colleges and for an expansion of services and facilities of those now existing.

But I must ask, What will be the unusual contribution of these junior colleges? In biblical language paraphrased a bit, "What do ye more than these?"

Is there a distinctive idealism of faculty and students? Is there stimulation of an intellectual ardor which has its base in a tested faith and in a theology and morality that fits these times? Is there superior quality in instruction? New approaches to guidance? Fresh and vigorous experimentation in the learning processes? An educational leadership? What justification is there for the church membership to generously support such institutions, thus making them financially accessible to all worthy students, above the contributions that they are required to give in growing amounts to public institutions of higher education? I wish to hazard the view that the greatest problem before our church-related junior colleges is not financial but philosophical—it has to do with the need for a forthright, clear, and rational proclamation of purpose.

I say to you, who have responsibilities for the demanding complex assignment of leadership of these institutions, that it is to you that the communities and the colleges must look for the disposition and ability to confront the crucial issues we have described.

This is a field in which all of the answers are not in. This is a movement on the waxing side of the moon. Venture capital of talent is needed.

We need a courageous leadership. A leadership secure enough to identify institutional goals which are suitable though not fully accepted in the beginning. A leadership competent enough to patiently and skillfully provide the setting for learning experiences which give validity to the goals by outcomes in human development.

And we need a critical leadership. The flexibility, the freshness, the vitality of a college program geared to its environment requires administrators who are continuously testing the college response to the need, persons who are asking, examining, always with a slight touch of skepticism toward the claims of the college program.

And we need a philosophical leadership. The issues we have discussed today are inseparably connected to our beliefs about human beings and their destiny. This after all is the matter of greatest importance because administration, organization, social activity of any kind have meaning and worth only in relation to our most important goals. So today I am calling for us to push back our tendencies toward glib and "cookbook" solutions in administration until we are under the necessity of affirming our basic beliefs about the worth of the individual and the kind of society in which he can best find fulfillment. If we can do this rigorously and consciously, I am convinced that process of logic will carry us to satisfactory solutions to our problems new and old.

But it is in establishing that all-important beginning point that we fail most often. We must affirm clearly and persistently our basic beliefs in the worth of the individual personality; our belief in the ready accessibility of avenues of educational development appropriate to each individual; and our belief in a society thus kept socially open and mobile. One of our finest contributions to the educational community of our times may very well be this necessary insistence upon getting to the roots of what we believe. No other issue is of equal importance in education or in the world setting in which our work is done. All others derive their meaning and solution from this genesis.

THE PUBLIC SERVICE OF CATHOLIC COLLEGES AND UNIVERSITIES

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WHY ARE WE DISCUSSING TODAY a fact that to all of us here and to many other people, I am sure, is obvious? Why, in conversations with associates in higher education, must there be a defense made so often of Catholic and other denominational colleges and the public service they render? And in our dis-

cussion of this subject why is there so much of an expression of anxiety and concern for the future of denominational colleges? Despite the history of higher education in the United States (which shows clearly that for the first hundred years or more, church-related colleges carried practically the full burden of the nation's needs for higher education) the situation I have described prevails. During the eighteenth and nineteenth centuries in America there was little question of the public service of denominational institutions. Now, unfortunately, in the minds of too many people, church-related higher education is something to be tolerated more than revered and supported. Too many people look at church-related higher education as a tired, old mother-in-law and upon themselves as vigorous, modern young homemakers. These persons need to be made better aware both of the history of the nation and of today's facts of life in higher education.

Yet, the questions that I have raised about the present status and current concern for Catholic and other church-related colleges and universities in the nation must be faced. Two answers to the questions can be advanced. In the first place, what is obvious to some people (even a very large group of people) apparently is not so obvious to large numbers of other people. The public service of Catholic colleges may not be as fully known, understood, or appreciated as its supporters would like it to be. In the second place, there is indication of concern and worry because there is, in fact, a gnawing and growing fear in the hearts of many that the Catholic colleges and universities, as well as those supported by other denominations, may not long be able to continue to provide the public service that they now give to the American people. Long-range prospects of extinction or serious diminution of their numbers causes the concern we see among workers in denominational colleges. Lest I betray lack of faith in the membership of this group, let me quote from a spokesman from another group of denominational colleges to illustrate this point. Writing in *The Southern Baptist Educator* on the topic "Can Baptists be Realistic about their Colleges?" James C. O'Flaherty of Lake Forest College makes this statement:

The burning question now is: can the denominational colleges compete with secular institutions in an age that demands the highest quality in the academic product? Problems connected with the financing of church-related colleges are indeed urgent, but not so urgent or fundamental as the academic question. For colleges which manifest a devotion and quality will find support from some source.

The basic question is one of the will to qualify.¹

Later on I want to raise still a third question and get to the big point—what can or should be done about the situation.

At the risk of boring some of you, and with the hope of exciting others toward analyzing the public service of Catholic colleges and universities more critically for themselves, I should like, first of all, to examine the nature of this public service. Perhaps we should check the accuracy and validity of our claims before we contend that they are self-evident. A public service to be truly and validly so must meet at least two conditions: (1) It must be of value and worth to the society at large, and (2) It must be provided without restriction to the public. Examination of the programs and operation of Catholic

¹ *The Southern Baptist Educator*, September-October, 1962.

colleges and universities today against these two criteria shows that they need not rely alone on history to prove the worth of what they do. The Catholic and other church-related colleges in the nation today are upholding, indeed *out-doing*, the accomplishments in public service of their prototypes of the eighteenth and nineteenth century.

Both of the criteria that have been set forth to test the public service of higher institutions are clearly met by most if not all institutions with denominational affiliation.

The claim to public service by Catholic colleges is the same as that of all colleges and universities in the nation, namely, instruction, research, and other educational services of advanced level. Certainly, these are of great value and worth to our democratic society. To the extent that these are needed by the public at large and contribute to social betterment, the Catholic colleges which provide them are serving in the public interest. Moreover, the services provided are accomplished at a sound and acceptable level of excellence, as any one of the regional accrediting associations of the nation will be quick to testify. The fact that besides rendering these services, the church-related colleges also provide a place for nurturing the faith of the student and for examining his personal way of life in relationship to philosophical and ethical issues does not detract from their effectiveness as institutions which provide instruction, research, and related public services.

Few people, then, would contest the proposition that the chief service of these institutions is of great value and social worth to the nation at large as well as to the students individually. The research and scholarly productivity of the faculty of these institutions are pushing back the frontiers of knowledge and improving our standard of living just as is the research in other types of institutions. The same standards of excellence of methodology and of reporting results are applied to the research done in Catholic colleges as in other accredited higher institutions. Other types of public service, such as consultative services to business and industry and professions, community and civic improvement, and the like are regular parts of the programs of these institutions just as they are for others.

Specific illustrations of institutional achievements and programs in providing the services that I have mentioned are so numerous that I hesitate to mention any one or even a few institutions. The minute that this is done, those associated with the colleges mentioned are pleased, and are your friends; all the others in the audience, however, question your judgment and breadth of knowledge about what institutions are really doing the important things in higher education in the country. So you lose in popularity by a ratio of at least 300 to 1!

Therefore, I won't call institutions by name, but the point with respect to the public service of Catholic colleges in the field of research is so well made by reference to at least one publication with which you are all acquainted that I cannot refrain from using it. Each issue of *News Notes for the President's Desk*, published by the College and University Department of the National Catholic Educational Association, devotes some space to notations about grants received by member Catholic colleges for research. The February, 1963, issue cites ten Catholic colleges and universities that were granted money by the National Science Foundation to carry on research projects. The institutions listed range in type from complex universities in metropolitan settings to relatively small liberal arts colleges. Seven other

institutions are listed as having received grants of money from the Department of Health, Education, and Welfare, also, to carry on research. The Agency for International Development is reported to have granted money to two Catholic universities. Others are cited as having received money from the National Aeronautics and Space Administration, the Atomic Energy Commission, and other federally sponsored programs. In addition, gifts and grants have been given to Catholic institutions by the Ford Foundation, the Esso Foundation, and other private foundations interested in research and development in higher education. The grants range in dollar amounts from some \$5,000 to over \$100,000.

The point illustrated is that the research work in Catholic colleges and universities is considerable in quantity and excellent in quality. The granting foundations that I have mentioned are after results. The number and size of the awards made to the Catholic colleges are indications that the quality of work and ability of the faculties and research personnel in these institutions meet the high standards required by top-level federal and private research organizations.

Using a different approach to illustrate the public service of Catholic colleges, I want to refer to another institution which shall remain unnamed. I chose this college because it produced a public relations brochure carrying the caption, "A Private College in the Public Service." In the brochure it pointed to its thousands of alumni engaged in every field conceivable—business, industry, medicine, law, science, nursing, dentistry, education, government, and religion—its research and consultative program, its contacts with hundreds of companies; the involvement of faculty members in "in-plant" instructional programs, in studies and drives for chambers of commerce and civic development foundations; and the like.

The record was an impressive one, but the point is that the record would have been identical for scores of other Catholic colleges and for many other denominational higher institutions. Indeed, publicly supported colleges and universities and private institutions independent of church would use the same facts and the same approach to tell about their public service. They would have to do this because this is the public service that colleges and universities have traditionally provided and for which they are recognized.

This is the very reason for their being higher institutions in the first place. Sound instruction of the people in the liberal arts and applied fields; persistent inquiry toward the truth in all realms, physical and spiritual; and the uplifting of mankind, materially, intellectually, and morally—these are the business of institutions of higher learning. Because these are basic goals of all men, programs to provide them are public services. This has been the American approach to higher education from the earliest days of the nation. In his new history, *The American College and University*, Frederick Rudolph makes this interesting statement about Harvard College, the first American institution of higher learning:

The really important fact about Harvard college, is that it was absolutely necessary . . . intending to lead lives no less than the purest, aspiring to serve God and their fellow men in the fullest, they acknowledged a responsibility to the future. They could not afford to leave its shaping to whim, fate, accident, indecision, incompetence or carelessness. In the future the State would need competent rulers, the church would require learned clergy, and society itself would need the adornment of cultured men . . . and so it was that "the two cardinal

principles of English Puritanism, which most profoundly affected the social development of New England and the United States, were not religious tenets, but educational ideas: a learned clergy and a lettered people."²

Harvard has changed a great deal since the early seventeenth century when it was founded. One wonders, however, whether the changes in purpose set forth by the Harvard of today have really changed materially from the goals that were first set forth. The change, it may be argued, if any has occurred at all, has been largely in its size, physical facilities, and scope of services, rather than its essential concept of public service.

The second criterion to assess the public service of Catholic colleges was that the programs offered had to be available to all who would seek them. This criterion is met by Catholic institutions. Students are admitted regardless of race, creed, or national origin to all programs. In programs preparing young men and women for careers as religious workers, a person of different religious inclination originally, who is willing to accept the conditions of a new and different career as a religious, would be admitted if prior deficiencies and prerequisites were made up.

The main point to know here, is that there are no undemocratic selective admissions requirements for entrance to Catholic colleges. Only some measurement of academic drive and academic aptitude prevail.

To be sure, the enrollments of Catholic colleges would show a preponderance of students of Catholic faith. It does not follow from this, however, that they are lacking in public service or social outlook. There are some state universities with student bodies that are predominantly of a particular, cultural, or socioeconomic background. This does not support the generalization that these institutions do not provide a public service.

As I stated at the outset of this discussion, both criteria set up to test the public service of Catholic colleges are met by these institutions. Why, then, are we talking about it today, and why are we concerned about it?

The fact of the matter is that neither the character of the public service nor the magnitude of the service has been effectively brought home to the American public. At the same time, the demands for college education and training have shot upward and are rocketing to newer heights, and the costs of operation have gone right along. As a result, Catholic higher education (indeed, all church-related and even all privately controlled higher education independent of church) is not getting the share of public attention that it deserves and that is necessary if this type of higher education is to be effectively supported. Society's eyes, which once used to turn to the privately controlled colleges and universities when needs for advanced training and education were identified, are turning more and more to publicly controlled institutions and to a few very large, heavily endowed private ones.

Knowing and seeing this trend, yet knowing that the services of the Catholic colleges and those of like institutions supported by other denominations are a basic essential in a pluralistic society such as ours, we are in a dilemma. Left to the struggle for popular notice and support, the church-related colleges are in for a very difficult time. This seems to be evident even if they succeed in describing their usefulness more effectively than they have up to now.

There seems to be no escape from the conclusion that direct subsidy from tax funds should be given to all units of higher education as well as indirect

² Rudolph, *The American College and University* (New York: Alfred A. Knopf, 1962.)

subsidization by grants paid for provision of direct services in research, or by loan or scholarship money given directly to students from public sources.

The main argument against direct subsidy to the institution seems to center in the presumed violation of a rigid separation of church and state. This principle permits tax exemption but does not permit, it is argued, direct grants from tax funds.

To argue that state or federal grants to sectarian higher educational institutions is a use of tax money for religious purposes is the same as saying that sectarian institutions are religious rather than educational in purpose and function. If that were true, then the church-related institutions should be refused accreditation as educational organizations and the state-supported and other educational institutions should stop accepting their credits. Since this obviously is absurd, where is the church-state controversy?

Serious tests of whether or not institutions are performing services in the public interest are: (1) Is the academic work honest and of at least minimum quality of excellence? (2) Are the services provided made available to all qualified candidates without regard to race, creed, or national origin? (3) Does any individual receive financial profit from the enterprise? If an institution is a propaganda agency for any particular sect of religious or critical beliefs, it could not give an affirmative answer to the first question. If an institution is designed to serve only a special racial, religious, or national group within the population it should have no right to funds which are collected from all citizens and it could but give a negative answer to the second question. Finally, the taxing authorities should certainly not contribute to any educational enterprise that operates for profit.

The main point of all of this is a simple one: Higher education in the nation today has such an enormous task facing it that the loss of any element of strength is a disaster. The disaster would be magnified and made tragic, indeed, if we lost the strength by arguing needlessly and over the wrong issues.

I am proud to be able to say that in New York State, the picture of public recognition of the services provided by the Catholic and other privately controlled colleges is more favorable than in most other states. This is because New York State has a strong public policy of offering students a freedom of choice in higher education. Thus, by a large system of Regents' Scholarships and the more recently created Scholar Incentive Program, many young people who so desire find it possible to attend private and denominational institutions of higher learning. Dr. W. Allen Wall, president of the University of Rochester, recently made a speech in which he describes the advantages of the New York State approach to extending widespread educational opportunity to the youth of the state. He said:

The advantages of this method of helping students over the methods used in other states can hardly be over-stated. Consider the State of X, with no Regents scholarships or scholar incentive awards. X could be almost any of the 49 states, for even in states like California and Illinois, which have programs similar to the Regents Scholarships, the number of such awards offered is small.

The State of X says to its young people, "We want you to get a college education, and will help you finance it. We will help you, however, only if you turn yourself in to the custody of an institution that we run. It is unfortunate," the State of X adds, "that for some of you travel costs and living costs will more than offset the savings in tuition that we offer you; in that case we won't

help you at all in financing higher education. It is true," the State of X continues, "that there are some fine private institutions in X, which may be better suited to some of you than the State institution, but if you try to scrape up the cost of going to one of these privately controlled institutions we will withdraw the help we offer at our State University."

The system in New York makes for diversity in higher education, whereas the systems in other states generally impose conformity. Not only does diversity serve better the needs of New York students, it also makes for strength in the total set of colleges in the state by permitting experimentation, unusual combinations of subjects, and specialization.

The system in New York also gains much in efficiency because the State gives the money directly to the individuals whom it wants to help, rather than to institutions, where it would only trickle down. Furthermore, each individual student is in a better position than any one else to know what kind of college will best suit his abilities and interest, and he has a stronger incentive than anyone else to see that he makes the most of his educational opportunities. I can see that it would be better for the institutions if the money were given directly to institutions; but it is the students that the State is interested in, and I submit that students are helped most by grants to them.

As President Wall has pointed out, the situation in most of the other states in public attitude and support of privately controlled higher education is generally negative and cannot be compared with that in New York State. What can be done about the predominant situation over the nation? That is, of course, the biggest question of all. I do not think that it is enough to observe the historical adherence and dependence of the American society on privately controlled higher education and church-related colleges and universities. Dr. Earl J. McGrath has identified three characteristics of our democratic society which argue for the preservation of the church-related college. He points these out to be:

First, in principle at least, we believe in the social concept of cultural pluralism. Religious differences which constitute part of the pattern of American life add to it cultural richness.

Second, our constitution, statutes and court decisions guarantee the right to freedom of worship and to establish institutions to perpetuate specific religious doctrine.

Third, since the decision in the Dartmouth College case in 1819, the Supreme Court of the United States protects these privately supported institutions with a special purpose from any infringement of their rights either by governmental officers or by private groups.³

These are, indeed, accurate observations, but in my judgment they are not enough in and of themselves to guarantee the preservation of church-related colleges in America. There must be developed also a stronger public attitude of understanding, appreciation, and support of these institutions.

At least four courses of action may be proposed. These cannot be separated either in time or importance. All must be done simultaneously and with energy. As a matter of fact, all of the courses of action that I am about to

³ McGrath, "Should Church Colleges be Different?" *Trustee*, XVII, (March 1963), 2-3.

mention are already evident, and the people connected with church-related colleges, who are exercising leadership in these directions, should be commended and encouraged in every way. They need to be joined in their work, however, by many other people who as yet have not accepted an aggressive role and are not contributing much effort on behalf of the cause.

One course of action would be a constant and determined affirmation by Catholic colleges of their allegiance to high standards of excellence for the type of institution they aim for. Should all be or strive to become identical institutions? Not at all! What it does mean is that each college or university is constantly bound to know why it is operating, to declare this goal to all who are interested in its program, and steadily to strive to do this declared task as effectively as possible. The Catholic colleges, generally speaking, as every regional accrediting association in the nation will testify, are doing excellently the work they set for themselves. All that I am saying is that the going ahead will be tougher; so, while taking courage in a past job well done, you will need to double and redouble your efforts in the immediate future and make your efforts and work more widely known.

Another suggestion that may well be advanced is that the Catholic colleges stress to all who will hear the special services as well as the general services that the colleges provide to the public. By this I mean the services of independent action, experimentation in higher educational programs, and, above all, a definite moral, ethical, and religious tone and setting to the institution. This, as well as instruction, research, and related services, is a contribution—a most important contribution—to the public welfare in a pluralistic social order such as ours. Again, McGrath makes this point well:

The church-related liberal arts colleges have particular and worthy functions to perform in American society. Under proper circumstances they can be preserved as essential elements in our complex system of higher education with their own special mission. In recent decades, however, some have lost sight of any special mission. They have unconsciously imitated or deliberately competed with their secular, and usually more richly endowed, sister institutions. Even now, some are misled by the indiscriminating emphasis on an excellence defined solely in terms of intellectual achievement . . . Yet, among our people generally there is an insistent yearning for an interpretation of life consistent with modern learning but illuminated by a faith which even the most secularly learned require to guide them in the important realms of living. Whatever its other aims and duties, the dominant purpose of the church-related college must be to provide a place in which this faith can be nurtured and strengthened.

Still another suggestion that would appear helpful in today's setting is simply to take advantage of the great and growing demand for higher education, to stress both the need for the public service of Catholic colleges and the quantity and quality of this service. Recently I was at an industry and education conference sponsored by the General Electric Company in Schenectady, New York. Vividly, the industry representatives brought out repeatedly that they need and want well educated, well trained persons. Industry, business, government, in fact every employing group, will thank you for each good graduate you produce for their staffs. Perhaps now is the time to get from them more than mere verbal thanks! If an industry is willing to pay new employees seven, eight, or ten thousand dollars a year for their services as new workers, surely the college which has expended, over a period

of four or five years or more, considerably larger amounts of money over and above what the student himself contributed toward his education, has a good case for substantial support from the industry or business concerned.

In quantitative terms, too, the message of the public service of Catholic colleges is impressive and should be widely proclaimed. In the recently published *Education Directory, 1962-63, Part 3, Higher Education*, compiled annually by the U.S. Office of Education, it is reported that 335 out of the nation's 2,100 colleges and universities are supported as Roman Catholic institutions. These 335 institutions represent about a third of the 842 private denominational colleges in the nation. In comparison, there are only 515 colleges independent of church and 743 operated under public auspices. These facts and related statistics about the enrollment of students attending Catholic colleges add up to a sizeable and significant public service contribution by these institutions. This the American public should not be allowed to forget or to take for granted.

Finally, the time seems opportune for all parties interested and active in higher education to close ranks and drive collectively for a greater public recognition of our national dependence on the services of all of the colleges and universities of the nation. For this to happen, Catholic colleges and universities must move toward mutual cooperation with other organized higher education groups just as they, in turn, must move toward supporting you in your work. That this is happening, at least to some degree, is shown by Section VI of the statement phrased by the Resolutions Committee of the Association for Higher Education and approved by the participants in the March 1963 National Conference on Higher Education in Chicago. This statement in part reads as follows:

This Conference believes that higher education is a national resource of great value. . . . If this resource is to be adequate to the mounting demands of our society, it is evident that support for higher education must continue to reach new and unprecedented levels. This support will involve money, men, and materials on a scale as yet scarcely envisioned. The support will come, as it has in the past and must in the future if our richly diverse society is to be maintained, from a variety of sources both private and public.

The section then goes on to indicate support on the part of the conference for the strengthening of higher education, both public and private.

Whether or not the Catholic colleges (and those supported by other denominations) will receive a proper general recognition for the public service they render is a moot question; whether or not public funds will be provided for any but the most obvious aspects of this public service, such as provision of medical education, is even more debatable. There can be no argument, however, with the fact that recognized for it or not, reimbursed or rewarded for it or no, the Catholic colleges (with their counterparts in other religions) are truly and substantially providing a public service. Indeed, it is a public service which we cannot allow to be lost, for its loss would seriously weaken our nation and the values its citizens have always held high.

THE ROLE OF THE CATHOLIC COLLEGE IN THE FIELD OF ADULT EDUCATION *

BROTHER LEO V. RYAN, C.S.V.

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CARDINAL NEWMAN not only served to define the idea of a university,¹ but as he elaborated and expanded his reflections on the scope and nature of university education² he developed a perspective of considerable importance to our discussion of the position of the adult within the framework of Catholic higher education.

In his preface to *The Idea of a University*, he stresses that the university "is a place of *teaching universal knowledge*" and he goes on to say: "This implies that its object is, on the one hand, intellectual, not moral; and on the other, that it is the diffusion and extension of knowledge rather than the advancement. If its object were scientific and philosophical discovery, I do not see why a university should have students; if religious training, I do not see how it can be the seat of literature and science."

Newman's emphasis on "*teaching universal knowledge*" has considerable application to the growing concept of life-long learning in the liberal arts now considered by many to be the unique role of higher adult education. The life-learning concept is differentiated from avocational, elementary subject-matter, recreational, social, vocational, and opportunity school education. Adult learning in these areas can be presented by other educational and social agencies concerned with and interested in adults, their formation, and especially their leisure-time activities. The differentiating element between what the college or university should undertake in the education of adults and what should best be undertaken by other agencies will occupy much of our discussion and dialogue today.

Cardinal Newman, in a striking passage, provides us with an insight into the continuing nature of the educative process, as he saw it, and especially as it applied to adults.

But a university training is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular

* This paper was delivered at a joint meeting of the College and University Department and the National Catholic Adult Education Commission on April 18.

¹ John Henry Cardinal Newman, *The Idea of a University* (New York: Doubleday & Co., Image Books, 1959).

² Newman: *The Scope and Nature of University Education* (New York: E. P. Dutton & Co Everyman Paperback, 1958).

enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life. It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, and eloquence in expressing them, and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical, and to discard what is irrelevant. It prepares him to fill any post with credit, and to master any subject with facility. It shows him how to accommodate himself to others, how to throw himself into their state of mind, how to bring before them his own, how to influence them, how to come to an understanding with them, how to bear with them. He is at home in any society, he has common ground with every class; he knows when to speak and when to be silent; he is able to converse, he is able to listen; he can ask a question pertinently, and gain a lesson seasonably, when he has nothing to impart himself; he is ever ready, yet never in the way; he is a pleasant companion, and a comrade you can depend upon; he knows when to be serious and when to trifle, and he has a sure tact which enables him to trifle with gracefulness and to be serious with effect. He has the repose of a mind which lives in itself, while it lives in the world, and which has resources for its happiness at home when it cannot go abroad. He has a gift which serves him in public, and supports him in retirement, without which good fortune is but vulgar, and with which failure and disappointment have a charm. The art which tends to make a man all this is in the object which it pursues as useful as the art of wealth or the art of health, though it is less susceptible of method, and less tangible, less certain, less complete in its result.³

In fact, Cardinal Newman in his discourse on "Discipline of Mind," an address to the Evening classes, clearly associates his ideas with an adult clientele:

I can truly say that I thought of you before you thought of the university; perhaps I may say, long before—for it was previously to our commencing that great work, which is now so fully before the public, it was when I first came over here to make preparations for it, that I had to encounter the serious objection of wise and good men, who said to me, "There is no class of persons in Ireland who need a university"; and again, "Whom will you get to belong to it? who will fill its lecture rooms?" This was said to me, and then, without denying their knowledge of the state of Ireland, or their sagacity, I made answer, "We will give lectures in the evening, we will fill our classes with the young men of Dublin."⁴

For our discussions we should consider the essential terms and their appropriate meaning. Recently a national weekly observed that "adult education has long suffered from lack of definition, what does—or should—it include?"⁵ The issue is under special study by several committees of the National Association of Public School Adult Educators with preliminary reports scheduled for fall, 1963. The issue is not new. Several years ago, Msgr. Francis W. Carney sought to study the definition, scope and aims of Catholic adult education. He was forced to conclude that "the definition, scope and

³ *Ibid.*, pp. 152-53.

⁴ Newman, *The Idea of a University*, p. 433.

⁵ "While School Keeps," *Saturday Review*, December 15, 1962, p. 58.

objectives of adult education are controversial issues in the adult education field.”⁶ Even Robert Blakely’s attempts to answer the question “What is adult education?” results in discursive and descriptive replies rather than an acceptable and representative definition.⁷ The Joint Committee on Data and Definitions in Higher Education of the American Association of Collegiate Registrars and Admissions Officers have produced a new handbook which offers a definition of Adult Education, College/University:

1. Programs offered by a college or university which provides opportunities for adults and out-of-school youth to further their education, regardless of their previous educational attainment. These programs may be credit or non-credit; formal or informal. As used here, it normally refers to programs offered by a separate administrative unit.⁸

If this be adult education, how does it relate to the functions of the college or university? Cardinal Newman restricted his concept essentially to the “diffusion and extension of knowledge rather than the advancement.” Another and broader concept is prevalent today. The modern university seeks to preserve, transmit and advance knowledge; it performs a threefold function of conservation, dissemination and advancement of knowledge. “It is customary to speak of higher education as having three primary purposes: instruction, research, and public service,” writes John D. Millett. “Actually,” he continues, “the public service referred to is vitally related to instruction and research, involving dissemination of knowledge on a continuing basis or the performance of activities essential to instruction.”⁹ Kenneth Haygood reminds us of a trend so accepted that we often fail to consider it a special statement of institutional responsibility to project the traditional functions of the university beyond the boundaries of the campus, the function of “service to the community.”¹⁰

In theory it has been advanced that: “Public institutions have more of an obligation to provide service; they must respond to demands for the proliferation of courses, for completer coverage of subject-matter, and for spread geographically. Private institutions, not being subject to public control, have more responsibility to pioneer, to do daring and novel things, to maintain high standards, and to resist the tendency to spend all of their energies in merely providing demanded services. . . . Practice reveals that [this distinction] is a difference of emphasis and nuance and is not fundamental.”¹¹ “The Cath-

⁶ Carney, “Catholic Adult Education: Its Definition, Scope, and Aims”, in *Principles and Problems of Catholic Adult Education*, ed. S. Miklas, O.F.M., Cap. (Washington, D.C.: Catholic University of America Press, 1959), p. 3ff. Evidence of the limited attention of specialists to the unique role of Catholic higher education in the field of adult education might be inferred from the fact that only one paper of the eleven published analyzed the role of the college or university in adult education. Dr. Roy J. Deferrari discussed “The Academic Status of Adult Education Programs,” pp. 78-88.

⁷ Blakely, “What is Adult Education,” in *Handbook of Adult Education in the United States*, Malcolm S. Knowles, ed. (Chicago: Adult Education Association of the U.S.A., 1960), pp. 3-6.

⁸ *Handbook of Data and Definitions in Higher Education* (1963), p. 37. Distributed by the American Council on Education, Washington 6, D.C.

⁹ Millett, *The Academic Community* (New York: McGraw-Hill, 1962), p. 33.

¹⁰ Haygood, *The University and Community Education* (Chicago: Center for the Study of Liberal Education for Adults, 1962), pp. 29-32.

¹¹ Cyril O. Houle, *Major Trends in Higher Adult Education*, (Chicago: Center for the Study of Liberal Education for Adults, 1959), p. 11.

olic universities," Houle notes, "have paralleled the other private universities in their offering to the communities they serve, with perhaps a particular emphasis on the extension of traditional subject-matter."¹²

There is clearly no conflict between adult education and the functions of the university.

In fact, it would appear that the nature of adult education and the nature of the university interact to produce a role for adult education particular to the university. This concept was explored in an earlier symposium.¹³ A useful analysis of the particular role of the university in adult education was presented on that occasion by Dr. William H. Conley. Dr. Conley warns against "common misinterpretations of the adult education program" ranging from the all-inclusive which authorizes the school to offer anything adults desire to the restricted which would limit "the services to those which are recorded in credit hours, course requirements, and other administrative devices." Dr. Conley proposes three assumptions that must underlie the university's role in adult education: understanding the needs of the community; the needs of adults; and understanding how to organize the learning experiences, materials, and methods of instruction for adult learners. He specifies that the university must then fulfill five specific functions related to adult learning: provide opportunities for formal education of adults; continuation education for others; meet vocational and professional needs; develop leaders and research in adult education.

The particular role of the college or university in the field of adult learning has not always been widely recognized. Kidd reminds us that "adult education seems to have begun at least as early as the first records of man" and that "medieval universities . . . were not enterprises for the young only, but were communities of scholars on which the objectives of continuing education were pursued by student and teacher alike."¹⁴ The fact remains that the most significant era of growth in higher adult education has just passed and we are on the threshold of even more significant developments in this field.

The past twenty years have been pioneering, exciting ones in the field of college and university adult education. The period has been characterized by growth in the number of institutions active in higher adult education, in the quantity of students enrolled in college and university adult education, in the scope of offerings, and especially in an increase of imaginative innovation. A growing number of persons especially concerned about adult education and trained for it have been attracted to the field; and a new type of student—one who is interested more in continuing higher education than in remedial training—is increasingly welcomed on the evening college campus and in various extension programs.¹⁵

At this point, another distinctive characteristic of higher adult education seems to emerge. The widespread adoption, especially among colleges and

¹² *Ibid.*, p. 16.

¹³ "The University's Role in Adult Education: A Symposium," *The Journal of Higher Education*, Vol. XXVI, January, 1955.

¹⁴ J. D. Kidd, *Financing Continuing Education* (New York: The Scarecrow Press, 1962), pp. 9-10.

¹⁵ A. A. Liveright, "Adult Education in Colleges and Universities" in *Handbook of Adult Education in the United States*, Malcolm S. Knowles, ed. (Chicago: Adult Educational Association of the United States, 1960), p. 203.

universities, of the term "continuing education" perhaps reflects acceptance of the more mature concept of adult education—that of life-long learning. Many persons, some of them college administrators, still harbor the idea that "adult education is a 'making up' of something missed in childhood or youth; that it is mainly for immigrants, or for the uneducated or handicapped or unfortunate; or that it is primarily of private concern in vocations or avocations."¹⁶ The vigorous programs of some institutions of higher learning have demonstrated that while "adult education is and will continue to be these things . . . the need to continue education throughout life is also something else . . ."

The college or university has a unique opportunity to play a significant role in the continuous and continuing education of persons, long beyond adolescence and throughout the alumni years. Margaret Mead has observed that "The most vivid truth of the new age is that no one will live all his life in the world into which he was born and no one will die in the world in which he has worked to maturity." We are all affected by (a) world change, (b) the pace of new knowledge, (c) the obsolescence and replacement of knowledge, (d) growing dependence on specialists, (e) geographical and (f) vocational mobility.

Robert Blakely has identified this movement toward continuing education in these terms:

Continuing Education . . . is happening because practical people are recognizing the realities of modern life and anticipating the realities of life in the future: The world is being changed ever more rapidly by the application of knowledge that is ever-faster changing and multiplying. Therefore, people must purposefully, systematically educate themselves throughout life.

Continuing education is more, rather than less, required from those who are highly educated. They know better how much they do not know. They have a higher level and a wider range of knowledge to maintain. They are more receptive to further education and more able to acquire it.

Continuing education is more, rather than less, required for those who are effective, successful, and powerful. The consequences of their judgments, decisions, and actions are more far-reaching, and therefore should be based upon continuous reasoning about and study of relevant values, facts, ends, and means.¹⁷

Dr. Houle reminds us that the goals of higher adult education are constantly shifting and yet, in essence, are always the same. Permit me to quote a staff paper which this administrator prepared last year for distribution among administrators at Marquette University. These remarks were introductory to a rather detailed paper that established guidelines for developing our non-credit, informal adult program in the liberal arts last year.

In a significant presentation before the Conference on Higher Adult Education in the South, Dr. Cyril O. Houle addressed himself to "The Roles of Continuing Higher Adult Education in a Changing Nation." Those who reflect on the function and nature of a modern university come to the realization that the university has the responsibility to educate adults. (Cf. Jose Ortega y

¹⁶ R. J. Blakely, "The 'Futurization' of Life" (Iowa City, Iowa; State University of Iowa, Extension Division, January, 1962), p. 10.

¹⁷ *Ibid.*, pp. 10-11.

Gassett, *Mission of the University*; Jacques Barzun, *Teacher in America*; Jacques Maritain, *Education at the Crossroads*; to cite a few commentators, or *Goals for Americans* (pp. 6-7) or the Ford Foundation Report on *The University and World Affairs* (pp. 29ff) as further examples.)

The three broad purposes of higher education for adults should serve as purposes for the program at Marquette: (a) to provide adults with the opportunity to learn things that ideally they would have learned in youth; (b) to lead adults to desire to improve directly the conditions of life of man and society, and (c) to provide the opportunity for life long learning as a normal and natural process of life.

A recent policy statement of the National University Extension Association serves to highlight the importance of continuing education as a university function. The statement concludes that "continuing education and appropriate supporting educational services must remain an important and basic function of most universities and colleges in America." Continuing, the report suggests that:

A university . . . must respond constantly to the needs of the society surrounding it. If the university has the responsibility of initially preparing our young people for leadership, for professional competence, and for effective participation in today's society, then it must follow that, when the education previously acquired is no longer adequate or relevant, universities must make it possible for adults to go on for further education to . . . make it possible for all who may benefit to continue learning. The prestige, appropriate resources, subject matter competence, and required teaching skills are found in the universities.¹⁸

The areas of emphasis in providing adult learning within the university presented in the NUEA Policy Statement formed the basis for the 1962-63 program of the Division of Continuing Education at Marquette University. These areas were: (1) A regular academic program for adults, and (2) Technical, Professional and Post-Graduate Education. The Marquette University Evening Divisions respond to the first, and the Post-Graduate or Professional Continuing Education programs are identified in that brochure.

Most important, however, is our stress on the liberal education of adults to meet their increasingly important social roles. The Continuing Education program for this year, "New Dimensions in Learning," has been developed around the remaining program areas considered in the NUEA Policy Statement as vital to adult learning: (3) Opportunities for intellectual growth and creative activity; (4) Citizenship education for public responsibility; (5) Education for family living and advancing years; (6) World affairs education; and (7) Preparation for community development and programs related to population change.

The college or university that proposes to serve the needs of persons in the future through the "diffusion and extension of knowledge" will do so without discrimination to age. As Dr. Aycock, president of the University of North Carolina remarked at a graduation ceremony for the School of Business Executive Program, "We cannot choose between youth and adults. It is imperative

¹⁸ Report of the Policy Statement Committee, NUEA, July, 1961, *NUEA Spectator*, Vol. XXVII, 1961, p. 3.

that we choose both.”¹⁹ We know that “Our universities are certain to have more demands upon them than they have resources to meet,” as Dr. Mack Easton wrote recently. “It therefore becomes an obligation to think through what is most important. . . . Judgments as to priorities cannot be made on a national basis. They must be related to the resources of the individual institution as well as to the circumstances of the moment.”²⁰

Experience indicates that to be successful a continuing education program must reflect a strong institutional commitment. Continuing education, to survive as an administrative unit of the college or university, must demonstrate ample evidence of positive administrative support, effective leadership, adequate authority and substantial budget. Are there factors deemed essential to institutional excellence in university adult education? Based on a study, Dr. Cyril O. Houle suggests seven: (1) strong belief that education is the central task; (2) boldness of attack; (3) freshness of approach; (4) strong administrative leadership; (5) substantial strength in subordinate positions; (6) programs were developed in terms of community needs and distinctive resources of the University, and (7) the program was initiated or strongly supported by central administrative authorities, usually presidents.²¹

What questions might a college or university administrator employ to seek a self-evaluation of the potential of his institution in the emerging era of continuing education? Dr. Liveright has proposed seven pertinent questions:²²

(1) Why should this institution become involved in community and adult education at all?

(2) What does the institution hope to accomplish through its adult and community education program?

(3) For whom do we hope to bring about these results? (Who composes the audience for your community and adult education program?)

(4) What kind of program is required to bring about the results agreed upon for the group identified? (What are the best methods of achieving the program?)

(5) Through whom can the program best be carried out?

(6) How can the program be most effectively financed?

(7) How do we know the program works?

The discussion which will follow this background presentation may provide a further identification of the attitudes and resources required by the college or university preparing to meet the challenge of continuing education—as the dimension of adult education, particularly relevant to an institution of higher education. The role of the university in the field of adult education is just unfolding; the potential contribution of Catholic higher education to life-long learning and effective continuing education has barely been defined, much less demonstrated. A stirring challenge from the late John B. Schwertman perhaps presents a fitting thought for our conclusion:

¹⁹ William Brantley Aycock, “The University and Adult Education” (Chapel Hill: University of North Carolina, undated), p. 17.

²⁰ D. Mack Easton, “Are Your First Things First?” *The NUEA Spectator*, Vol. XXVII, No. 1, 1961, p. 1.

²¹ Houle, “The Roles of Continuing Higher Education in a Changing Nation,” *Proceedings, Conference on Higher Adult Education in the South* (Knoxville, Tenn.: University of Tennessee, 1961), p. 43-47.

²² A. A. Liveright, “Developing a Program: General Principles,” *Adult Education Programming: Form and Function*, Occasional Papers, No. 1 (Chicago: Center for the Study of Liberal Education for Adults, 1960), pp. 6-9.

Here in my judgment, lies the great obligation of the adult educator: He must think through, experiment, reconstruct his purposes and methods in accordance with bodies of theories and programs of activity worked out in their own terms, not in terms established for adolescents in the day divisions. If, therefore, continuing education can establish its own criteria of excellence it can add to, not detract from, the prestige of the university. It can be different without being inferior. Indeed, continuing education can be different and be superior.²³

COLLEGE NIGHT: DATES, PLAN, PROGRAM

SUMMARY OF PAPERS AND DISCUSSION *

THE JOINT MEETING of the High School-College Relations Committee of the College and University Department and the Secondary School Department of NCEA featured four speakers (two college admissions officers and two high school administrators) followed by four group discussions.

The first speaker, Lawrence J. Riordan, Assumption College, pointed out the need for a coordinated College Night schedule. He cited the expense involved in conducting a College Night (as much as \$1,500 in some cases), as well as the wasted time and difficulties encountered in attending a great many small College Nights (many held on the same day) in various areas of the country. He concluded with a plea to all secondary schools for cooperation in a coordinated program.

Brother Michael C. Brangan, S.M., Vianney High School, St. Louis, spoke on the College Night under the title "College Nightmares." As the title suggests, Brother brought out the many shortcomings of College Nights as they are now conducted and concluded by questioning the worth of such programs.

Mr. Bernard P. Currier, Siena College, Loudonville, New York, stressed the need for more effective cooperation between Catholic colleges and secondary schools in these days of growing competition with tax supported institutions. He urged educators to take advantage of the existing organization of the Church, by conducting College days on a diocesan wide basis. This, he pointed out, would tend to save time, energy and money, both on the part of secondary schools and colleges as well. It would also allow colleges to improve their services to high schools and students.

The last speaker, Father James McKay, S.M., Cathedral Latin School, Cleveland, Ohio, outlined the planning necessary for a successful College night. He emphasized the need for pre-College Night guidance, early planning, good publicity, faculty participation as well as a number of other items important to conducting an effective program. He concluded by offering some alternates to the College Night, including a panel discussion by several college admissions

²³ Schwertman, *I Want Many Lodestars*, Notes and Essays on Education for Adults. (Chicago: Center for the Study of Liberal Education for Adults, 1958), p. 44.

* For paper on "College Night: Planning by the High School," by the Rev. James R. McKay, see Part 7, Secondary School Department, p. 293.

officers in which questions of interest to college-going students would be answered in a general way, rather than from the point of view of the specific college.

The following recommendations are the results of the four discussion groups which met immediately after completion of the formal talks.

1. The Catholic colleges should attempt to draw up a coordinated schedule of College Nights in cooperation with secondary schools in order to eliminate unnecessary travel and expense.

2. College day programs in which all diocesan high schools would participate should be fostered in order to bring together as many students as possible at one time under the existing organization of the church.

3. College day programs should be conducted *in schools* by professional educators using both classrooms and gyms so that students will have an opportunity to talk to more college admissions officers and thereby obtain information about more colleges than has been possible in the past.

4. The idea of biennial College Nights which would include both juniors and seniors should be explored as a possible means of reducing the overall number of College Nights.

5. The high school visit by college admissions officers should be continued where it now exists and encouraged in those places in which it is not now employed.

6. Colleges should, whenever possible, report back to the high school on the progress of students.

7. An attempt should be made by colleges to give the high schools concise, clear information concerning programs, requirements, admissions, schedules, etc.

8. Finally there was a request by secondary school people that more admissions officers attend this session of NCEA in order to discuss mutual problems.

LAWRENCE J. RIORDAN

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COMMITTEE ON GRADUATE STUDY

THE POTENTIAL CONTRIBUTION OF THE SISTERHOODS FOR GRADUATE EDUCATION

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AS I HAVE OBSERVED and reflected on the development and present position of the intellectual and scholarly life in Catholic higher education, certain conclusions have started to form. The fermentation of our discussions on the failures and successes of Catholic higher education has resulted in vintage wine. I am convinced, for example, that the overall position of Catholic intellectual

life has substantially improved since 1955 and that Msgr. John Tracy Ellis could not write his masterful essay, "American Catholics and the Intellectual Life,"¹ in the same spirit in 1963. We shall always be grateful to Monsignor Ellis for disconcerting, for angering, but, above all, for bestirring us resolutely. For, in 1963, the young Monsignor-Secretary of *The Last Hurrah* would have the beginnings of a reasonable answer to the Cardinal's questions: "Is he representative of what we have to offer? . . . Is this the result? A McCluskey? . . . What is our contribution?"

You will note, however, that I said "the beginnings of reasonable answers." In response to the question which Monsignor Ellis asked at the St. Louis meeting of the National Catholic Educational Association in 1956, "What is going to be done about the situation?"² we can answer that much has been accomplished. Nevertheless, we must admit that, although Catholic higher education has improved,³ it has not yet become commensurate with its ideal. In this spirit of realistic confidence, I have addressed myself to the topic of this session, "The Potential Contribution of Catholic Sisterhoods to Graduate Education."

At the outset, I shall set forth five quotations which are essential to this discussion.

1. The teaching Sisterhoods are . . . the greatest resources of Catholic education.⁴

2. What would it mean if this vast army of religious women were to increase its efficiency one percent?⁵

3. Largely unrealized as yet . . . are the plentiful talents among the members of . . . [the Sisterhoods] who could take their place at the highest levels of scholarship in their fields of intellectual interests.⁶

4. There is . . . an apostolate of the university. Only a small part of our total religious population can have the aptitude and the attraction for a life of scholarship, but each individual in this small group is a most valuable resource of the Church and of Catholic education—one to be cherished and developed. In the past the Sisterhoods have not been able to develop most of these potential scholars and writers and to put them at the service of the Church, and this has been a waste of what is probably the largest and most promising pool of such talent which we have.⁷

5. One of the proudest boasts of a religious community should be that it is ready and willing, at any cost, at any sacrifice, to help forward the development of both the spiritual and the intellectual potentialities of its subjects to the greater glory of God and the good of souls. The religious who cultivates her intellectual gifts is simply putting knowledge to work in the service of God.

How splendid a thing for the cause of Christ in the world if religious communities were to contribute from the rich treasury of young minds in their keeping, thinkers who would be productive and not merely reproductive, in the best Catholic tradition.⁸

If I am not mistaken, these or similar ideas influenced the graduate deans in their selection of this topic, "The Potential Contribution of Catholic Sisterhoods to Graduate Education." For, as Father Arthur North, S.J., wrote to me: "Basically the idea is that, only from the nuns can Catholic graduate education derive a whole new impetus. The priests, brothers, and laymen may remain somewhat constant, but if the nuns would make some sacrifices, allow

the young ones time to receive graduate degrees and then to teach in our universities and do research, the possibilities are infinite. This would mean that their superiors would have fewer nuns for grade schools, missions, etc., but their impact would be greater."

My first attempt at treating this basic idea ended up in the wastebasket. On re-reading what I had written, I was not convinced that it was worth hearing. The ideas were too theoretical, unsupported by basic factual data. I was convinced that the idea of the graduate deans was worth while, but what did the sisterhoods think? Was there a potential which could be used? Had this potential source of scholars been actualized? Were the sisters, as individuals and groups, interested in the possibility and value of the idea? What were some of the major problems which needed solution before the potential could be effectively utilized?

In order to gather the basic factual data, I decided to ask the sisters themselves. Consequently, two questionnaires were constructed: the first for undergraduate deans; the second for answering by the five sisters on the administrative and teaching faculty who had most recently earned the doctoral degree. These questionnaires were sent to all senior colleges, conducted by religious women, which are constituent members of the National Catholic Educational Association, College and University Department. The total number of colleges was 120; the total possible Ph.D. or equivalent degrees was 600.

The response was both edifying and gratifying. I am deeply indebted to the 534 nuns who cooperated in this study. One hundred and six out of 120 institutions answered; 104 undergraduate deans out of 120 responded; and 423 out of a possible 600 holders of doctorates returned the questionnaire.⁹ With this factual data available, I was in a better position to discuss the assigned topic. What answers did the data provide?

There is certainly a potential group of well-trained nuns among sisterhoods. The 423 respondents had earned their degrees from fifty-five institutions, both here and abroad. Their fields of study covered twenty-three major fields of scholarships from art to zoology. Although some colleges had to go back to 1929 and the 1930's to fill out their five doctorates (3 percent; 13 out of 423), 66 percent of the respondents (281 out of 423) had earned their degrees since 1954 and the firm establishment of the Sister Formation Conference. The period and number of earned doctorates reported were:

1929-39	13
1940-49	63
1950-59	218
1960-63	129

These figures would indicate that item one of the "Personnel Policy for Sister College Teachers,"

As a matter of general policy, we should plan to educate any sister selected and trained for the college apostolate in the future to the Ph.D. level, or to that of the highest degree available in her special field¹⁰

has had its beneficial effects and augurs well for the future.

But, has this potential source of scholars been actualized? The response to this second major question was not so encouraging. I have no doubt that these highly trained nuns have contributed substantially to the intellectual climate and teaching effectiveness of their institutions, but measured in terms of pro-

ductive, rather than reproductive, research and publication, much of the potential still awaits actualization. On the basis of reported publication or papers read before meetings of learned societies, 42 percent of the nuns answered that they had not published or delivered papers. When this group was added to the group of those who had one publication or paper to their credit, the total was 59 percent of the respondents. On the positive side, however, 10 percent of the group had published and, I think, made substantial contributions to their disciplines. Parenthetically, it is interesting to note that in this group, the biologists and chemists stand out.

Attempting to approach an answer to the actualization of the scholarship potential from another angle, I asked the 104 undergraduate deans if they were satisfied with the scholarly research and publication record of their religious Ph.D. faculty. Ten undergraduate deans answered that they were satisfied; thirteen qualified their affirmative answer with such phrases as "considering their teaching load." But, seventy-one stated that they were not satisfied; two qualified their negative answer; and eight gave no response.

Consequently, on the basis of these two factors, I think that it is safe to say that at the present time the potential is still largely unrealized.

The third question to which the questionnaires sought an answer was: Were the Sisters, as individuals and groups, interested in the possibility and value of the idea proposed by the Graduate Deans? When the undergraduate deans were asked the question: "Presuming that appointments would be made by Catholic graduate schools, would you, as an undergraduate dean, be in favor of allowing some of your religious Ph.D. faculty to accept graduate teaching and/or research appointments in a Ph.D. program at a Catholic University?", 72 answered yes, 28 replied negatively, and 4 gave no response. When the 430 nuns were asked a similar question: "If your superiors and rule would permit it, would you be willing to do graduate teaching and/or research in a Ph.D. program at a Catholic university?", 361 answered yes, 55 replied negatively, and 14 gave no response.

The answers to this question were positive, forward-looking, and encouraging.¹¹ I think that they indicated a necessary change of climate among Catholic colleges in the area of interinstitutional cooperation.¹² An analysis of the undergraduate deans' reasons for favoring appointments to graduate schools makes interesting reading. They saw in the accomplishment of the idea an opportunity for substantial contributions to Catholic higher education on both the undergraduate and graduate level and to the commitment to, and apostolate of, Catholic scholarship. They note the enrichment, experience, and encouragement of faculty to scholarly research and publication. They realized that such appointments would prevent intellectual "staleness," provincialism, isolationism and inbreeding, and provide challenge, motivation, and adequate scope for the gifted religious.

This enthusiastic response to the suggestion of the graduate deans on the part of both administration and faculty leads us directly to our fourth question: "What were some of the major problems which needed solution before the potential could be effectively utilized?" An undergraduate dean who answered that she did not favor such graduate appointments epitomized the basic problem: "The reason for my answer is that we do not have enough sisters prepared to teach on the college level. We could not consider, at this time, depriving ourselves of their services." Her answer received substantial verification in the data derived from four other items in the questionnaires.

The undergraduate deans were asked: "What is the greatest obstacle to scholarly research and publication, if an obstacle exists, for your religious Ph.D. faculty?" Eighty-five percent answered under the triple rubric: "time," "multiplicity of obligations," and "too few sisters." When the same question was asked of the 423 Ph.D. nuns, 79 percent replied in exactly the same way. These answers are not surprising when an analysis is made of the teaching and administrative load of these excellently educated nuns in the fall semester, 1962.

Unfortunately, time will not allow a detailed description of this analysis. I hope, however, that it will become the basis for future articles. However, the analysis does point up the following facts.

1. Eighty-eight percent of the 423 nuns questioned were overburdened by their total assignment in the fall semester, 1962.

2. Only 12 percent had a reasonable college faculty assignment. Consequently, items seven and eight of the "Personnel Policy for Sister College Teachers" concerning teaching loads and release from a multiplicity of duties still need implementation.¹³

Against the background of this factual data, what possible conclusions can be drawn? On the positive side, there is a great potential among the sisterhoods for a significant contribution to Catholic graduate education. A substantial majority of undergraduate deans and religious Ph.D.'s have expressed a willingness to cooperate in a program which would benefit the total educational apostolate. Eighty-nine percent of the religious, who expressed an opinion,¹⁴ thought that Catholic graduate education would improve if nuns were given graduate appointments in Ph.D. programs. On the negative side, this potential is still largely unrealized. This is due to excessive teaching loads and a multiplicity of obligations imposed on the sisters.

On further analysis, however, it would seem that the fundamental problem is that there are not enough sisters sufficiently trained to staff the undergraduate colleges and to contribute to their own graduate programs.¹⁵ This is the problem. As Father William Dunne noted in 1960:

Sister Formation literature has made the point more than once that it is not a healthy sign that only one percent of all teaching sisters hold the doctorate, and that in the most gifted group of our 97,000 teaching religious we have one of the largest untapped scholarship pools in the Church today.¹⁶

Ideally, the proposal of the graduate deans has merit. But the ideal must face harsh reality, the reality, primarily, of finances. Education to the doctorate is a financial drain on the religious community. Yet, this education is a long-range investment for the community. Eminent scholars are needed in all colleges, but eminent scholars command high salaries. If a college has eminent scholars among its non-salaried religious, the financial saving of the college is great.¹⁷ Now, it is precisely these religious scholars whom the graduate deans are asking the sisterhoods to sacrifice. Realistic?

Realistically, the proposal has great merit. The perennial battle of ideas and minds requires preeminent, productive research scholarship. "The Graduate School is the natural home of research and the specific institution for training of research workers."¹⁸ The Church demands the best Catholic scholars in her universities, who will be witnesses to Truth in and by their dedicated quest for truths. Therefore, the Church must make every sacrifice to satisfy this essential intellectual need. Idealistic?

The graduate deans spoke of sacrifices. A better word would be cooperation. The potential contribution of Catholic sisterhoods to graduate education will not be realized by the sacrifices of the sisterhoods but by the cooperative effort of *all* members of the Church.

In the final part of this paper, therefore, I would like to propose briefly two possible and compatible cooperative efforts. The undergraduate college, although willing to allow its distinguished scholar to accept an appointment to a university's graduate program, needs a competent replacement because of the shortage of trained sisters. The sister-scholar, if she is to become and remain preeminent, should have the stimulating opportunity of graduate teaching and research. A Catholic university, if it is to merit the title of excellent, requires the best possible scholars. Can these facts be reconciled? I answer affirmatively and propose: the university's Graduate School should offer the appointment; establish a just and comparative salary for her services; should pay in actual dollars for her living expenses and the salary of her competent replacement, obviously a Ph.D., on the undergraduate level. The difference between her set salary and her total expenses plus her replacement's salary should be put into a graduate fellowship fund held in trust by the university for members of her community assigned by superiors to graduate work at that university. I realize that this suggestion is only broadly outlined and needs refinement but it would be a means for realizing the full potential of the sister-scholar; for protecting the standards of the undergraduate college; for assisting intellectually the graduate program; and for providing superiors with available fellowships to help relieve the critical shortage of sister Ph.D.'s.

However valuable this cooperative effort might be for a few congregations and institutions, it does not solve the problem—the insufficient number of sisters sufficiently trained to staff the undergraduate colleges. Therefore, my second, a much broader and bolder, proposal.

Followers of Christ can never be content with anything less than excellence in Christian education. This excellence is the responsibility of the laity, clergy, and religious who conduct educational institutions, and the hierarchy. And I submit, in this contest, that the weight of responsibility rests with the hierarchy. That they have not shirked this responsibility is evidenced by the Catholic educational system which exists in the United States. But, more can be done and must be done.

We all know of the Fellowship Project proposed by the Sister Formation Conference which had as its aim the Ph.D. education of two thousand sisters. Brilliant in conception, it has been highly praised,¹⁹ but, unfortunately the required \$10,000,000 has not been forthcoming. This idea cannot be allowed to die. It must be financed and I would like to suggest how it can be financed by the Catholic Church.

Annually the hierarchy takes up a collection in all churches for The Catholic University of America. In 1961, \$1,829,684.28 was thus collected. I propose that there should be a similar annual collection taken up for the Catholic colleges of America. However, the money would be for a specific project, the education of sister Ph.D.'s.

If an objective screening committee would award the fellowships to the value of \$2,000 a year to the most competent applicants among the sisterhoods, regardless of religious institute, for Ph.D. graduate work at universities of the applicant's choice, \$1,829,684.28 would guarantee 900 Ph.D. students

a year; would produce 900 sister Ph.D.'s approximately every four years; and would, in my opinion, radically help to solve the problem which prevents the realization of the potential of the sisterhoods on all levels of collegiate education.

If this suggestion has merit, I hope that the officers of the College and University Department of the National Catholic Educational Association will seriously consider its presentation to the hierarchy of the United States. I have no doubt that the laity, whose financial assistance would fund this fellowship project, would respond beyond our expectations to an annual appeal for the education of the sisterhoods, to whom they and the Church owe so much.

This second suggestion may sound bold, but the challenges to Catholic higher education have no place for weak ideas or educators.

Fellow educators, there is no heavier burden than a great potential, but there is no more exciting possibility than its realization for the greater glory of God.

FOOTNOTES

¹ *Thought*, XXX (Autumn, 1955), 351-88.

² "American Catholics and the Intellectual Life—Some Reactions," *NCEA Bulletin*, August, 1956, 112.

³ ANDREW M. GREELEY, "Anti-Intellectualism in Catholic Colleges," *American Catholic Sociological Review*, XXIII (Winter, 1962), 350-68. "Catholic Colleges: System in Transition," *Journal of Higher Education*, XXXIV (March, 1963), 158-63.

⁴ JOHN O. RIEDL, "Scholarship and the Sisterhoods," *Sister Formation Bulletin*, II (October, 1955), 4.

⁵ ROBERT J. HENLE, S.J., "The Education of Sisters from the Viewpoint of a Graduate Dean," in *The Mind of The Church in the Formation of Sisters*, edited by Sister Ritamary, C.H.M. (New York: Fordham University Press, 1956), 125.

⁶ *Op. cit.*, 13. EDWIN A. QUAIN, S.J., "Nova et Vetera: New Goals in the Education of Our Teaching Sisters."

⁷ SISTER MARY EMIL, I.H.M., "The Challenge of Our Apostolate," in *Planning for the Formation of Sisters*, edited by Sister Ritamary, C.H.M. (New York: Fordham University Press, 1958), 11-12.

⁸ SISTER MARY DENISITA, C.S.J., "Synthesis Without Snobbery," in *Spiritual and Intellectual Elements in the Formation of Sisters*, edited by Sister Ritamary, C.H.M. (New York: Fordham University Press, 1957), 134.

⁹ Seven respondents were in the final stages of their doctoral programs. They were not counted in the statistics as Ph.D.'s. Some of the questionnaires, approximately thirty-five, were unanswered because the colleges did not have five doctors among the religious.

¹⁰ *NCEA Bulletin*, LVII (August, 1960), 154.

¹¹ There were overtones, also, of hopelessness. One dean wrote: "Anything that could be done or accomplished by sending a brilliant religious to help in research would be forwarding a close-to-lost-cause. Sorry, but I am deeply concerned about this."

¹² Interinstitutional cooperation is an area in which Catholic institutions are open to criticism. Cf. *College and University Interinstitutional Cooperation*, edited by John J. Wittich, (Princeton: 1962), for evidence of the small number of Catholic colleges and universities engaged in cooperative activity.

¹³ For significant comments on this matter, cf. William J. Dunne, S.J., "Personnel Policies for Sister College Teachers," *NCEA Bulletin* LVI (August, 1959), 131-41; *ibid.*, LVII (August, 1960), 158-66.

¹⁴ 332 answered yes; 38 responded no; 60 did not express an opinion.

¹⁵ Twenty-five institutions had graduate programs on the masters' level; one had a doctoral program.

¹⁶ DUNNE, *op. cit.*, LVII, 163.

¹⁷ REVEREND MOTHER M. REGINA, I.H.M., "Can the Mother General Afford to Send Sisters on to Graduate Study?" *NCEA Bulletin*, LVIII (August 1961), 141

¹⁸ ROBERT J. HENLE, S.J., as quoted by Arthur A. North, S.J., in "Why is the American Catholic Graduate School Failing to Develop Catholic Intellectualism?" *NCEA Bulletin*, LIII (August, 1956), 183.

¹⁹ FRANCIS C. PRAY, "Fellowship Aid for Sisters," *NCEA Bulletin*, LVIII, 144-47.

THE CONTRIBUTION OF RELIGIOUS SISTERHOODS TO GRADUATE STUDY

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REAL EDUCATION is a wonderful and perilous thing. It is wonderful because it makes us wise and lovable, gracious and good, humble and happy. It is perilous because it is something which reaches beyond body and even spirit, as it were, something which we want so much but can miss unless we become as little children even while we are trying to be giants.

From the first beginnings of religious sisterhoods, education was important. The early sisters struggled to know because God is Truth, pure and deep, and He kept calling in the language of their day and yet in the unchanging language of all days.

I am not going to trace today the whole story of religious women and education. You know the record of Mary pondering the words of wisdom in her heart, of Scholastica whose name means "leisure for learning," of Hilda nurturing Caedmon, of Lioba and Walburga sending manuscripts to Boniface in Germany, of Gertrude and Hildegard and Roswitha, of Dame Gertrude More in England. They did what they could to learn and preserve and create.

I shall only speak a little of our opportunities today.

I tried to write this speech Easter Sunday evening. I had come from the convent chapel where we had prayed at Compline for the whole world, in words as old as David fleeing from Saul and saying: "In peace I shall sleep and rest, for Thou, O Lord, has wonderfully established me in hope." He was praying to the invisible God, visible in time by His works, by the faces and the deeds of men, by the reality of the liturgy which both shows and conceals Him, but stretching beyond our sight into the eternity where we all will go, into the mystery at last for which our hearts hunger all our lives.

Leaving the chapel, I went to the college building, adjoining the convent and extending its spirit, stable and firm, buoyant and beautiful. The ebb and flow between convent and college, the ceaseless assimilation of spirit between the two, the wonderful peace which comes from that assimilation—all of this struck me. I thought of the small circle of six or seven who composed the college's first faculty, discussing with joy what they were trying to do. "A few years later, when we began preparing for North Central, the Dean said she would have to recognize us formally before we could speak," one of those early teachers had told me at Sunday evening recreation.

That first faculty had been the product of a note which had announced something of vast importance to the whole world. I had read the note dated Sept. 4, 1917, in the shaky handwriting of a bearded Atchison abbot.

The Venerable Sisters Dorothy, Adelaide, and Hildegard are attending the Catholic University of America. Any kindness shown them will be appreciated by Innocent, Abbot of St. Benedict's, and Mother Aloysia, Superior of Mount St. Scholastica.

They had gone with a buoyancy, in a spirit of great adventure, with a kind of supreme lightheartedness, and their spirit had entered the college which ultimately they would help to build. Learning was not a fortress to be conquered. They did not go out to conquer space but to enter space and love it, to seek wisdom and delight in it as the Scriptures say so often with a reckless freehandedness in the things of God. They went to bring it back to the noble Kansas acres, so that they could promise intellectual growth in what their first catalogue would bravely call the environment of the Catholic spirit.

Now, it is forty-six years later. What has happened since then? We have taught thousands of children and young people on every level of education. We hardly dare look at the fruit of those first three pioneers in graduate education and of their successors. Out of a great faith and a great courage we have carved a way to keep the schools going and to educate our sisters. The story is everywhere the same—of the impossible being done.

Convents everywhere, some in much better ways than in Atchison, carefully educate their sisters, some on their own campuses in colleges for sisters only. And this is beautiful. It is a thrilling thing to see young sisters' whole lives integrated in the search for God. Some educate them on campuses with non-sisters, and this is thrilling, too. Wherever there are good teachers, good books, and students with a desire to learn, there is real beauty, there is real delight, there is real human power.

Now we are considering something a little different—the movement of sisters further into graduate education, for post-master's and post-doctoral research and for graduate teaching. What would the pioneers say? They would say "Yes."

A newspaper which I saw some time ago, an old newspaper dated 1863, announced that fifty covered wagons were leaving St. Louis for all points west. The pioneer answer to whether religious sisterhoods should contribute to graduate research and teaching would be to mount the covered wagons and go.

It is the mark of the wise to ask "Why?" What do we have to give? Why should we give it?

Perhaps, first, we ought to decide what we have to discover and why the world today needs our discovery. There are aspects to modern life so deep that we dare not look at them. There are needs so heartbreakingly great that we hardly dare face them. Last week 129 men died, 8,000 feet below the sea. What reserves of mind and heart those men needed, as all that elemental power of nature, that vast power of God poured over them, extinguishing everything except what Wordsworth referred to when he wrote:

Dust as we are, the immortal spirit grows
Like harmony in music!

Our world today needs more penetration, it needs all we can learn and give. Graduate work has a dual role: active and contemplative. It will help us know

how to live and how to die, how to leave records for future men—critical and creative records, the refinements of human thought, worthy things for the future to grow on, as we have grown on what the past gave.

We have to make this contribution. We cannot ask the past to keep making it. In order that we and our students make it, we have to study more, create more, remake our modern world out of our own experiences and in the sight of the God of our own day. Even Shakespeare's sonnets will no longer completely express what our own world needs to feel and understand.

The Tom Sawyer cave in Hannibal, Missouri, I am told will now be used to hold atomic weapons. We need space age poetry for space age mechanisms. We are not on the earth to live by the past. Nor are we here to keep the human race physically from extinction at any price. We are here to match everything that happens with great understanding, faith, and sweetness of heart, to grow in the knowledge and love of the mystery of our being. We are here somehow to die and rise again.

Because we are here for that purpose, it is the solemn obligation of every religious house devoted to teaching to take graduate work, I think, as an indispensable missionary work, for it will lead us deeper into truth which is the great need of today's world, and will keep our convents on the level of humble wisdom.

I am not very good at policy-making. But I know how to dream. Anyone who can look back with intelligence can look forward with faith. I think pioneer days are over for sisters in this United States. We are ready and obligated humbly to do fine and creative things, to enter a Golden Age, to enrich civilization, to work together more than ever before to pay the debt we owe the past and redeem the promise we make to the future.

This means attending Graduate Schools, teaching in Graduate Schools if they want us, sending sisters for postgraduate work. I would like to see sisters chosen for such teaching, or postgraduate critical or creative work, five or ten years after their first return home with a degree. I would like to see their participation in such teaching, research, or writing, given the full and beautiful blessing of religious assignment commonly called "obedience."

Religious life is a rather solemn thing. You can dissipate away its essential spirit. No matter by what name you call it, work that sisters do has to have the full blessing of obedience to be any good. We cannot have two separable shoulders—one for profession and one for vocation. After a while, life demands unity, exceptions are over, and for the religious there is only one way to live. My experience with religious superiors has been that once they see something as really good for the service of God, they find a way to do it. The effort being proposed today is good for the service of God.

I need not spell out the fact that any large-scale participation of sisters in such work would require a good deal of thought, involving arrangement for the religious, community life of sisters teaching in universities.

But there are things, too, which ought to be done in convents at home. I wonder if superiors have tried setting a week aside in the summer during which everyone would be asked to write a research paper, an essay, a poem, for the enrichment and enjoyment of all. I know sisters who would love to be "commanded" to do this. These contributions might be pooled at a community assembly. Perhaps superiors could promise a week's bread and water, or an "Off to the desert with you" as the result of noncooperation! We neglect too often, I think, the beautiful fact that the minds of our faculties are rich, deep,

humble resources for deeper joy among ourselves and greater work for God's glory.

Communities could sponsor a three-day workshop during the summer in which methods of research could be reviewed, with a Turabian Manual freely passed around. Then a religious community's own approach to research is made stable. Convents could also sponsor a creative writing workshop for three days during the summer in which everyone would bravely try something—prose or poetry—with the results to be collected and shared. It is not so much that we need these things for the sake of the outside world, as we need them for the thoughts they will engender in our own minds and the climate they will create on our own campuses, for whose spirit-climate all lovers of wisdom are greatly responsible.

Everyone who speaks of the joys and opportunities inherent in study has a right to dream aloud. I dream of asking the faculty what research they would like to see done, and then of pooling the results at a faculty meeting. I tried this. One teacher said: "The works of Louis of Granada need editing." Another, "Someone should be given six weeks to write what happened to the pilgrims of Canterbury while they were in Canterbury and on their return trip." Another, "We need a kind of *Quadragesimo Anno* on Eliot's *Wasteland*."

Each community needs to explore what research ought to be done for the sake of the life and spirit of the house: penetration, for example, into what its Rule means from the viewpoint of historian, poet, sociologist, economist. I do not mean to narrow the work of communities and restrict such work to self-study. This would be only *one* area of study, but a valid and fruitful one.

Our greater debt is simply to the world of man, the world of God. We are people in sight of Darien. We have all the equipment we need. We are, I think, trembling with opportunity, hardly knowing what to do with it. The age of prejudice is past. In our nation everyone *likes* sisters. We can do almost anything we ought to do. With direction from superiors, invitation from universities, and the blessing of obedience which saturates profession with vocation, we ought to do great and holy things with our minds and pens and typewriters.

Above all, we need the light, deep touch of faith and gladness. He who travels lightly goes far, says a Chinese proverb. We ought to do all our research and graduate teaching in the spirit of David fleeing from Saul, needing and joyfully approaching the endless God who will wonderfully establish us in hope.

Our reasons are such good ones: to give glory to God, to taste the good things of wisdom, to minister to man. This last reason has such joy within it.

Man is better than most of us would make him out to be. He does not come into the world conditioned toward malice. However dark a shadow original sin cast upon the fabric, the newborn child does not look balefully about to destroy doctors, nurses, the fragile creature who gave him life, or the desperate viewer outside the glass windows who finds it hard to keep from crying.

But he comes into the world with everything to learn and mysteriously dependent upon those who have been on earth a while and ought to help point out the way. His greatest enemy is ignorance, his greatest starvation is from hunger for love. He is capable of creating, or re-creating, but he demands a climate for his creating. It is not time he needs; he has that. It is weather, a proper mixture of elements which will make him grow. Educators

are committed, therefore, to provide him with the opportunity for wisdom which we call learning; the way to satisfaction for his heart which we call love; the climate for his painting, typing, or fingering of the piano which we call beauty; and the long view of life which goes beyond submarines or peril of any kind and which we call vision.

In the doing of this, graduate study—that patient school of humility and greatness—will help us even as we help it. “What is God?” our small children still ask with the child Thomas. Every bit we learn will fit at any point where we teach. Nothing will be wasted.

“I am glad you have had a good education,” my father said to me shortly before he died last year. “I wanted that so much for you,” he finished, remembering still with joy the day eighty-one years earlier when he tasted the joy of knowing in a spelling match that Cincinnati had three n’s. Those who loved us and learning have brought us to the point at which we can speak of sisters making a contribution to graduate education. We ought to be faithful to what they did for us, follow the dream they had, go into greater recesses of truth, take all our students with us, rejoice as giants to run the way, and follow Christ to glory through and beyond all the kingdoms of this world.

THE POTENTIAL CONTRIBUTION OF THE SISTERHOODS FOR GRADUATE EDUCATION

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SINCE THE ESTABLISHMENT of graduate education at Johns Hopkins in 1876, the graduate school has lived through a number of crucial periods, but perhaps none is more challenging than the present era of expansion. At the end of this school term more than 10,000 doctor of philosophy degrees and more than 80,000 master’s degrees will be awarded by our American graduate schools. This is a 300 percent increase of masters and 330 percent increase of doctorates since 1940.

Although predictions are difficult because of multiple factors involved, steadily increasing enrollments at the baccalaureate level, the rapid increase of knowledge, and the impact of specialization indicate substantial growth of enrollment during the years ahead. Inherent in this expansion are problems involving the obtaining of adequate funds for library holdings, laboratory equipment, research facilities and grants, and, above all, for recruitment of a highly qualified faculty. It is with the problem of faculty recruitment for Catholic graduate schools that we are particularly concerned today.

Because of the restricted budgets peculiar to most church-related schools, salaries for graduate faculty are generally higher in state-supported and heavily endowed private institutions and still higher in industry. Faculty also

tend to be attracted to secular institutions where greater research opportunities and library facilities exist, and where prestige is higher.

Because it has complete knowledge, and therefore is able to synthesize all truth, old and new, natural and supernatural, the Catholic graduate school holds the pivotal place in the whole structure of education in America.

Its purpose is to produce scholars who may well become creative leaders in social, political, and economic endeavors; who may well influence scholarly thought in the arts and sciences, who we may well hope will bear witness to Christian ideals in the practice of their professions, and who we may rightly expect to continue to pursue truth through scientific research. Consequently, the very nature of the Catholic graduate school demands that its faculty be composed of scholars with a Christian point of view, who have not only attained profound secular knowledge but who have fused such knowledge with the highest Christian wisdom, thus viewing all things in their proper perspective in relation to time and eternity. We need men and women on the faculties of our graduate schools who are scholars—men and women who have attained depth in their specialty through a penetrating understanding of the central core of concepts and relationships that comprise the field of their specialization; who have attained breadth through exploring and synthesizing the many relevant fields of their specialty; and who are continually seeking to increase their own understanding of their field of specialization by pushing back the frontiers of knowledge through participation in significant research. We need scholarly graduate faculty who are great teachers—teachers, who because of their genuine enthusiasm for their subject, inspire students to want to know more about the field; teachers who provide stimulation necessary to make students want to think logically, reflectively, and inquiringly, through correlating, synthesizing, analyzing, and creating, and finally by exploring new vistas of thought; teachers who see no false dichotomy between teaching and research but who view them as stimulating and complementing each other.

Obviously, the source of potential faculty for our Catholic graduate schools is not restricted to any segment of the population, male or female, lay or religious. However, one segment of the possible sources—the female religious—seems relatively unused. In our society, the acceptance of women into higher education, and the gradual assimilation of women doctorates on college and university faculties is sufficient proof that women can succeed in such pursuits that formerly were thought to be reserved for the masculine mind only. Therefore, why cannot we expect to find an untapped potential for graduate faculty among our American Catholic sisterhoods—sisterhoods that exist for the purpose of helping to meet the needs of the Church, whatever they may be? And what need is more momentous than the influence of the Catholic graduate school in an era when the world is starving for lack of wisdom, the result of a profound understanding of knowledge?

One of the greatest contributions that our American Catholic sisterhoods could make to our American Church and to American society in a day when the defense of the nation is at stake, and when the world is looking to America for leadership, is to mobilize our highest intellectual potential and dedicate it to the expansion of our existing Catholic graduate schools.

There are 173,000 sisters in the United States who are engaged in various phases of the apostolate. Of this group 101,000 are engaged in the teaching profession. Certification requirements usually demand that teachers have a bachelor's degree. Research studies reveal that the average IQ of a college graduate from a reputable institution is about 120. Accepting this figure, it

can be assumed that 50 percent of these teaching sisters have IQ's above 120. Of the 50 percent above 120, 16 percent should be above 135, and 2.5 percent should be above 150. Research studies have also shown that the average IQ of Ph.D.'s is around 135. A further realistic assumption from a rough examination of the data reveals that 20 percent of these sisters should be capable of absorbing a formal education at the doctoral level. Even though Ph.D.'s are expected to perform at a scholarly level, not all are capable of functioning at this level. After they have filed away the required number of their treasured dissertation, they are virtually barren of productivity. Therefore, the selection of genuine scholarly potential might be taken from the upper echelon of this group, or the top 2.5 percent who should have an IQ around 150. This figure would yield about 2,500 sisters who should be capable of attaining eminent scholarship.

These are probability figures based on the general population of college women, therefore they should be typical of women in religious communities. If we haven't attracted and kept the intellectually gifted who are just as interested in a life of total dedication as the less gifted, why haven't we? And if we have attracted them, where are they? What role are they playing in the intellectual apostolate of the Church? This is a phenomenal potential for Catholic graduate schools. Should anything deter us from giving these sisters to the cause of Catholic higher education? Members of all religious communities are working for the same great cause, "the restoration of all things in Christ." To love Christ is to love His Church in the twentieth century.

If we are truly catholic in our approach; if we see the world as Christ sees it rather than limit our vision to the interests of our own religious communities; if we recognize that the Church is a dynamic institution whose needs change with the changing world; if we remember that religious communities are living organisms dedicated to the needs of the Church in any particular age, we will not fossilize our thoughts in regard to the apostolate, but we will be willing to broaden our concept to include that of the life of scholarship in our Catholic graduate schools of America.

When a novice pronounces her religious vows she is dedicating herself, her body, soul, talents, possessions—her everything—to Christ and His Mystical Body, the Church. Her religious community accepts this offering in the name of the Church and thereby assumes the responsibility for developing and utilizing all of her potential in the apostolate. It is a misuse of the most precious gifts of God, to bury the talents of a sister who has dedicated all to Christ in the service of His Church. We do not bury her dowry, we do not bury her inheritance, we do not bury her physical energies, why should we bury her intellectual abilities?

Additional rationale for unlocking this potential is that it could become one of the greatest means of genuine progress and prestige of American sisterhoods, and thus profoundly influence their effect on the Church to which they are dedicated, on the culture of American society in which they operate, and on American scholarship which dominates the thinking of the nation.

A further reason for accepting this challenge is that the intellectual apostolate is a noble apostolate. It demands a virtuous life—a life of self-discipline, contemplation, humility, courage, perseverance, obedience, unselfishness, industry, and contentment with a hidden and obscure life.

The intellectual life and the spiritual life are completely compatible. A fusion of both are exemplified in the lives of Saints Augustine, Anselm, and Albert;

Saints Basil, Bellarmine, Bede, and Bonaventure; Saints Thomas More and Thomas Aquinas; to mention only a few. This compatibility depends upon whether or not there is a high correlation between the desire for union with God and zeal for the spread of His Kingdom, whether or not God is the ultimate goal for both the spiritual and the intellectual activities. Thus, inherent in a complete dedication to the intellectual life is a basic detachment from it. The sister sees God as the end of all activity, using all means to serve Him.

Ple says that the sanctification of the apostle is the fruit of his prayer and of the exercise of his charity in his apostolic activity, and that it is equally the fruit of the sacrament of the Holy Eucharist, whose particular grace is precisely the augmentation of the fraternal, communitarian charity of the body of the Church. Therefore, we can attain sanctity by spending the night hours in meditative study and writing as well as by engaging in contemplative prayer; by joining up with our secular fellowmen who have made gigantic strides in unfolding the secrets of God's creation through scientific research, as well as by teaching catechism, reading, and arithmetic.

And I ask you further, what could be more conducive to a life of intellectual pursuits than the quiet and solitude of religious life, than freedom from family responsibilities and financial worries, than complete dedication to such pursuits because of being dedicated to the Church? The sisterhoods should also prove to be a very stable source of potential graduate faculty in the future.

As previously indicated, great diversity of mental abilities exists within our sisterhoods. Great diversity of apostolic works exists within the Church. Therefore, more emphasis needs to be placed on the fact that the Church needs all that each can give. Each sister should be permitted and encouraged to develop her abilities to complete self-realization, not for her own sake but for the sake of the Church. Again, the Church needs all that each can give. Sister Mary Jane who has remarkable ability in advanced mathematics should not be allowed to teach physical education to the high school girls, but she should be assigned to teach higher mathematics somewhere. On the other hand, Sister Mary Ann who has potential for becoming an outstanding first-grade teacher should not be asked to become a chemistry teacher just because the community needs another chemistry teacher.

The guidance program in the novitiate should be such that it will enable each sister to understand herself, her potential, her deficiencies, her opportunities in the apostolate, and the educational needs for each of these opportunities. Thus, her self-concept will enable her to use sound judgment in the objective selection of compatible work, and as a consequence we may expect ultimate vocational adjustment and a fruitful life for each sister.

The problem of selection of the sisters for higher education will be minimized where an adequate guidance program is functioning within the community. Obviously, this selection should be made by major superiors who have a thorough understanding of the factors involved for success in such a life. Aside from the virtues necessary for the common life, the criterion for selection should be intellectual ability, emotional maturity, vocational stability, love of intellectual pursuits, strength of personality, teaching ability, and a genuine spirit of obedience.

The selected sister should have an adequate understanding of philosophical and theological principles as a necessary foundation for her own spiritual development and as a framework within which she can view all other knowl-

edge. Being fully aware of the intentions of her religious community to prepare her for a life of scholarship, she should select the proper sequence of courses which will ensure a solid preparation in her major area of concentration, and also a broad general education. The educational program would be similar to that suggested by the Sister Formation group. If possible, she should also select one or two good courses in education and/or psychology for the purpose of improving her performance in the classroom.

Her undergraduate work should be taken at a Catholic college or university which offers outstanding work in her area of interest. Ordinarily, it would seem unwise to isolate her from regular college students during her undergraduate studies since her future work in the graduate school will involve close contact with and understanding of students at this level and higher. The fact that she has a tremendous responsibility to the student, to the Church, and to society, and the fact that she will be trained but once for this life of scholarship, demands that the graduate school selected for doctoral work be among the best available for her field of specialization. Her training in research and in her major area should be at least comparable to that of her colleagues in secular institutions.

Achieving the doctorate is only the beginning of a life of scholarship which should consist of study, teaching, research, and writing. Her influence as a scholar should extend into professional and learned societies, not only in attendance at meetings but in exchange of ideas, participation in policy formation, and by contributing to learned journals.

The daily routine and the common life were never intended to be ends in themselves and thus interfere with the work of the Church. Their purpose is to secure the efficiency of all activities within the religious life. Therefore, a sister who is devoted to a life of study should be given as much individual responsibility as possible for fulfilling her religious obligations. Her work requires freedom to study, to do research, to write, and to read during uninterrupted blocks of time. When she adjusts her religious obligations and her active apostolate in such a manner that provides a workable day, free from tension, and conducive to productivity, she is not minimizing the importance of the spiritual, but she is recognizing that sanctity consists of perfection in both the active and the contemplative life.

One might be tempted to envision an architectural structure that could have been erected with all this expenditure of moneys and loss of manpower hours over a period of seven or eight years. But a fully developed sister-scholar on a graduate faculty is not to be compared with a physical structure whose beams may stand for centuries. Her scholarly knowledge and dedication to teaching and research within the context of Christian ideas and ideals, will, if given the proper opportunity and inspiration, filter and diffuse, fertilize and germinate in other scholars, who in turn will filter and diffuse this same knowledge, ideas and ideals to still other scholars—thus the process of dissemination will continue to influence the minds and hearts of men, spanning the chasms of ignorance, materialism, and secularism to the end of time. Moreover, a professional salary, somewhat comparable to that of lay faculty, would more than compensate her community for such expenditures within the first few years of teaching. In turn, her community, making wise use of subsequent income, could educate other sisters for other Catholic graduate school faculties. The fact that fellowships and assistantships are available to truly capable applicants for graduate study should minimize the financial problem greatly.

We have the 2,500 potential sister-scholars for Catholic higher education. Women religious have never failed the Church in her hours of crisis. Are we going to accept this responsibility? Are we going to fulfill our obligation to society, to the Church, and to God?

THE VALUE OF A TEN-YEAR BUDGET (Summary)

SISTER MARY JOSETTA, R.S.M.

PRESIDENT, ST. XAVIER COLLEGE, CHICAGO, ILLINOIS

THE PRACTICAL PROBLEMS and effects involved in preparing a ten-year budget for college or university begin and end with the wise choice of a competent accountant to work with the many people who will supply data on which to make judgments for the future and how to meet it.

Preparing a ten-year budget requires that certain assumptions for the future character and aims of the institution be carefully thought through and clearly stated. This is the work of the administration, trustees, and faculty who must then attempt to calculate reasonable "guesstimates" of future sources of personal support, of faculty needs, of physical expansion, of enrollment. Their framework is the past, and their obligation is to the future, on a continuing basis, because the ten-year budget must be updated yearly. General effects of preparing a ten-year budget are similar for trustees, faculty, students, and general public, though they differ according to the roles and interests of each group. In general, a ten-year plan eliminates short-range planning, fragmented policy, and indecision. It strengthens confidence in the institution by demonstrating the reasonableness of its policies, and thereby engenders respect.

One advantage to the institution as a whole in preparing a ten-year budget is the possibility it provides for seeing trends developing. While enrollment figures, faculty needs, and plant expansion are generally expected to rise, and figures are available on national and regional levels, income and fund-raising needs, while governed in part by national trends, are highly qualified by individual institutional considerations such as contributed services if yours is a religious affiliated institution, alumnae income level, special need for extraordinary expenditures in any given year, and local business conditions that affect corporate aid to education. While fund-raising and income levels rise, generally, these particular circumstances will determine the degree of increase in any year and over a span of years, and consequently affect the attainment of institutional goals. If for no other reason than to anticipate the uncertainties of the future, the ten-year budget is a worth-while investment of time, energies, and thought.

SISTER FORMATION SECTION

PROGRESS AND PROSPECTS IN SISTER FORMATION

RT. REV. MSGR. JOHN J. VOIGHT

SECRETARY FOR EDUCATION, ARCHDIOCESE OF NEW YORK, N.Y.

IT IS WITH AN ABIDING SENSE of amazement and admiration that I, along with countless others, view the truly remarkable achievements and developments that have taken place in the Sister Formation movement in the relatively short space of the past ten years. Well do I recall its humble beginning back in Kansas City in the spring of 1953, and the tremendous obstacles that stood in its path and offered little hope for future development and expansion. Perhaps the greatest obstacle at that time was the increasing need in practically all dioceses throughout the country for more sisters to staff new Catholic schools which were being erected on an unprecedented scale.

It is interesting to note that this demand seemed to involve little concern for the type of sister who would come to the rescue, as long as she acted as a sister and dressed as one. On the other hand, the early pioneers in the Sister Formation movement were very much concerned about the formation of the individual sister in the motherhouse. They were giving thought to the type of program she followed and the time she needed for her spiritual, cultural, and professional development before she went out to teach. But there seemed at that time little likelihood that a program designed to delay sisters from meeting a pressing demand would succeed.

The fact that we are here today, as well as that many other events related to this movement have happened within the past decade, is proof enough of how well Sister Formation has succeeded, and is a basis for an assuring and comforting hope that it will continue to flourish and prosper in the years ahead.

In trying to analyze the reasons for the great strides that have been made to date, I am aware of many factors that have contributed to this happy and needed objective. But so far as I am concerned, I would place at the top of my list the heroic work done by a knowledgeable, dedicated, well-informed group of sisters who decided they had to do something about Sister Formation, and fortunately had the blessing and the permission of their superiors to go forward. But they needed more than zeal, good intentions, and an awareness of the problem. They also possessed, in addition to the major virtues of Faith, Hope, and Charity, the seven Gifts of the Holy Spirit, along with the twelve fruits, at the start; and no doubt other virtues still evolving which have not as yet been officially defined by Holy Mother the Church!

I mentioned that I view with amazement and admiration the great things that have been achieved; yet in a sense they come as no great surprise. For

in my work in the school office during the past twenty-five years, I have learned the great lesson of never underestimating the power of womankind—particularly when their goals and objectives are desirable and praiseworthy and when they are given encouragement, however small, to proceed in their own way in uncovering facts and statistics, in putting these together, in looking at the total picture, analyzing all that they have compiled, and coming up with the proposed solutions to the problems they have uncovered.

This is a work that no man or group of men could accomplish. It is not because men do not have the wisdom, or knowledge, or know-how to get this done; but rather because, somehow, in the field of operation, there are nuances, approaches, intuitions, and assumptions subtly involved which can best be handled, appreciated, and solved by the religious women themselves.

In a way it is strange that I have been honored by this invitation to speak to you today. It was not until I entered the school office in New York a few years after my ordination that I came into contact with sisters. And when I did, I was so overwhelmed by their number and variety (for there were fifty-six communities in New York), and by the important role they occupied in our school system, that I was tempted to resign and ask for a parish assignment where I would then have to deal with only one community, assuming that there would be a school in the parish. But Monsignor Kelly of blessed memory, who at that time was the superintendent, wisely advised that one never resigns. "It is always better," he said, "to be fired or to have the Bishop effect a transfer without any special prompting from you."

Believe it or not, the only contact I had had up to this point (1937) with any sister was back in 1918 when I was assigned to a very happy and pleasant Dominican sister from St. Mary's of the Springs (Columbus, Ohio) for six short weeks in the second grade of St. Vincent Ferrar's School in Manhattan. Perhaps, because I was so small at the time I remember her as being quite tall and a very good storyteller. In fact, that is all I do remember about her—that she was very kind and always telling wonderful stories. But this was too good to last. When a vacancy occurred in a neighboring school taught by the brothers, I was immediately transferred, since my parents thought I was in need of stronger, more exacting discipline.

CONTACTS WITH FORMATION PROGRAMS

My first contacts with formation programs for religious came about through visits to six or seven extension centers, offering two years of college work, under Fordham University. Together with the Jesuit assigned as supervisor of the extension work, I went annually to these centers. There we never found anything new; there were always the same number of books, a staff including part-time lay instructors, and very little improvement or expansion of the physical plant. The sisters had the feeling that these good Jesuits would not press them too much. Then came the rude awakening, when in 1952 Fordham announced that all extension centers were to be dropped the following September—an action precipitated in part by the periodic review of accreditation status by the Middle States regional association.

At this point the problem became really serious, and the communities realized that they had to take their training programs more seriously. Many groups made application to the State of New York for junior college status, which allows for three years of college work. There would be advantages in having their own institutions, which fortunately were large enough for their purposes

at the time. The State supervised the growth and development of the colleges, using regular checks to enforce their demands for improved quality. From that time on, the Archdiocese of New York always insisted that any community opening a college should secure State approval and a charter. Some of these junior colleges are now going on to become four-year institutions.

There is, of course, considerable controversy now over the relative advantages of small and large institutions. The answer is probably at neither extreme but somewhere in the middle. There is nothing essentially wrong about having a small college, though there are many odds against it. But every community, in finding ways of meeting its educational needs, must go ahead with determination, be willing to invest much by way of religious personnel and countless sacrifices, plan resolutely for the future, and lay out an intelligent step-by-step program for attaining its objectives.

Communities planning to begin a college often take courage from the history of some great Catholic institution of learning, which built from humble, simple beginnings. They also note that many great secular universities began the same way. But what is sometimes overlooked is the fact that American college and university education also has its graveyards of unsuccessful attempts, of many ambitious starts that did not produce a Georgetown or a Harvard. From these, too, we must learn.

But by whatever means the education of sisters is sought, the need for providing them with a solid, substantial, educational program on the college level is too obvious to detail here. The whole tempo and structure of our American way of life demands such education for the sisters, if for no other reason than to keep up with standards as they exist today outside Catholic education. We certainly cannot stand still but must move ahead with the times. And the years of formation are so vital, so important, and so precious that they should be utilized to their fullest extent.

It is this awareness of a need for better sister formation programs that the Sister Formation Conference has sparked and forwarded steadily during the past ten years, bringing the message home not only to major superiors and sisters, but to bishops, priests, and to our laity. This message must continue to be heard, and its message must continue to spread not only in theoretical and philosophical fields, but also in the development and refinement of measurements, procedures, and techniques that will be useful in pointing the way to practical solutions for some of the major problems faced by the communities in their formation programs.

SOME MAJOR ACCOMPLISHMENTS

But, today, on this theme of "Progress and Prospects," permit me to touch briefly on some of the major accomplishments to date. Brilliantly and briefly and without a wasted word, the NCEA brochure on the Sister Formation Conference describes the purpose, organization, membership, and special function of the organization. Under "services rendered to members" as listed in this brochure, may I offer a few comments:

First, the national office in Washington maintains many important services for the religious communities throughout the United States. Many of these services were originated through the courage, prudence, and foresight of Sister Mary Emil, I.H.M., the first executive secretary. They are now being ably carried on and expanded under her energetic, deeply dedicated, and capable successor, Sister Annette, C.S.J. The secretariate is a clearinghouse of educa-

tional information and developments, provides consultative services, assists with regional programs, coordinates committees and workshops, and administers special projects. There is now a bulging file of international correspondence, coming from Ireland, England, Brazil, Australia, Germany, France, Italy, Japan, and various parts of Latin America.

Second, the biennial regional conferences, which are three-day sessions in six regions planned around a theme accepted nationally, have drawn over 400 communities into active association with the Sister Formation movement.

Third, the annual convention program provides members with a program designed to meet special needs during the annual NCEA convention.

Fourth is the Overseas Educational Program,¹ whereby an SFC committee centered at St. Xavier's College, Chicago, coordinates the sharing of educational facilities of United States juniorates with student sisters selected from communities of Africa, India, Latin America, and other areas of the world.

Fifth, the publications should be listed: including the *Sister Formation Bulletin*, the *Higher Superiors Newsletter*, the Fordham Sister Formation Conference series of proceedings, as well as special reprints, tape recordings, and reports of workshops.²

CURRENT DEVELOPMENTS

I should also like to draw attention to some of the current developments within the Sister Formation Conference.

Ecumenical:—First, the Sister Formation Conference is in contact with most of the fifteen orders of Anglican nuns in the United States, and has had correspondence through a sister delegated for this work with Anglican religious in France, England, Canada, and Africa. The content and tone of these letters all express a great hope for the unity of Christendom, and beget a deeper understanding of unity now in the common vocation of all sisters to sanctity. These communities are interested in problems of the formation of sisters especially in view of the ecumenical movement.

Ecclesiastical:—The Sister Formation Conference has been favored with several occasions for setting forth its objectives in correspondence, interviews, and other direct contacts with several members of the hierarchy. Interviews with bishops and nuncios in Latin America were reported in detail in the *SF Bulletin* (Spring, 1962). The introductory remarks and formal addresses of United States bishops, under whose auspices the regional conferences were held, were reported briefly in the *SF Bulletin* for Spring, 1963. Sister Formation printed materials have been assembled and sent to any bishops throughout the world who have requested this information, in anticipation of the discussion of the role of religious and their organizational interrelations at the coming session of the Ecumenical Council. In addition, several private interviews and much unpublicized assistance, both for the Conference and for formation centers and the education of sisters in various dioceses, have been forthcoming from many bishops, concerned with the Conference as an organization and likewise with some of its individual projects.

¹ Since 1959 the Overseas Educational Program has provided scholarships to 151 sister students from India, Latin America, Burma, Thailand, and Nigeria. Forty-five Catholic women's colleges participate in this program. Scholarships for Latin American sisters alone this year are valued at \$310,000, contributed by United States religious communities to the program.

² The reprint center for the Conference is under the direction of Sister Anne Catherine, C.S.J., 2307 South Lindbergh Boulevard, St. Louis 31, Missouri. Checklists of publications and reprints are available on request.

Educational:—One of the most rapidly growing projects of the Sister Formation Conference is the service program which has been named the Sister Formation Graduate Study and Research Foundation, Inc. Separate legal incorporation was procured for this project through the planning of Rev. Mother M. Regina, R.S.M., national chairman for the past two years. A College Council has held regular meetings and is setting up a workshop to guide the procuring and distributing of financial aid for the graduate education of sisters who will teach at least part-time in formation centers. A distinguished board of lay advisors assists with this program which is coordinated through the national SFC secretariate.

PROSPECTS

I have said on many occasions that the Sister Formation Conference is the greatest thing that has happened in Catholic education over the past twenty-five years. I am confident that the Sister Formation Conference will continue to grow and to devise greater and more effective means for developing the competence, leadership, and integrated formation of sisters.

The efforts of the Conference in this regard are increasingly timely in view of the evolving role of religious women today. It is worth observing that the Holy Father not only addressed a special letter to religious women in preparation for the Council but also made explicit mention of the "vocation to the religious life" in his recent great encyclical *Pacem in Terris*.

There is no doubt about the increasing interest and greater cooperation than ever before on the part of communities in the work of the Sister Formation Conference. This interest and cooperation shows that communities no longer try to solve all their problems on their own but see themselves as related to the broader community of all religious groups. Just as no nation today can work out its existence in a vacuum, so no community can do this on its own, and hence, as the Holy Father has brought out beautifully in his recent encyclical, adaptations of many kinds are called for. Though problems today are greater, no community need feel that it faces its future alone. There are great resources in the hands of others who are able and willing to help. One group will be able to make new personnel available; another group may have established institutional resources which can be shared. We are in a situation in which there is need of cooperation from all persons, communities, and organizations involved, in order to promote together the spiritual and material aspects of the work of the whole Church.

The proposed graduate fellowship program offers tremendous opportunities for the future growth and development of formation programs. I have no doubts whatever about its success. It is quite obvious, I believe, that we cannot have good five-year programs of formation without highly trained teachers as their heart and center. Every available resource for fellowships open to sisters should be tapped, and these should be utilized to a maximum.

We can expect, too, an increasing awareness on the part of religious communities that they must all take steps now to establish a five-year formation program for their subjects, if some obstacle up to now has prevented the full carrying out of this program. Some communities can certainly establish the juniorate program at once. If they delay, they are wasting precious time which they can never recapture either for their communities or for the individual sisters. The responsibility for planning and establishing solid and effective formation programs, including the juniorate, is one of the most

important duties of each major superior and not that of someone outside the community. Not even the bishop is the responsible person in this area, because of the principle of subsidiarity whereby if a problem can be solved on a lower level, it should be so solved without having recourse to a higher level for a solution. The juniorate is of such importance for the life and effectiveness of a community that the establishment of the center and the program should be a matter for action in the General Chapter. From such action a statute prescribing the juniorate should emerge at once, and as soon as possible be inserted in the constitutions.

When the Sister Formation Conference began there was very little material available on the subject of sister formation. Now, there is a veritable treasure house of philosophical, theological, and canonical literature already in print, to say nothing of the allocutions of Pius XII and John XXIII. The four volumes of proceedings of Sister Formation Conferences, the *SF Bulletin*, and the lectures of Father Elio Gambari—all these are enough to keep us going for the next ten years. I have deliberately refrained from quoting from any of these authorities today on the valid assumption that you are all thoroughly familiar with this literature.

While I ardently hope that we continue to have an increasing stream of such materials, I for one would like to see more research on the practical aspects of some of the real problems facing communities—on the difficulties which prevent them from realizing all that they would like to achieve in the education of their young religious. I am aware that a number of such studies have been made, but to the best of my knowledge most of them are considered confidential. But the time has come to present facts and problems as they exist, and to bring them to the attention of those who are in the best position to work out solutions.

This problem of getting needed and adequate information concerning community programs is a source of discouragement to one trying to work out a program of community assistance, particularly if he can't take in the total picture and therefore is not too sure of where communities are now and where they plan to go eventually in their formation programs. The stipends paid to religious are an important aspect of this problem. In the Archdiocese of New York an attempt was made a few years ago to work out a fair and just stipend schedule. We approached the matter by asking six communities to give us a picture of what a teaching sister should receive in view of the total needs of the community, including the education of the young, in-service formation, and the care of older sisters not assigned to active works. In terms of the information given, a satisfactory salary scale was worked out, only to have it come to light later that minor ways of collecting money within the school still persisted. Before any adequate solutions to such problems can be achieved, continuous and frank research and presentation of meaningful and complete data are needed.

To enable communities teaching in the Archdiocese of New York to provide adequate preservice education for their sisters, a subsidy program was worked out for all sisters teaching in our elementary schools. This subsidy made it possible for sisters studying at Fordham University to pay only 40 percent of the tuition cost with the Archdiocese paying the remaining 60 percent. A new program is presently being considered which will concentrate on the graduate education of sisters who will teach other sisters. Help will thus be accorded to religious communities who are now providing a complete undergraduate program for their sister teachers.

It is our hope that this new development in the subsidy program will stimulate communities to consider the importance of sharing their institutional resources with other groups. The Sister Formation Conference has set up a special committee to promote such cooperation, making Sister Rose Dominic, S.C.L., available for consultation and planning sessions. The kind of cooperation anticipated is a much needed kind of adaptation to the needs of the time and the best interests of the Church. Such cooperation will call for sharing of material resources and the best possible utilization of individual talents and college faculty members. Needless duplication of effort can thus be reduced to a minimum, and the work of the Church correspondingly expanded on new fronts as needed.

As a final point, I call to your attention a statement from Pius XII, in 1951, made to the superiors of the Discalced Carmelites, no less. To this group of contemplatives, the Holy Father saw fit to give this commission: again, in view of the perils of the times in which we live:

At the present time when the machine is everywhere in control, and technical direction is infiltrating, permeating, and fashioning everything in its own image, superiors shall be on their guard lest they treat their subjects as merchandise or machine-parts: they shall always respect in them the human personality.

I submit for consideration today that the greatest respect a superior can demonstrate for a sister for whom she is responsible is the provision of an excellent formation program. This is the objective you have been seeking and for which you look for continuing assistance from the Sister Formation Conference.

I recently saw an advertisement that featured a music stand on which there was placed a sheet of music from a symphonic score. The ad read: "The same notes are available to all. It is how well they are understood and handled that makes the difference in the final outcome."

This challenge applies very well to the plans, ideas, resources, initiative in the use of personnel, and all the other means available for improving formation programs for sisters. The Sister Formation Conference thus has its task cut out for it for many years to come—to provide score sheets of raw materials and to stimulate each community to read and produce according to its own artistry and spirit and in harmony with all the others. How well all this is understood and handled will, indeed, make an immeasurable difference in the final outcome.

SECTION ON TEACHER EDUCATION

IMPLEMENTING FOUR SELECTED STANDARDS OF THE NATIONAL COUNCIL FOR ACCREDITATION OF TEACHER EDUCATION

INTRODUCTORY REMARKS BY BROTHER LOUIS J. FAERBER, S.M.,
DEAN, SCHOOL OF EDUCATION, UNIVERSITY OF DAYTON, DAYTON, OHIO

BY WAY OF CLARIFICATION of our program, may I draw your attention to the fact that our symposium topic was chosen not for the purpose of placing official endorsement on NCATE regarding its organization, policies, and practices per se, but simply to use the standards of NCATE as a sort of springboard for promoting improvements in our Catholic teacher education programs. Each of the speakers has been asked to go *beyond* the standards in proposing practical measures for the improvement of our institutional programs of teacher education. The NCATE standards are used simply to provide a common base for stimulating further ideas toward self-improvement.

We chose these NCATE standards simply because in our judgment they were the best that could be found. Much evaluative experience lies behind these standards, accumulated both by the NCATE and by the American Association of Colleges for Teacher Education (AACTE), from which the NCATE inherited its function of evaluating teacher education programs. Behind these standards will be found the distilled thinking and the refinements of the accumulated judgments of nationally recognized experts in teacher education. Consequently, these standards furnish us with the best criteria available to date for stimulating improvements in our own programs independently of whether our programs relate to small, single-purpose colleges or to large universities.

Reprints of NCATE's *Standards and Guide for Accreditation of Teacher Education* have been distributed to you for use not only in this meeting but also for future follow-up action programs you may be contemplating. These copies are issued through the courtesy of the School of Education, University of Dayton, with the permission of W. Earl Armstrong, director of the NCATE.

THE ORGANIZATION AND ADMINISTRATION OF TEACHER EDUCATION

REV. CARL A. HANGARTNER, S.J.

COORDINATOR, TEACHER EDUCATION, SAINT LOUIS UNIVERSITY

IN OUR CONTEMPORARY BUREAUCRATIC SOCIETY, organization and administration have come to mean the institutionalization of a process as well as the process itself. The people, the offices, the procedures, and the juridical relationships become not only the means by which the process is carried out, but the symbols of the process itself, and even, at times, so much an object of concern that the process itself—for which alone they actually exist—is lost sight of. As an example, think of the way we faculty members continually complain about "the Administration."

Since a process is, in itself, not something visible, those who must evaluate any educational process must do so either on the basis of the quality of the products of the process, or on the character of the institutionalization of the process, since these are the only objects visible and subject to examination and evaluation. Teacher education is no exception to this rule. One of the problems which has arisen with NCATE has been the decision made by the Council that it would be impractical to attempt to evaluate the quality of the programs on the basis of the teachers produced. This has focused the whole effort on the evaluation of the process itself, and this, in turn, as I have pointed out, focuses the examination and evaluation on the institutionalization of the process.

And how does one discover the institutionalized process, at least as far as organization and administration are concerned? How else than by asking who is responsible for the process; who determines what form it shall take; where do these individuals carry on their work; are they known to be the ones who make important decisions in regard to the process?

Against this theoretical background, the practical considerations for a college show up in perhaps a sharper form. As you look at your own institution, is the teacher education process visible in institutional form? What can you point to on your organizational chart and say, "Here is where the recommended plans are developed for the teacher education process; here is where the decisions are made; here is the person or group acting as watchdog over the adequacy of the process; here is the person who carries out the plans decided upon?" This, in effect, is what you should be able to do if your teacher education process is visibly institutionalized.

But it is not enough, of course, to be able to point out these things on an organizational chart. Any evaluator worthy of the name will want to know whether or not the people, the offices, the relationships on the chart actually exist as such in practice, and not only exist but are recognized as such by all concerned. It happens all too often that a dean will tell an evaluator that certain decisions are made by a particular committee, and then the evaluator will hear

from a faculty member, perhaps even a member of that very committee, that those decisions are made by the dean himself.

The institutionalized organization must, therefore, show up in theory as shown in your description of your administrative structure. It must show up in fact, as shown by the minutes of committees, and the records of administrative decisions; and it must show up in the recognition of its existence in the consciousness of faculty and students alike. If these conditions are fulfilled, you have a visible administration which can be examined and evaluated.

What forms, then, may such administration take? Certainly no single form is appropriate for all institutions. The published criteria of NCATE reflect the conviction, with which we could all agree, that a variety of administrative forms are possible and acceptable. For practical purposes, however, two arrangements are proposed in the Council's *Standards and Guide*, and some people feel that the Council has been unnecessarily rigid in insisting in practice that every school have one of these two forms, even though allowing for others in theory. The two arrangements are: (1) a distinct unit (college, school, division, or department) of education; or (2) an interdepartmental committee or council. In either case, the agency will be responsible for all policies regarding teacher education as such, and an individual official will be named to actually see to the administration of policies and to speak authoritatively for the total program.

A separate unit, for example a school of education, may be a workable arrangement in some large institutions of complex organization, although it presents problems in the relationships with the subject-matter departments. But in the majority of the Catholic colleges, the interdepartmental committee on teacher education seems to be both a workable and a satisfactory arrangement, with someone designated as "director of teacher education" to carry out the policies established by the committee. When this committee arrangement is established, several cautions are in order. The make-up of the committee should be representative of those divisions or departments in the institution which properly are concerned with teacher education, and in proportion to their concern. Then, too, the committee should desirably include faculty members as well as administrative officers. Finally, the committee must have the power to make recommendations which are actually effective.

One often hears the objection that such an administrative agency is a needless duplication, that it merely adds another layer of bureaucracy, and, particularly in a small college operated by a religious community, that the ordinary machinery for directing the academic pattern of the college can handle the concern of teacher education as part of the regular program. This last is particularly felt in those institutions where the bulk of the undergraduates are preparing to be teachers. Without denying that these objections have a certain measure of validity, the arguments presented at the beginning of this paper about the reasons for seeking a visible institutionalization of the teacher education process may help to explain why a college would be justified in working out a pattern which avoids duplication as much as possible, but which does set up the desired responsible agency and the responsible administrator. If a college does not wish to set up one of the accepted patterns, then it certainly should see to it that its arrangement does present visible, stable, and effective machinery operating and safeguarding the teacher education program, that this machinery is so portrayed in its self-study and reports, and that it is clearly demonstrated to the visiting team.

Whatever may be the problems encountered in setting up the machinery, I

think that we can all agree that the complexities of teacher education do demand an organizational structure which fulfills the criteria officially set down by NCATE: (1) that it should assure consistent policies and practices with reference to the different segments of the teacher education program regardless of the administrative units under which they operate; (2) that it should facilitate the continuous development and improvement of the teacher education program; and (3) that it should clearly fix the responsibility for policies agreed upon.

STUDENT PERSONNEL PROGRAMS AND SERVICES FOR TEACHER EDUCATION

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INSTITUTIONS OF HIGHER LEARNING currently known as liberal arts colleges are heavily committed to teacher education. A recent survey¹ of 121 such colleges shows that 5 of every 10 of their graduates are prepared for teaching. Of the five teacher education graduates, two are in elementary education and three in secondary. The growing enrollments in this field and interest in attaining or maintaining accreditation by the National Council for Accreditation of Teacher Education are forcing the colleges to develop clearly defined policies and practices for the selection and preparation of the most promising candidates for teaching. Many of the colleges are using the standards established by the NCATE as guidelines for the development and implementation of their policies and practices.

It is my purpose to speak briefly about the implementation of the third of the NCATE standards which deals with student personnel programs and services for teacher education. This standard stresses only those aspects of college personnel services which relate specifically to the work of teacher education. The National Council assumes that the general organization of the college, the quality of its staff, its provision for housing and student government have been evaluated and approved by the regional accrediting agency. In the area of personnel services it is concerned with only those programs and services which are planned specially for students in the teacher education programs.

The NCATE standard presupposes that the institution seeking accreditation of its teacher education program supports in theory and practice the principle that only persons of professional promise should be admitted to teacher education; that they should be well prepared to teach; and that only those maintaining a good record during their preparation should be recommended for certification. Thus, the institution has three major responsibilities to its students

¹ *Liberal Arts Colleges and Teacher Education*, AACTE Study Series #7 (Washington: American Association of Colleges for Teacher Education, 1963), p. 14.

in teacher education. These relate to policies and practices regarding: (1) admission to and retention in teacher education curricula, (2) counseling and/or advising and registration, and (3) personnel records and placement.

In implementing the first aspect of the program dealing with admission to and retention in teacher education, the institution must begin with a planned program for acquainting students with the field of teacher education and with education programs offered by the institution. The selection of students for teacher education presupposes that high school and college students have been adequately informed about the field; that they know about the general qualifications necessary for admission into the programs of their college, and they are aware of at least the major requirements for graduation and certification in such a program. Information from the admissions office, college bulletins and other printed materials, orientation programs for entering or enrolled freshmen, Student NEA and other group meetings, and consultative and counseling services by Education staff members are among the many kinds of services that can be provided.

In planning this information program the administration and faculty must decide which services best meet their needs and then organize them in a way that will help many students become well informed about teacher education and the different programs of the college in that field. Even in this first stage of the selection process, provision must be made for competent professional counseling services for students needing more specialized information or more individualized help in assessing their qualifications for teaching.

In the next step of the retention process the institution must decide when students should be admitted into teacher education, who should admit them, and what qualifications they should have for admission into the program. Requirements differ with institutions. Thirty-two percent of the colleges studied in the 1961 survey² indicated that they require a higher grade point average for admission to and retention in teacher education than they require for admission and retention in college. Among other more general requirements are found those of scholastic aptitude, physical and mental health, proficiency in oral and written communication, and desirable personality and character qualifications.

After desirable criteria have been established, the administration and faculty must design ways of using such criteria in the selection and retention of students in teacher education programs. This means they must devise ways of measuring the student against the standard and have objective evidence for claiming that he does or does not possess the required quality. A physician's report and a recommendation from the college health center can provide a basis for making a judgment about the health status of the candidate. The services of the speech and English departments can be utilized for a measure of speech proficiency and written communication. An evaluation of the student's speech qualities and a statement or recommendation from the speech department can provide the department of education with a specialist's approval of the candidate's speech proficiency. Personality inventories or other tests often serve as one of the tools in assessing personality qualifications.

Information about the personal and academic qualifications of teacher education students can be supported with personal observations from faculty members who know the student well. In our smaller colleges we claim to have the advantage of knowing the students better because of more frequent informal contacts with them. Additional knowledge about the candidate's qualifications

² *Ibid.*, p. 5.

for teacher preparation can be acquired through interviews, through recommendations from professors, and from other faculty members who have worked with the student. Reports from deans of students and counselors provide very valuable sources of information about the student's performance in situations outside the formal classroom.

Selection in teacher education is a continuous process which ends when the student is eligible for recommendation for certification. The student's progress is observed carefully throughout the entire program. Periodic reviews of his success in teacher education and his frequent needs for professional counseling require that the teaching load of the education staff be adjusted to provide time for the added counseling duties. Majors in elementary education should have advisors in the Education Department. In institutions where elementary majors carry a second major in an academic field, provisions for counseling in this field should be provided by the academic department. Students in secondary education likewise need counseling service from both the academic and education departments. The cooperative interest and effort of both departments facilitate the work of educational planning and registration.

The 1961 survey³ shows that in 85 percent of the liberal arts colleges the subject matter and education departments share a joint responsibility in the counseling and guidance of education students. Some institutions have a policy of requiring signatures of both advisors on pre-registration materials. They maintain that this serves as a double check on sequence of courses and enables the student to progress more smoothly through the junior and senior years and on toward graduation and certification. It goes without saying that the administration must provide adequate office space where advisors and students are assured privacy and the necessary comforts conducive to good rapport and effective counseling. The chairman of the department of education should arrange that persons who know the nature and scope of the teaching profession be assigned to counseling duties.

The effectiveness of the services in selection and retention and in the counseling areas is dependent to a great extent on a system of complete, carefully kept, and easily accessible teacher education records. Such records contain all materials pertaining specifically to the student's admission to and retention in the program. The materials can include reports of scholastic aptitude, achievement, health, proficiency in oral and written communication, and faculty recommendations for admission to and retention in teacher education. Notices of action on the part of the department of education or teacher education committee must also be entered into the student's record. In case a student is dropped from the program, the reason for this action must be added to his record. It is also important to stress the need for keeping on file minutes of all meetings of the education department and teacher education committee.

The placement service prepares confidential papers and arranges for the placement and follow-up of the future teacher. Close working relationships between this service and the department of education help to promote more intelligent planning for improving the services of both. Some institutions find it desirable to have the head of the department of education coordinate the teacher placement services.

The institutional report to the NCATE is a most important document

³ *Ibid.*, p. 12.

in accreditation procedures. Faculty preparing such a report must be warned about the importance of describing their policies and practices in a clear, concise, direct and objective report. A carefully prepared report gives the NCATE visiting team a clear understanding of what the institution claims to be doing. This facilitates their work of observation during the visit to the institution and helps to ensure their making an accurate report of their observations. An institutional report which clearly defines and describes the policies and practices helps make the work of a visiting team well begun and well done.

RECOMMENDED EMPHASES IN CURRICULUM DEVELOPMENT FOR CATHOLIC TEACHER EDUCATION

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THE CURRICULUM is the heart of teacher education. Screening and selective retention serve to ensure that those who enter the curriculum are students who can profit from the educational experiences which it offers. The chief purpose for strengthening institution-wide responsibility for the education of teachers is to facilitate the development of good curricular offerings in terms of content and sequence. To say that the curriculum is the heart of teacher education should not, however, cause us to lose sight of the fact that the curriculum is only instrumental to producing the kind of person we wish to produce and that if screening is deficient no amount of curricular reform can achieve the desired results.

Accreditation standards, be they NCATE or other, provide acceptable minimum bases for evaluating the quality of the educational program involved. At the same time, phraseology which they employ usually admits of a whole continuum of qualitative development above the original basic minimum.

The NCATE standard relative to curriculum emphasizes several points as follows:

1. Curriculum should be planned specifically in terms of the common needs of all teachers and the special needs of persons who will fill specific professional positions, for example, elementary or secondary teachers, supervisors, administrators.
2. Planning should include general education, the academic field of concentration, and professional education.
3. General education should be such as to assure that all teachers will be broadly educated and cultured persons.
4. The field of concentration or major should be such as to assure adequate background for the position to be filled.

5. The nature and amount of professional education will be such as to assure competence for the position to be filled.
6. There should be balance among the several aspects of the total program.

Thinking of these standards both as guides to providing a basic minimum for the teacher education curriculum and as points of departure for the development of programs of outstanding quality, may I offer a few suggestions for your consideration.

In the education of teachers we are concerned with producing a liberally educated person who is professionally prepared to fill a position in the schools. To prepare students liberally and professionally in a four-year program is virtually an impossibility, although it may well be possible to prepare elementary teachers in a four-and-one-half year or four-year and two-summer-sessions program. Recently the executive secretary of the California Association of School Administrators challenged those of us concerned with the preparation of school administrators with the fact that prospective principals and supervisors applying for graduate work have not had four years of liberal education but only two. The bulk of the remaining time, he maintained, has been concerned almost entirely with professional education. The most important single factor responsible for the poor quality of education found in some elementary and secondary schools today lies in the fact that the classroom practitioner is not, usually, a liberally educated person. Although it is not possible to prepare a person adequately in liberal and professional education within a four-year program, we must not give up the attempt to do so while we wait for the trend toward five-year programs to reach our particular state. We must do everything we can today to realize that objective to an increasing degree.

I would not have the temerity to go into a discussion of what is and what is not liberal education, much less in a twelve-minute talk. I might suggest, however, that a liberally educated person needs enough work in each of the major ways of getting to know to provide him with an understanding of the kind of thinking proper to each of the basic disciplines, for example, the scientific, the humanistic, mathematical, that of the social sciences, of philosophy, of theology, and so forth. In this phase of his education, he should have enough opportunity to employ the kind of thinking used in each field to enable him at least to listen and read intelligently in that field. This aspect of a student's preparation constitutes the area of so-called general education. In general education the student should, furthermore, develop a firm grasp of what questions are proper to what field, as well as an understanding of the limitations of the kind of knowledge which he gains through each field.

From the viewpoint of the elementary school principal or superintendent, the purpose of the general education program may be to ensure that the prospective teacher has enough background to teach the tremendously wide range of subjects in the elementary curriculum. The academic dean will see general education in terms of the objectives which we have described above. For those of us responsible for the education of teachers, this area of general education must take care of three objectives. First and most important of all, it contributes, as we have seen, to the preparation of a liberally educated person. This the teacher must be above all. Secondly, it will have to provide the needed academic background to teach the elementary school subjects. Thirdly, the general education program should be expected to furnish adequate preparation in the foundation fields upon which professional education, as an interdisciplinary

nary and residual study, draws heavily. This preparation in the foundation fields calls for defensible sequences in philosophy, including modern philosophy, in psychology, social sciences, and theology. In the case of prospective high school teachers, the same demands save one are put upon the general education program. Obviously the high school teacher does not depend upon his general education for specific competency in his teaching field.

It is at this point of general education that conscious planning for the education of teachers and utilization of the institution-wide council on the education of teachers assume great importance. Prospective teachers will fulfill all the general education requirements set by the academic senate for the bachelor's degree. That is understood. Above and beyond that, those responsible for the education of teachers may require additional work, or they may determine the curriculum for teachers in certain areas in which other students are allowed a choice. By way of example, in our own institution the campus-wide council has stipulated that three of the twelve science/mathematics semester hours in general education must be in mathematics. It requires also an additional five hours in specific courses in the social sciences and eight additional hours in psychology. All of these courses are open to students in any field, but they are required of prospective teachers.

The NCATE standards stipulate that the amount of subject-matter concentration should be such as to assure adequate background for the position to be filled. They further state that the nature and amount of concentration should bear an obvious relationship to the grade level of subject field to be taught. As a professional accrediting agency, NCATE is justified, perhaps, in taking this view of the function of the major concentration. As persons responsible for the education of teachers, we must recognize that the basic purpose of the concentration is not primarily to prepare for a professional job, but rather to provide for that experience in depth needed for liberal education. Parenthetically, there may be some other good ways of providing for depth besides that of the departmental major. For high school teachers in particular, a very important but still secondary purpose of the concentration is to prepare him to teach his field.

What are the implications of the foregoing considerations? May I suggest three:

- 1) If the general education program for the prospective elementary teacher is sufficient to give reasonable assurance that he will be prepared to teach the elementary school subjects, he may be given free choice in the selection of the major field. I don't think we need fear that many physics or paleontology majors will become elementary teachers.

- 2) In the development of the concentration for high school teachers, great care will be required to achieve the delicate balance of a concentration which will prepare the liberally educated person and at the same time include those areas which the teacher must have mastered in order to teach his field at the secondary level.

- 3) Because the elementary teacher would appear to need more work in professional education, especially curriculum, than the secondary teacher, it may well be that the concentration for the elementary teacher may be somewhat lighter than that for secondary.

I assume that you are as aware as I am of the many charges which have

been hurled against professional education courses. If professional education, in a few or in many instances, is a low-level kind of thing, my contention is that it need not be so. The quality of professional courses is dependent in great part upon two things: first, the background which the student brings to the professional classes, particularly background in general education and in the foundation fields; and secondly, upon the recognition given to the student's background of liberal education by the instructor in professional courses.

Professional study at the college and university level does not consist in helpful hints for hurried—or unhurried—teachers. This kind of thing, valuable as it is, should be the responsibility of supervision and conference work.

Assuming that the student comes to the professional course with a good background, it is possible for the instructor in professional education to do three things in the realm of professional theory—that is, in the areas of principles of education, educational sociology, guidance, testing, history of education, comparative education, and so forth. First of all, he can help the student draw from and expand both vertically and in depth certain areas within his liberal education background which now need to be expanded for professional purposes. The number of topics amenable to such development for professional purposes are too many to list here. You may wish to bring them out in the question period. Secondly, the professional instructor may ask his students to consider certain topics from an interdisciplinary viewpoint. For instance, one may ask what philosophy has to say about authority, what additional light is shed by theology, what the psychologist says about authority figures and the teacher as a parent surrogate, what the social scientist tells us of the relationship between class and the father as an authority figure. Finally, the instructor can stimulate study upon a large number of topics which came originally from the parent discipline but which have grown and developed largely in the interdisciplinary field of professional education. All of these studies constitute what might be called professional theory. Throughout the course or courses, emphasis may well be laid upon reading of original sources both within and outside of professional education, and upon firsthand contact with educational, psychological, and sociological research. Isn't it odd that we are one of the few professions in which the practitioner cannot read the literature in his own field—and that chiefly because the statistics included in it imply the understanding of mathematical concepts very slightly above the fourth grade of the elementary school?

Professional courses in the curriculum of the elementary or secondary school can likewise be considered an interdisciplinary arena in which insights from two main sources are brought together to answer the questions: What shall be taught? To whom? How? In what sequence? These two sources are the academic fields of the subject to be taught and the fields of philosophy, psychology, and the social sciences. From the field itself the important things to be taught are drawn; from the other fields further questions concerned with value and method are answered. Not to recognize that the prospective teacher needs help in learning somewhat specifically how to do the job would be foolish. To maintain, however, that the entire preservice preparation in curriculum should be concerned with "how to do it" is equally shortsighted.

The third area of professional curriculum, that of laboratory experience, will be discussed by Dr. Jennings. Hence, I will not do more than refer to it as a vital part of the curriculum of teacher education.

The kind of teacher education curriculum which is adopted will depend

rather closely on the objectives and view of the institution. The University of California at Berkeley reports, for instance, that their teachers, whose general preparation has emphasized liberal education and whose professional training has been rather deeply concerned with research and theory as well as practice do not receive as high job rating from principals the first years as do students from institutions more highly "technique oriented." After the first year, however, their evaluations equal or surpass those from other institutions and their students are among the first to be offered supervisory or other advanced positions. We must take our choice and then abide by our decisions. It is not easy to achieve the delicate balance required to produce a liberally educated person professionally prepared, but it is worth the try.

PROFESSIONAL LABORATORY EXPERIENCES FOR SCHOOL PERSONNEL

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THE CHARGE IS FREQUENTLY MADE that the contents and procedures of teacher education courses have no demonstrable relevance to the actual teaching task. Too often the assumption is made that the mastery of verbalized knowledge constitutes adequate training for deepening vital insights into the educative process. It is obvious that the complex abilities of teaching cannot be imparted without the intensive practice of professional skills in laboratory situations.

A similar demand for greater emphasis on laboratory training in medical education led to drastic reforms in the last quarter of the nineteenth century. William Osler, a leader in this movement, is said to have requested for his epitaph: "Here lies the man who admitted students into the wards." In a stirring address on the need for radical reform in teaching medical students, Dr. Osler states: "The student begins with the patient, continues his studies with the patient, and ends his studies with the patient, using books and lectures as a means to a practical end. It is a safe rule to have no teaching without a patient for a text." The teacher education school of the future may well be school-centered, rather than college-centered. It might begin with children's classrooms, continue with these classrooms, and end with these classrooms, using books and lectures as a means to a practical end.

However, a teacher must be trained to be more than a practitioner; she must also be a scholar in her profession. To maintain this delicate balance, we must turn to the professors of our teacher-training institutions. It is their responsibility to select for their courses from the great volume of educational literature, significant research findings, descriptions of promising new movements, and reinforcements of time-honored practices. The master professor is able

to lead students to see important relationships between theory and practice. By discriminating use of laboratory situations, the student teacher is guided to gain skill in observing the rudiments and nuances of the teaching and learning process.

For example, in an undergraduate course in child growth and development, an intensive study should be made of the wide range of differences existing in the physical, social, and mental development of various age groups. Through research and class discussion, sufficient background data should be mastered for college students to make discriminating observations. Concentrating and reporting on the activity of one child during an observation visit helps to sharpen this type of perception. In the college class, oral reports of several of these observations give the entire group an early exposure to the actual differences which are evident in a given class of children. The term, "providing for individual differences in the regular classroom," then becomes a meaningful term, rather than the overworked cliché of college texts.

In addition to observation in the regular classroom, systematic observations should be planned in special classes for the blind, deaf, physically handicapped, mentally retarded, and emotionally disturbed. If possible, college groups should be allowed to observe staff conferences in which trained specialists analyze the problems of an individual child. In this situation, the student teacher is introduced to the case-study technique. The combined analyses of the teacher, social worker, physician, psychiatrist, and other staff members reveal the many facets of problem cases.

The case-study technique can also be applied in a course in tests and measurements. From the kit of specimen tests required for this undergraduate course, the education student should be directed to administer a fairly simple group test to an individual child. Interpretation of the results and recommended use of the diagnosis provide excellent experience in the case-study technique, as well as in the analysis of pupil needs.

Recent changes in classroom organizational patterns necessitate visits to schools in which pilot projects are being tested. Observations should be scheduled for visits to schools which have nongraded classes, team teaching, team learning, classes for the gifted, or units such as Montessori classes. In many communities there are just a limited number of such classes, therefore small groups should be sent to these special centers. In this type of observation, careful attention needs to be given to the rationale for a particular departure from what has been termed "traditional education." Students should be required to comb the literature for evidence of the efficacy of a particular innovation.

New instructional practices in specific subjects should also be analyzed. If possible, an observation session in a classroom using individualized reading should be arranged. Students should be directed to contrast this particular technique with the more commonly used approaches, such as ability-grouping. No school of education can afford to overlook the explosion taking place in modern mathematics. Again, demonstrations for the college class should be provided, with extensive research prior to the classroom visit and the final report to the college class. In the field of science, laboratory techniques should be demonstrated. If a local educational television station uses science lessons, consultants for the station should be invited to the college to help train prospective teachers in the use of this medium. Similarly, briefing on the use of foreign language television should be scheduled. The demonstration of teaching machines using programmed instruction should not be overlooked. Again, a

scholarly critique of each of these practices needs to be presented by the instructor and members of the class.

Prior to student teaching, starting with the freshman year, students should be encouraged to participate in community services involving work with children in Christian Doctrine classes, boys' clubs, settlement houses, and other volunteer activities. This type of experience affords an excellent opportunity for the student of education to observe the performance of children of various age-levels outside of school. A faculty member should be responsible for contacting special agencies and organizing the student program. Records of the student's type and term of service should become a matter of record for the directors of student teaching and placement.

Last, but not least by any means, is the consideration of improvements in our student teaching practices. In this portion of my talk, for brevity, I shall list what I would consider "recommended improvements."

1. College supervisory personnel should be selected with the same care as the other members of the professional staff. Persons should be selected not in terms of part-time availability, but rather for professional training and background experiences. For example, elderly retired persons often lack the physical stamina and scholarly training in current practices to supervise effectively.
2. Student teaching should be considered an intrinsic part of a college professor's teaching load; adequate remuneration should be provided. The practice of overburdening a teacher by assigning him student teachers in addition to a full teaching schedule is to be avoided.
3. The cooperating teacher should not only meet the standard of holding a master's degree, she should be recommended wholeheartedly by the elementary supervisor and the principal as a teacher who is capable of directing the internship of a given student of education in order to help that student realize his or her professional and personal potential.
4. In the semester before a student reports for student teaching, a day or session of observation in the assigned classroom with the prospective cooperating teacher should be scheduled. At this time, the student should examine pertinent administrative and instructional procedures of the school and school system. A conference with the principal should be requested.
5. The student teaching assignment should be made for a continuous block of time. In no instance should one or two isolated days or weeks be scheduled. Out of consideration for cooperating schools, the daily time for reporting should be consistent.
6. Conferences with college supervisors and student teachers should be arranged immediately after an observation, wherever possible. If necessary, in problem situations, efforts should be made to confer with the cooperating teacher, department head, or supervisor.
7. Heavy course obligations for college students should be avoided during the student-teaching period. Late afternoon, evening, and Saturday classes should be kept to a minimum. Time spent in student teaching should not displace other course commitments in such a way that student teaching becomes a distasteful and burdensome chore.

8. College seminars should be scheduled for a minimum of one hour a week for investigating and discussing student teaching principles and problems. These seminars should be staffed by the college supervisors, and, if feasible, nonsupervising professors in specific disciplines, particularly at the secondary level.
9. Whenever possible, high-level educational institutes, workshops, and in-service courses should be made available to cooperating teachers and college supervisory personnel.
10. Directors of student teaching in a given community should hold informal quarterly meetings to discuss common problems. Periodically, selected administrative and supervisory personnel from cooperating schools should be invited to join the group.

In presenting ways and means of implementing and improving the Standard set up for Professional Laboratory Experiences for School Personnel by the National Council for Accreditation of Teacher Education, I most certainly agree with the opening statement concerning "Implications of the Standard for Programs," namely, that ". . . the tolerable variations in practices relating to this Standard may be greater than for any other Standard."

This flexibility should take the form of a challenge, since we must constantly search for the best possible laboratory training for our students of education. In conclusion, in the spirit of the Ecumenical Movement, a team spirit between parochial and secular schools needs to be fostered in an attempt to identify the best possible combination of direct experiences and academic study for our nation's growing corps of future teachers.

HOW CAN CATHOLIC INSTITUTIONS SECURE MORE FOUNDATION-RESEARCH SUPPORT?

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PERHAPS I AM HERE under a false label. When asked to participate in this program, I told Dr. Fleege that I would find it impossible to discuss "How Catholic Institutions Can Secure More Foundation-Research Support." It is precisely this kind of provincial attitude which, I believe, has become our self-imposed limitation in generating the kind of intrinsic creative energy and extensive productive interpretation which deserves and gets foundation-research support. We will deserve and get such support inasmuch as we generate the creative ideas and project ourselves into the mainstream of educational endeavor. From these aspects, our challenge is no different from that of Harvard or Mount Holyoke.

During the past three years, operating under this philosophy, we have been

successful at Webster College in gaining almost a million dollars in such foundation-research support principally from the Ford Foundation, the National Science Foundation, and the U.S. Office of Education. In no case did we write revisions of other institutions' successful proposals; in no case did we design academic programs to "fit the current giving policy" of any foundation. Rather, we analyzed, and continue to analyze, the peculiar role of Webster College in our community, in our regional area, and in the total national educational scene. It would be ridiculous for us to imitate or pretend to imitate the role of M.I.T. or Cal. Tech. in scientific research. However, there are areas in which the simplicity of our structure as a liberal arts college allows us to produce laboratory conditions of a kind which universities, with their necessarily complex structures, find it difficult to produce. One such area is the field of teacher education as it is related to and deeply involved in curriculum materials developments in specific subject areas such as mathematics, science, foreign language, social science, and language arts. Because we believe that the new curriculum materials for elementary schools are barren without a radical change in the preparation of elementary school teachers and in their subsequent use in schools, Webster College has committed itself to the preparation of true specialists for the elementary schools.

Some three years ago the beginning of the program was designed in collaboration with public school superintendents in the St. Louis area. An initial grant of \$212,000 from the Ford Foundation for the teacher education program followed. As a result of our research in the initial year, we became involved with personnel from most of the curriculum materials projects in the country: the Madison Project and the Illinois Arithmetic Project in mathematics, the Elementary Science Project at M.I.T., the Karplus science work at Berkeley, the Atkin-Wyatt astronomy work at Illinois, the social science and humanities programs under the direction of the American Council of Learned Societies. We have grants in existence or in negotiation for our participation in most of these curricular areas. With the active encouragement of public school administrators and the curriculum materials consultants, we are negotiating with the Ford Foundation for a second grant to extend the teacher education program for in-service teachers in the area. There is also a strong possibility that we will launch a demonstration school under foundation support conceived solely as a research project in the depth use of the emerging curriculum materials.

I have outlined our experience because it is the only experience I have. Those of us who have been deeply involved have been, of necessity, simultaneously concerned with curriculum development in the college, participation in national projects, interpretation and image-making—all of which is the only basis for any kind of monetary support. We seek no scapegoats for our failure in supposed prejudice against Catholic institutions. We see ourselves rather as a competitor of, but even more as a producer with, M.I.T., Mount Holyoke, Washington University, and Syracuse University. And by *involving* ourselves in the mainstream of secular and public school movements, we shall, please God, fulfill our apostolate by enriching a society rather than condemning it as secularistic even as we continue to parochialize ourselves.

In fulfilling our apostolate and in developing our institutions we must have the courage, therefore:

- 1) to run the hazards which are part of the essence of research;

2) to become involved in the mainstream of good movements on the national scene;

3) to allow ourselves no scapegoats for our failures.

I have come to believe that the world is full of conservatives who want liberal results. The educational world is not excepted from this observation. We must not look for the security-world of the tried-and-once-true if we wish to participate in the sometimes frustrating but productive world of real research.

GOVERNMENT AND THE COLLEGE

REV. BRIAN A. McGRATH, S.J.

ACADEMIC VICE PRESIDENT, GEORGETOWN UNIVERSITY, WASHINGTON, D.C.

PERHAPS I SHOULD BEGIN this discussion by relating two small incidents that happened when I was gathering material for this subject. First, there came to my desk the announcement that in the first four months of the fiscal year 1963 the Public Health Service awarded 6,591 research grants and 2,035 fellowships totaling \$196,847,853.¹

At that time I talked to a scientist in a small college about his laboratories and research. When I suggested that part of his problem could be met by help from the federal government, I was advised that this was impossible. Further discussion revealed that he simply did not know what the federal government is doing in the field of education. I propose, then, to indicate in broad outline the scope of the present programs and to suggest that many colleges and universities have not realized that they could improve their programs, facilities and staff by judicious participation in the opportunities presented by the federal government. Please note that we are not discussing here today any hypothetical arguments about federal aid to education. Whether there should or should not be more federal aid at the various levels of educational activity—primary, secondary, vocational, university—may well be discussed at other panels of this convention. I would not presume to get into this controversy at present, nor would I forecast what Congress may or may not approve. Rather, I would prefer to review what help is actually being offered by the government now, and suggest some of the reasons why not as many schools as might are taking advantage of the present programs. At the present time, about one billion dollars of federal money is being distributed to colleges and universities annually. Although the larger share of this is going for the natural sciences, still there is hardly a field of human knowledge, except theology, that does not get some stimulus from grants or contracts. Practically every government department of cabinet rank is engaged in this effort. The greater share is distributed through the Department of Defense; Health, Education and Welfare; and the independent agencies: National Science Foundation (NSF),

¹ *Higher Education*, 19:3, January 1963, p. 16.

United States Atomic Energy Commission (AEC), and National Aeronautics and Space Administration (NASA).

What started quietly as emergency war measures have become a practically permanent part of the economic and educational picture. From 1960 to 1962, federal funds for basic research have amounted to \$740 million in 1960, \$969 million in 1961, and \$1,416 million in 1962. Of this amount, 41 percent went to educational institutions, 20 percent to profit-making organizations, 25 percent to federal agencies, and 14 percent to other groups.²

In 1962, \$1,092 million of this was designed for physical sciences, \$286 million for the life sciences and \$38 million for the other sciences.³

At the same time as this research money was being programmed, the following amounts were made available for Research and Development Plants:

1960	\$461 million
1961	\$553 million
1962	\$682 million ⁴

Let us look for a few minutes at the objectives and methods that some of these agencies have established for the distribution of these funds.

The Public Health Service, under HEW, has since 1946 developed its grant program from an operation of less than \$1 million to one just over \$314 million for research and for health and cancer facilities. It states its policy as follows:

Grants are awarded by the Surgeon General of the Public Health Service upon recommendation of one of the nine National Advisory Councils. These National Advisory Councils, made up of distinguished leaders in science and public affairs, have the benefit of the technical advice of 40 study sections, each covering a recognized field of medical research or major health problem. The members of the various study sections are drawn from non-Federal scientists who are leaders in research in the corresponding fields.⁵

In supporting research and training "to alleviate the Nation's shortage of well trained health manpower" the NIH expect also to:

- 1) strengthen educational and research institutions by increasing their potential for training research investigators, teachers, and technical or professional personnel in all fields of health;
- 2) expand opportunities for intensive training of predoctoral and postdoctoral candidates in additional research institutions wherever appropriate;
- 3) aid the flow of competent, highly motivated students into graduate schools of the universities;
- 4) encourage and support the greater utilization of trained manpower to improve primarily the research training functions of universities and research institutions and
- 5) stimulate training in new research areas where need is recognized.⁶

² *Federal Funds for Science*, X, National Science Foundation (NSF 61-62), Survey of Science Resources Series (Washington, D.C.: U.S. Government Printing Office, 1962), pp. 24-25.

³ *Ibid.*

⁴ *Ibid.*, Chart 9, p. 35.

⁵ U.S. Department of Health, Education, and Welfare, *Public Health Service Grants and Awards by the National Institutes of Health*. Part I: Health Research Facilities Construction and Research Projects. Public Health Service Publications No. 883 (Washington, D.C.: Government Printing Office, 1961).

⁶ *Public Health Service Grants and Awards by the National Institutes of Health, Fiscal Year 1960*. Part II: Training Grants, Research Fellowships and Trainee Grants. Public Health Service Publication No. 777 (Washington, D.C.: Government Printing Office, 1960).

The National Science Foundation explains its position as follows:

The National Science Foundation provides support for basic research across the full spectrum of the physical, life and social sciences, primarily through grants to colleges and universities. Such grants are made not only for specific research projects, but also for problems broad in scope that often require collaboration of investigators in varied disciplines.

In addition to grants for the actual conduct of research, the Foundation also provides assistance for the construction of facilities essential to the progress of the national research effort. These include graduate research laboratories, major items of research equipment and specialized scientific facilities, such as oceanographic vessels and nuclear accelerators.⁷

The main categories of grants available are:

- 1) Graduate Fellowships
- 2) Cooperative Graduate Fellowships
- 3) Summer Fellowships for Graduate Teaching Assistants
- 4) Postdoctoral Fellowships
- 5) Senior Postdoctoral Fellowships
- 6) Science Faculty Fellowships
- 7) Summer Fellowships for Secondary School Teachers of Science and Mathematics

During the fiscal year 1962, the NSF had a budget of \$263 million and gave the substance of it in the following areas:

Basic Research and Institutional Grants	\$88 million plus
Research Facilities	\$46 million
Science Education Programs	\$83 million ⁸

I have left to the last the new "golden boy" in the field of Government Research. Although by far the Benjamin of government agencies, NASA is without doubt the best financed in the area of research and development. In order to explain their position, they sponsored a two-day conference in November, 1962, and have published the results in two large volumes that total nearly 1,000 pages. In brief, their position is as follows:

The exploration of space is a national program and if we are to achieve the goals that have been established for the Nation, it will require the best efforts, in unison, of the Nation's universities, our tremendous industrial complex, and many branches of the Federal Government, along with NASA.

The Universities are involved in a broad spectrum of research activity that is of critical importance to the program from the long-range basic research under way in many university laboratories to the investigation of a more applied nature, the solution to which will be helpful in more immediate problems. . . .

In carrying out these activities, NASA has become painfully aware of working space confronting many universities if they are to achieve their potential in contributing to the space program. Recently, NASA had begun to make grants to universities to permit them to acquire the additional facilities that may be necessary to achieve this potential.

⁷ *National Science Foundation 12th Annual Report, 1962*, NSF-63.1 (Washington, D.C.: Government Printing Office, 1963), p. 3.

⁸ *Ibid.*, pp. 173-74.

The basic principle of all NASA policy regarding its relationship with universities is that NASA wishes to work within the structure of the universities in a way that will strengthen the university and at the same time make it possible for NASA to accomplish its mission . . . we want to support research in the traditional atmosphere of instruction and learning from research that results from keeping research activity surrounded by students.⁹

NASA then offers the same type of programs that NIH and NSF uses:

- 1) TRAINING GRANTS—which increase the future supply of scientists and engineers required in space-related science and technology.
- 2) FACILITIES GRANTS—which help universities provide facilities urgently needed for space research.
- 3) RESEARCH GRANTS—which strengthen the universities and enable them to increase their role in support of NASA's program through encouragement of creative multi-disciplinary investigations, development of new capabilities, consolidation of activities, and stabilization of funding.
- 4) RESIDENT RESEARCH ASSOCIATE PROGRAMS—Postdoctoral research in one of six NASA centers.¹⁰

But NASA also spells out in some detail what is implicit in the shorter reports of NIH and NSF, the criteria.

The major selection criteria utilized in determining the universities to participate in this program are as follows:

- 1) Accreditation ratings of the university;
- 2) Resources—laboratories, equipment, library, faculty and so forth;
- 3) Previous and current efforts in planning and development of research activities in the space sciences;
- 4) Suitability of disciplines in which traineeships are requested and the university's research record in these disciplines;
- 5) Location of university and extent to which its region is adequately served with respect to existing opportunities for advanced training;
- 6) Need of the university for assistance in utilizing fully its own training capabilities.¹¹

For the facilities program, NASA also indicates in fuller detail the basis of the grant:

A facilities grant will be for dollar amounts, determined by NASA to be appropriate in each instance, up to the full cost of the proposed building, and may be made to a qualifying institution for the acquisition of laboratories and other research facilities which are devoted primarily to research in space-related science and technology. Alternatively, this type of grant may be used to finance expansions of existing accommodations.

The major selection criteria utilized for determining of the universities to participate in this program are as follows:

⁹ *Proceedings of the NASA-University Conference on the Science and Technology of Space Exploration*, Vol. 1, NASA SP-11, December 1962 (Washington, D.C.: Government Printing Office), pp. 51-53.

¹⁰ *Ibid.*, pp. 55-56.

¹¹ *Ibid.*, p. 56.

- 1) Relative importance of the research to the national space program;
- 2) Demonstrable competence, past achievements, and potential future accomplishment of the research groups;
- 3) Commitment of the institution to work in the space sciences;
- 4) Quality of supporting staff and facilities, and availability of other necessary support;
- 5) Soundness of building plan and reasonableness of cost;
- 6) Urgency of the university's need.¹²

Practically every government organization follows the norms and policies outlined by NASA. Congress and the Executive have determined for national security and other reasons, that the country needs the skill and technique that the universities and colleges can provide. Each agency works within the limits established by Congress. But, each agency is willing and ready to assist the universities and colleges within the limit of the law.

In the concrete, they have to decide on people and programs. To handle the requests that come to them and to keep out as far as possible any trace of politics or spoils, they use as far as possible the advice of experts in the fields. Hence, you will find a large number of consultants and study sections set up to review proposals suggested by any person or institution. If colleges want to participate in the challenge offered by the government, they have to be willing to submit their plans to reviews by these panels or study groups delegated to handle these details.

Two factors seem to be important: (1) the persons involved; (2) the plan submitted.

About the person involved: he must be manifestly competent to do the job. It is not enough that he have a doctorate, or is a good teacher, or that he deserves a year off for research. He should then become personally known to the people or the panels to which he is applying for support. Previously published research and/or personal contact at professional meetings are the best way to achieve this position. There is in any situation of this nature an element of a gamble and the odds are in one's favor if it is recognized that he is an even or better-than-even chance to succeed.

The plan or program submitted must be within the legal framework and the interest of the group from which support is requested. This sounds rather obvious, but is often neglected. Here again informal inquiries or visits with the people involved may save time and effort. This is not to say you can get a guarantee from one or two members on a panel or staff, but rather they can advise you whether your suggested research has any chance of support, or they may recommend another panel or agency as more interested or more financially ready at the present time to support your application. Another help in this area is seed money from your own school, or from a private small foundation that may initiate the research that will then be proven sufficient to obtain fuller support from the government.

In seeking support of facilities, the same careful preparation of application is necessary. There are practically no funds available for classroom space or undergraduate student laboratory space. There are funds available for equipment at all levels, and if you allow your faculty member research time, you may find funds for his laboratory and equipment. There are few funds for

¹² *Ibid.*, pp. 56-57.

secretaries, but there are funds for technical assistance in preparing scientific reports on research. Facilities grants may cover any percentage of the building, depending on the agency and the program. If you are spending two to four million dollars for construction of science facilities, it may pay you to spend a few thousand to search out the available support.

It is now clearly recognized that the local congressman cannot keep up with all the developments in the federal areas. Some of the states have offices staffed in Washington to keep them advised of the continual developments in the area of federal help. The major educational groups send out regular news, or fact sheets, on most of these programs. I wonder how many get to the right desks.

One final word, put yourself in the place of those on the government side of the table. They have to administer grants under the terms of the law and subject to review by their agency, by the General Accounting Office, and perhaps by Congress. They are ready and willing to help, but they have to follow their rules and to justify their decision. The better you can cooperate with them, the better is your chance of support in a series of programs that are aimed at promoting the national welfare and security.

INSTITUTIONAL RESPONSIBILITY IN RESEARCH ADMINISTRATION

FRANCIS X. BRADLEY, JR.

ASSISTANT DEAN, THE GRADUATE SCHOOL, AND RESEARCH ADMINISTRATOR
FOR THE UNIVERSITY, UNIVERSITY OF NOTRE DAME

THE RELATIONSHIP BETWEEN THE UNIVERSITIES and colleges and the federal agencies sponsoring much of their research is this year in the throes of a painful but inevitable change. Any discussion today of the manifold policies and procedures involved in research administration must necessarily reflect this change.

The change is neither unexpected nor subtle by any means. Professor William G. Bowen in his study of relationships between Princeton and the federal government noted that "There is some reason to think that the proportion of proposals coming to the ORA ¹ without a sponsor is increasing, and that therefore the importance of the ORA in suggesting potential sponsors is also increasing. One person in the Office of Research Administration has suggested that this is indicative of a trend toward more official and less personal contacts between faculty members and the scientific officers of Government agencies, as the overall volume of sponsored research continues to grow. This type of trend could have broad implications for many aspects of Government-University relationships."

Overwhelmed by the administrative burdens of rapidly expanding research support programs, understaffed federal agencies are frantically shifting to the

¹ Office of Research Administration, Princeton University.

institutions many of those responsibilities for mastering their own research environments which the institutions should have jealously exercised in the first place.

An understandable tradition very pleasing to the professional people involved had developed whereby the institutions were little more than kibitzers in a high-stake game, pitting the wits and skill of agency scientific, technical, and administrative staff players on the one hand, against university faculty members on the other. The game was always one-sided since the agency players could insist on a marked deck—marked, that is, with money. It was always the university's sole and unquestionable privilege to cover its player's losses.

Not surprisingly this congenial meeting of the minds between agency staff and university faculty members ultimately revealed itself in a proposal presented as a *fait accompli* to the university for "approval." Despite administrative and fiscal arrangements quite unappealing to the University Administration, the proposal was inevitably approved. As Professor Bowen pointed out, "In assessing the influence of the University Research Board on sponsored research, perhaps the first point of fact to be established is that not one single proposal has been flatly and finally rejected by the Board."²

The proposal may not provide for any part of the academic year salary of the faculty member who will have to be given time off to do the work. Sometimes this reflects an adamant position of the agency's program director clearly contrary to the announced policy of the agency. His intent, of course, is to take care of others among his scientific colleagues with what is thus saved, leaving the university to make out the best it can.

Program directors, particularly, hate to see their funds go into overhead knowing full well that the faculty man's institution is not going to shut off the heat, light, and water, or close the administrative offices, or even fire the president when overhead is not provided.

Graduate students fare well in these proposals. After all, those supported this year become respected peers next. Also, travel funds can usually be included for junkets here and there. Funds for equipment, with respect to which scientists are most possessive, are also provided.

But conspicuously absent in many arrangements concluded between the faculty man and his professional counterpart in the agency are provisions responsive to the university's needs.

Three irresistible intrusions are now breaking up this cozy tête-à-tête between the faculty man and his professional counterpart in the agencies.

The first is the sheer increase in the national resources to be channeled into creative research and scholarship in the universities and colleges. The agencies are finding out how wise the Ford Foundation is in doling out its funds in large amounts to responsible institutions and looking to them to handle the administrative details. Small grants by the federal agencies to the institutions for support of an individual identified in a project-type proposal will undoubtedly continue, but such grants will progressively and necessarily represent a proportionally smaller portion of the total funds disbursed. The trend to major program and facility support is already well established in the National Science Foundation, the National Institutes of Health, the Advanced Research Projects Agency of the Department of Defense, and other government agencies.

² William G. Bowen, *The Federal Government and Princeton University* (Princeton, N.J.: 1962), p. 9, n. 1.

The second reason for handing more responsibility to the institution reflects the demoralizing effect the earlier approach had on the institution's administrative organization. A system that encouraged bypassing the university administration was hardly conducive to sensitizing the university's administrative personnel to the full scope of the actual responsibilities involved in accepting federal support.

The third, and perhaps most favorable, reaction against the earlier tradition comes from the researchers and program administrators themselves. On the one hand, the researchers soon found their voluntarily assumed responsibility for the administrative details a major distraction from their primary interests. On the other, the federal program administrators soon found that researchers are not necessarily sufficiently interested or well enough versed in administrative niceties to meet the inexorable demand for paper work.

What does all this mean for university-federal relationships in the era now emerging? To meet the increased responsibilities devolving upon them with the acceptance of federal funds, the institutions will have to become more sophisticated in their organizational framework, more effective in their control over their own operations, and more involved in delicate relationships with their own faculties.

The federal agencies are going to expect each institution to designate those who will have clearly defined duties to see that the freely accepted obligations assumed under federal awards are properly discharged. What I am saying is that the "overhead" or indirect cost part of administrative organization will have to be expanded. A low overhead will inevitably be construed as an organizational deficiency.

Finally, the research administrator and his organization will play a key role in serving the National interest in the use of public funds by serving as the operational means by which the policies and procedures of the federal agencies are put into effect in the institution. While doing this, however, the primary loyalty of the research administrator to his institution and, especially, its faculty will inspire him to develop imaginative ways of discharging the institution's responsibilities with a minimum of disturbance to that creative environment characteristic of an institution of higher learning.

SYMPOSIUM DISCUSSION—TEACHER EDUCATION

Topic: Desirable Practices in Implementing the Four Selected NCATE Standards

Recorder: Sister Rosemary, D.C., President, St. Joseph College, Emmitsburg, Md.

First Standard: "Organization and Administration of Teacher Education."
Rev. Carl A. Hangartner, S.J.

QUESTIONS FROM THE FLOOR

1. Do you really believe that evaluating the *products* of teacher education can be more reliably done than evaluating the *process*? In other words, do you believe that favorable conditions are not the best predictors of good results?

2. Is it not true that factors which determine the success or failure of teachers are often beyond the control of the institution that prepares these teachers?
3. Do you advocate a program of evaluation of the *quality* of the teachers produced? If you do, how may one reliably go about it?

FATHER HANGARTNER: These questions are very definitely interrelated; and this, I think, is one of the most crucial problems of the current procedures of the National Council for Accreditation of Teacher Education. It is a question of whether or not we should be trying to give our attention to the evaluation of the teacher education program through an evaluation of its product. Now, the difficulty is that the Council has gone on record as having refused to do that. I would suggest for your consideration the reading of the Charles Hunt lecture given by Dr. J. W. Maucker in 1962 at the annual meeting of the American Association of Colleges for Teacher Education. It was reprinted in a special form and also in the yearbook of the Association. He goes into this whole question more thoroughly than I now can. He felt, and I agree with him, that it would be desirable also to evaluate the product if it could be reliably done. The problem is a double one. First of all, can we reliably evaluate a good teacher, that is, the product? That's the first difficulty. The second is, if you could evaluate a teacher, would you be able to connect the success or the failure of the teacher with the actual *preparatory program*?

There are other factors: the situation in the school where the first teaching is done; the supervision or lack of it; the facilities or lack of them; the curriculum which has been prescribed or lack of it. These are obviously important factors and these, too, may affect the success of the teacher. Consequently, even if we can tell who the good teachers are, we may not be able to prove that their excellence or lack of excellence is necessarily connected with a preparatory program. This is why the Council has taken the position that they should not try to evaluate the product.

On the other hand, it seems to me that the Council has been unnecessarily rigid in refusing to accept the fact that an institution has prepared successful teachers over a number of years in a number of different school systems as a significant element in the evaluation of the institution. One of the other problems is that any one who wishes can get plenty of testimonials from superintendents and principals to assure him that the products of his institution are successful teachers. All of us have our friends, as you well know. The answer to this question is that *we should all try to work for some reliable evaluative measures by which we can improve our judgment of teachers.*

Furthermore, we should follow up our own graduates to make sure in our own minds that we are turning out good teachers. Most of us are under the impression that we are. How much actual, concrete evidence can we present even to ourselves that we are really turning out successful teachers, who are on the way to becoming master teachers, and not merely people who are filling a classroom?

Second Standard: "Student Personnel Programs and Services for Teacher Education."

Sister M. Romana, O.S.F.

QUESTIONS FROM THE FLOOR

1. Should students be admitted to a teacher education program as late as

possible or as early as possible in their collegiate years?

2. Does NCATE recommend a minimum grade-point average?

3. Will you be willing to share copies of your record forms on "Teacher Education" if we write to you for them?

SISTER M. ROMANA: In answer to the first question regarding whether students should be admitted early or late to a teacher education program, I would say that it depends upon the institution admitting the student. I would say there should be a difference in admission of elementary teachers and secondary teachers. The elementary teachers should be admitted tentatively very early. In our case, we admit the elementary teacher in the second semester of the freshman year, as she has to be prepared to do so many things. It is well for her to measure herself against the profession early. We consider the first experience in school as a guidance measure, and we let the classroom teacher assess the qualifications of the candidate. The children very often react positively or negatively. The secondary school teachers are admitted formally at the end of the sophomore year. They secure experience in the community prior to this, however.

What is the grade-point average for admission according to NCATE requirements? There is no requirement, but nearly all the institutions that have been evaluated within the past years have had a grade-point average higher than 1 on a 3-point scale. Some institutions require a 1.25 for teacher education. Others have a graduating scale where they require a grade point of 1 for admission; a grade point of 1.25 for actual student teaching. This seems fair. In exceptional cases, when the student manifests a high potential, an exception is made. However, it is not advisable to make too many exceptions after one has established a set of standards.

And now an answer to the question about "forms" for teacher education. Our *record forms* were worked out in 1957-58, and I am convinced now that they need a revision. I think the best thing for you to do is start from the ground floor and work out for your institution what you believe should be required in the way of forms.

Third Standard: "Curricula for Teacher Education."

Sister Elizabeth Ann, I.H.M.

QUESTIONS FROM THE FLOOR

1. Of how much importance do you consider student teaching to be in the preparation of a teacher?
2. For students who carry an academic major, how many hours of professional education do you suggest? Don't the professional education requirements often cause a deplorable reduction of credit units in academic fields?

SISTER ELIZABETH ANN: We have been considering some of these questions in our section of the country (California). I consider student teaching a *sine qua non*.

For students who carry an academic major, I would be fearful of stating a particular number of hours because it depends upon the way the curriculum is arranged. If the program includes development of experiences in psychology, a certain amount of work in areas of guidance, testing, and techniques of teach-

ing, then I would think it difficult to prepare an elementary teacher in fewer than 30 credit hours in education. We put in early laboratory experiences because seemingly it takes students quite a long time to mature in their relationships with students in classes. Theoretically, we would hope that a great deal of this could precede professional work because there seems to be a certain amount of professional work from which students can profit before they actually can get into a classroom. We have to consider what would be a minimum amount of professional experience with which a student teacher can enter a classroom without injury to the class.

Certainly a student should have an adequate basis of experience in general education, some kind of concentration in depth, some kind of preparation in psychology, social sciences, and philosophy on which to build professional courses and professional work. We may say that this creates a problem which makes the four-year program very difficult, if not impossible. If we say that a liberally educated person needs some concentration in depth, either through a major or through some other way of doing it, then I think, as we have said, that we need some kind of concentration besides professional preparation.

On the other hand, there has been much abusive talk about the "education major." Many people have said that credit units have been piled on in order to make a heavy education major. Very frequently this is not the case at all. When we have put into the program a sufficient amount of general education so that a person is prepared to teach in the elementary curriculum, and so that he has had enough preparation in other fields of learning (which he needed as a person), there is simply not enough time left in the program to continue any one of these academic fields. By this time, the amount of required professional education approaches the amount that he needs for a *minimum* major.

Fourth Standard: "Professional Laboratory Experiences for School Personnel."

Dr. Marion J. Jennings

QUESTIONS FROM THE FLOOR

1. How long should a period of actual laboratory experience be?
2. How many hours of observation should precede student teaching?
3. Where in the education program should we discuss more "modern" techniques such as machine teaching? How much of this should be discussed?

DR. JENNINGS: Modern techniques should be discussed in a general methods course, and later in a specific methods course. In our school every Wednesday from 9 A.M. to 1 P.M. the students go out and observe methods in action. Teaching machines are observed in a laboratory during this period, and then the students follow up methods in the use of them later on.

I think that students need a period of twelve weeks of experience on the undergraduate level; and on the graduate level, a period of eight weeks. I believe that this work should be done in connection with the laboratory experiences.

Submitted by:

BROTHER LOUIS J. FAERBER, S.M.

Chairman

NEWMAN EDUCATION SECTION

A PANEL DISCUSSION ON "A Philosophy of Education for the Newman Apostolate" focused the attention of Newman chaplains and Catholic secondary school and university representatives on the goals to be attained by the Church in serving its students on secular campuses.

Father George Garrelts of the University of Minnesota pointed to the long-range goal as the establishment of departments of religion involving Catholics, Protestants, and Jews by the secular universities themselves. Preparation must be made for this by having Catholics get their advanced degrees in religion at such places as Harvard, Iowa, and Union Theological Seminary. There is no desire to have a kind of Catholic college at the secular campus.

Msgr. Gerard Glynn of Washington University emphasized the need for insisting that religious education be seen as part of the moral responsibility of the Catholic student on the secular campus. The Newman apostolate must likewise extend its efforts to involve more faculty members in the intellectual apostolate of the Church.

Father Joseph Wyss, O.P., of the University of New Mexico, and Father Bernard Danehauer of Louisiana State University in New Orleans discussed the present needs. Father Wyss stressed the need for a new methodology in presenting doctrine. Father Danehauer showed the importance of a developing in the student the awareness that the Church heartily approved of his efforts to achieve academic excellence. Father Egbert Donovan, O.S.B., of Pennsylvania State University was the moderator.

PROCEEDINGS AND REPORTS

REPORT OF COMMITTEE ON MEMBERSHIP

The Committee on Membership has recommended to the Executive Committee and now recommends to the membership of the Department that the following institutions be admitted to Senior Constituent Membership:

Nazareth College, Nazareth, Kentucky
St. Joseph College, Orange, California

The Committee on Membership has recommended to the Executive Committee and now recommends to the membership of the Department that the following institution be admitted to Junior Constituent Membership:

Loretto Junior College, Nerinx, Kentucky

Respectfully submitted,
VERY REV. GERALD E. DUPONT, S.S.E.
Secretary

COLLEGE AND UNIVERSITY DEPARTMENT: OFFICERS 1963-64

President: Rt. Rev. Msgr. Alfred F. Horrigan, Louisville, Ky.

Vice President: Brother Gregory, F.S.C., New York, N.Y.

Secretary: Dr. Richard A. Matre, Chicago, Ill.

General Executive Board

Very Rev. Vincent C. Dore, O.P., Providence, R.I.

Dr. William H. Conley, Bridgeport, Conn.

Department Executive Committee

Ex officio Members

The President, Vice President, and Secretary

Very Rev. Armand H. Desautels, A.A., Worcester, Mass., Vice President General representing College and University Department

Very Rev. Vincent C. Dore, O.P., Providence, R.I., Department Representative on General Executive Board

Dr. William H. Conley, Bridgeport, Conn., Past President and Department Representative on General Executive Board

Dr. Raymond McCoy, Cincinnati, Ohio, Secretary of Committee on Graduate Study

Very Rev. Gerald E. Dupont, S.S.E., Winooski, Vt., Secretary of Committee on Membership

Sister Mary Lorraine, O.S.F., Winona, Minn., Editor, *College Newsletter*

Non-voting Members

Rev. William J. Dunne, S.J., Washington, D.C., Associate Secretary

Rt. Rev. Msgr. Julius W. Haun, Winona, Minn.

Rev. Cyril F. Meyer, C.M., Jamaica, N.Y.

Brother A. Potamian, F.S.C., New York, N.Y.

Brother Bonaventure Thomas, F.S.C., New York, N.Y.

Very Rev. Paul C. Reinert, S.J., St. Louis, Mo.

General Members

Sister Anastasia Maria, I.H.M., Immaculata, Pa.

Dr. C. Joseph Nuesse, Washington, D.C.

Very Rev. Paul L. O'Connor, S.J., Cincinnati, Ohio

Rt. Rev. Msgr. James P. Shannon, St. Paul, Minn.

1960-64

Sister M. Augustine, O.S.F., Milwaukee, Wis.

Very Rev. Laurence V. Britt, S.J., Detroit, Mich.

Dr. James A. Hart, Chicago, Ill.

Rev. Joseph Hogan, C.M., Jamaica, N.Y.

1961-65

Very Rev. Michael P. Walsh, S.J., Chestnut Hill, Mass.

Very Rev. William F. Kelley, S.J., Milwaukee, Wis.

Sister Joan Marie, S.N.J.M., Oakland, Calif.

Very Rev. Brian J. Egan, O.S.B., St. Bernard, Ala.

1962-66

Most Rev. John J. Dougherty, South Orange N.J.

Sister Mary Josetta, R.S.M., Chicago, Ill.

Very Rev. Charles Casassa, S.J., Los Angeles, Calif.

Sister Mary Concetta, O.S.U., Louisville, Ky.

1963-67

Regional Unit Members

Very Rev. Michael P. Walsh, S.J., Chestnut Hill, Mass.

Sister Marie Louise, O.P., New Haven, Conn.

New England

Very Rev. Henry J. McNulty, C.S.Sp., Pittsburgh, Pa.

Very Rev. J. A. Klekotka, O.S.A., Villanova, Pa.

Eastern

Sister Mary Eugene, O.P., New Orleans, La.

Very Rev. William A. Crandell, S.J., Spring Hill, Ala.

Southern

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Sister M. Jean Frances, O.P., Edmunds, Wash.

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BENEFITING RELIGIOUS PERSONNEL THROUGH PERSONNEL MANAGEMENT

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ANYONE TODAY INVOLVED IN SERVICE activities finds himself in an era of great change or, at least, in an era of great pressure for change. Some have responded while others still wait, hesitant to know in which direction to move. There has been created for them a dilemma—the choice of remaining traditional while attempting to change society, or to change the sources of the pressure for change in their service. On the other hand, there is the choice of becoming dynamic and learning to meet society where it is. Those in education have long accepted the principle that to be effective as a teacher one must reach the student where the student is. This same principle is true when an enterprise or a service apostolate attempts to serve society or one of the elements in society. To be most effective, the enterprise must attempt to reach society where it is. The Catholic Church and Pope John XXIII speaking for the Church has called upon all to react to the changes in society and keep pace with social demands.

An enterprise exists to serve society's needs, but analysis indicates there is a hierarchy of needs to be met. There are the needs of the religious community itself, organized to serve in its own way, meeting certain specified needs that it has spelled out and accepted. There are, too, the needs of the members of the religious community, for all persons bring with them into the community life their own battery of needs. Each apostolate that a religious community might accept as one of its endeavors, also presents an array of needs as does each of the institutes within that particular apostolate. Those served and society, too, presents needs—each need to be met in its own peculiar way. Identifying the needs is one problem whereas *meeting* the needs is another. When attempting to meet the needs, however, it is important to accept the fact that needs will be met in reverse order. It is to the extent that we satisfy the needs of society that we are then able to begin meeting the needs of those to be served by the particular institute and apostolate. With this accomplished, attention can be directed to meeting the needs of the religious members within that community, and, ultimately, fulfillment of the needs of the religious community itself. These, though falling into a hierarchy, are each interrelated and interdependent.

There is the challenge before each to know what the need is. This constitutes the basis for any future systematic personnel planning. It is the need which

we are attempting to satisfy which determines the kind and extent of work that must be performed. It is the work to be done that determines the kinds of jobs to be filled. It is the amount of work within each job that determines the numbers and types of positions for which individuals must be recruited, selected, prepared, and placed in a functional capacity. It is each of these positions that encompasses a variety of tasks and the tasks that are assigned to individuals.

As a religious community and as a service group within that community, it can be readily appreciated that to do our work we must work through people. From a broad point of view, we can then clarify as one of our objectives the development of people qualified to do the work to ultimately meet the needs of each of the groups involved. With attention directed toward the lay or religious person who will be doing a portion of this work, we then must recognize the mutual nature of employment or of assignment in a democratic society, recognizing mutual dependence and mutual needs. The worker brings to the enterprise his own particular needs, which he would hope to find fulfilled through the processes of his work. On the other hand, the enterprise assigns to the worker a variety of activities to be performed in order to meet its needs. Each, in a sense, is dependent on the other and ultimately both must be satisfied.

Before directing our attention to religious personnel management as it can be applied to the Catholic school, we should determine just what personnel management is and its value in the work and worker relationship. We must begin to think of personnel management not as an office, nor a department, not as a personnel director or one or two other people, not even as a set of techniques or procedures, or a policy or a variety of manuals. Personnel management is a process. It is a concept, a philosophy, a set of principles. It is, in reality, a way to better achieve our own objectives through people.

The goal very broadly stated, for a religious community, is need fulfillment. It is in the satisfaction of a need for someone who within himself has no means to otherwise satisfy that need that we really find charity at work.

The religious communities for many centuries and from their inception have recognized needs to be met. When religious communities recognize the need for learning, they establish schools and they teach. When they recognize the need for health and physical and mental care, they establish hospitals, nursing homes, and homes for the aged. When they recognize there is need for love and kindness, they establish the orphanage, the welfare center, the service institution. When they recognize the need for truth, for knowledge and understanding, they establish the foreign mission or even the domestic mission. This has been the history of the development, expansion, and extension of the services of the religious community.

As each of these works is clarified, recognized, and accepted by a particular community, it is a sense becomes one of the community's objectives. We might consider these as primary objectives, but as we do, we begin to appreciate that people are both a basic means through which we will serve in this work as well as a basic objective for the community in the accomplishment of this work. This is true for the religious as well as the lay worker.

Personnel management is a discipline aimed at helping people to help the enterprise achieve both primary goals as well as secondary goals. Perhaps these secondary goals have not been set aside in an isolated way, but let us

examine what might be realistic secondary goals of each religious community. These might include:

1. *Self-preservation*.—Each religious community is concerned with its own preservation and perpetuation. When this is accepted, it is quickly realized that such continuation must be based on the religious members and their competence to perpetuate the work and pursue the objectives.
2. *Self-government*.—No religious community wants to be dictated to by outside forces. There is a strong desire to govern itself as it feels government should be exercised. This, too, demands competence among the religious members to so govern themselves as to continue to serve the apostolates accepted as the challenge, and to continue to achieve the objectives of the community.
3. *Self-determination*.—Each religious community likewise desires to select its own objectives, to plan its own works, to determine where it will apply its efforts, how and under what circumstances. This determination in turn demands qualified individuals in the members of the community, capable of this projection, vision, and planning.
4. *Self-control*.—The tradition of the religious community is based on self-control. The framework of canon law, the Constitutions or Rule, the guides and the traditions have been built on a premise of self-control, but this, too, requires competence among those who will be in control.
5. *Self-development*.—This does not necessarily indicate inbreeding, but at least the opportunity of pursuing the development of the members within the community and of the religious community itself. It is an internally initiated approach, not development fostered by pressure from the outside, creating a reaction on the inside.
6. *Self-appraisal*.—There is need periodically to step back and appraise just what is happening in contrast to what was expected to happen, and to reach certain conclusions in order to replan, reorganize, reintegrate the aspects and factors of the community necessary to better achieve its objectives.
7. *Self-discipline*.—Effective appraisal may often require discipline, and this, too, depends upon able individuals capable of exercising appropriate discipline under any given situation.

For each of these secondary goals (and there are others), we readily see that there is need for the development of competent, qualified individuals if these objectives are to be achieved. People, then, become our greatest asset or perhaps our worst liability. People become our success, but they might also become our failure. People serve as a means to our end as a tool, but from another point of view, they also constitute one of our objectives. People give us one of our great responsibilities and a true obligation. People give us a challenge and often a threat. We find that we work through people, but just as often we recognize we are working for them. Therefore, we cannot step aside as though we have no concern or interest in the proper application of personnel management techniques in relationship to the work and works of the religious community. To achieve the goals of the community we must bring together both work and the worker. This is the age-old process of

uniting the square peg and the square hole, but in the 1960's it has been learned that there are new dimensions to this process. The work and the worker must be placed in an appropriate environment that will enable productive and effective performance to ultimately achieve the desired goal.

This environment is not simple, and it has been analyzed and dissected to indicate it includes as *managerial* environment (that workers work under supervision of someone else); *social* (that people work in relationship to other people subordinate, superior, and horizontal with them); *psychological* (that we work with emotions, attitudes and all the subtleties of a psychic being); *spiritual* (that even beyond the supernaturalizing of one's activities and the dedication of these activities to God, there is still the spiritual aspect of service, of charity, and of justice); and *economic* (that whether the worker is lay or religious, there is an economic value to his relationship to the work and to the performance rendered which needs to be compensated and justly recognized whether the economic rewards accrue to the individual personally, or, for the religious, accrue to the religious community).

Personnel management is a method of helping us to achieve the triangle of contented workers doing a satisfying job in a satisfactory way. This means that in the process of bringing together work and the worker, we ultimately accomplish in the mind of the worker a certain degree of contentment. This is not extreme happiness or total self-satisfaction, but the contentment that is reflected in the desire to continue to do this kind of work under these circumstances in the face of comparable opportunities. This is not meant to undermine the necessity for obedience when applied to the religious individual. This contented worker, however, must be doing a *satisfying* job from the point of view of the individual. Through the performance of his work he must find his basic economic, social, psychological, and spiritual needs being satisfied to the extent possible through the performance of work. On the other hand, the worker must be doing a *satisfactory* job, and this means from the point of view of the enterprise, meeting the needs of that enterprise through work that is determined to be necessary, being performed in the proper procedure and method, achieving the correct purposes, and maintaining a proper quality, quantity, cost, and appearance standard. When applied to the layman, when he recognizes that through the efforts of his performance on the job his needs are not being met, he will soon separate himself and seek satisfaction elsewhere. On the other hand, when the enterprise recognizes that this particular worker is no longer meeting the needs of the enterprise, dismissal will follow and the enterprise will seek someone else who will perform satisfactorily. This reflects again the mutual dependence of the enterprise and the worker on each other. Personnel management, through its variety of techniques, procedures and systems, attempts to aid in the achievement of this triangle of objectives.

Personnel management is an aid in achieving a formula of success in human relationships when applied to work. Business and industry have developed the " $X + Y = Z$ " approach applied to employee relations, identifying X as doing right voluntarily, plus Y, effectively communicated, equals Z, realistic personnel relations. The implications of this formula include doing as an action, a positive program—not merely failing to do something wrong, but positively doing something right. Right on the other hand, indicates the practice of justice, of rendering to the other what he is due, and demanding from that person what the enterprise is due. These two are accomplished voluntarily, not out of pressure coercion, threat, intimidation, legislation, but out of enlight-

enment that we know it is the right thing to do. This, in itself, has been proven not to be enough, that having done right voluntarily, the enterprise must effectively *communicate* this fact to the person involved in performing the work. The effectiveness of the communication means that the idea that originated in the minds of the superior ultimately rests in the mind of the subject. All of this ultimately only achieves *realistic* personnel relations, for there are some who will never be satisfied. There are others who will always find deficiencies in what is provided. Perfection is not for us on earth. It is a goal for which we strive but do not expect to achieve in this life.

Personnel management serves as a basis for management improvement. This is accomplished in many ways:

1. First, *there is the clarification of the needs* which are being established for the fulfillment of objectives. This is necessary because it determines the work, the jobs, the positions, and the tasks to be performed and constitutes the starting point in applied personnel management. The work and the worker must be related to something, and this is the need which has brought them together.
2. *Analyzing the duties* to be performed by each individual and the procedures to be pursued in achieving each duty. Job analysis constitutes the starting point in a formally organized personnel program, and since jobs exist before the worker, and jobs specify the type of worker necessary if the job is to be performed, then, too, in the religious community the jobs to be performed by its religious members need also be carefully and fully defined and analyzed.
3. *The extraction of meaningful job specifications*, particularly for positions to be filled by religious personnel and for positions to be filled at supervisory, department head, and administrative levels, gives us a set of criteria upon which we can recruit, eventually select, properly prepare, and ultimately place and evaluate a better supervisor, department head, or administrator.
4. *The establishment of both levels and lines of authority and responsibility* as a necessary personnel activity finally resulting in clarification of accountability, a practice which we have tended to lose in the employee-employer relationships that exist today. All persons must be held accountable for their acts or their failure to act when they should. This area of accountability should be mutually understood and mutually accepted between the worker and his supervisor.
5. *The opportunity for motivation*, of creating the desire on the part of the worker to do what it is we want done because this is what the worker wants to do. Motivation is stirred within the individual, but there is also the need to establish incentives, something outside the individual to entice him to do what is desired.
6. *The development of aggressive management*—qualified, competent, with the initiative to reach decisions, to take appropriate actions, to define policy, and to present not just problems to the superior but solutions, not to wait until spoken to but to speak when the need arises. Management must be practiced at each level of the enterprise and cannot be vested in only one individual at the top of the organization.

Personnel management enables us to improve those with whom we come in contact. Even if our contact is for a short period of time, it should have been an opportunity for each of us to have done something for, with, and to that individual to make him a better person and to make him a better worker. Each contact is an opportunity which we may never have again. We need to learn to exploit and fully utilize every capability that an individual has. As we rise in the requirements of knowledge and skill to higher and higher levels of technical, professional, and administrative responsibilities, we find that ability and talent are in short supply. We, therefore, must not waste what is available. It must be known to each of us concerned in the supervision of a subordinate, what his present capabilities are and how these can best be used for his own fulfillment as well as the fulfillment of the enterprise and its objectives. In addition, there is the need to develop the individual's potentialities. There is room to grow, to improve, to expand, and in our contact with the other person we have the opportunity to motivate or to create incentives to foster movement in the direction of development of this potential. There is also the need and the opportunity to stir in the mind of the other the satisfaction that comes from success. Do we really know an individual who wants *not* to do a good job? Yet, we each know individuals who do not *do* a good job. Someone who is in contact with them in missing an opportunity. It is personnel management and its full practice that fosters this type of an improvement opportunity, ultimately achieving better individuals who in turn will become better workers.

Personnel management assists in the building of the most important asset an enterprise can have—not in buildings, not in property, not in a bank account, but in *people*, qualified, competent, interested, and motivated to do what is necessary to accomplish the fulfillment of their own needs, the objectives of the enterprise.

Personnel management enables the enterprise *not* to let someone else fail for it. When related to the layman, there are many external forces in existence today constantly on the alert to see that the employer does not fail the employees. Government, through legislation; society through its attitudes; agencies such as organized labor unions and economic security programs; and professional activities, each are observing failures and have provided mechanisms to restrict the continuation of failure of the employer to the employee. On the other hand, there is need to develop equal pressures to see that the employee does not fail the employer. It is personnel management that provides this opportunity.

Now, these are not all the opportunities of personnel management to assist an enterprise, but they are some of the obvious advantages. It was through recognition of the advantages accruing to the lay employee working in Catholic hospitals which had developed and implemented a fully effective personnel program that the Catholic Hospital Association recognized that perhaps the same approach could be employed with regard to the religious community. As the role of the layman improved through better personnel practices, there was no reason to believe that the role of the religious person in the community could not also be improved through the practice of personnel management. It was with this in mind that a 22-week intensive graduate level course in the application of Personnel Management Techniques to the Religious Community was designed, approved, and implemented for twelve religious communities. A well-selected group of highly capable, competent individuals, seven of whom represented the educational field, four representing the hospital field, and one representing the welfare field, met to pursue 27 hours of intense seminars per

week for a 22-week period in the facilities of the Catholic Hospital Association central office. As this program began, certain objectives were established from the point of view of the Catholic Hospital Association itself. These were:

1. To provide a person, carefully selected from the religious community, with sufficient training to assure her that she has adequate knowledge, sufficient skill, and appropriate attitudes to be competent to serve in a staff capacity to the top decision-making council of the provincialate or generalate of the religious community to initiate realistic recommendations that will eventually effectuate systematic personnel management through which adequate information can be obtained for appropriate planning, decision-making, and controlling of the personnel within the religious community in terms of the objectives of the individual religious and the work she is or may be assigned to do.
2. To add to the basic assets within the religious community of devoted, dedicated lives those advantages of systematized planning for the utilization of the abilities and capabilities of its manpower and for the development of the latent potentialities of each individual, again in the interest of the individual organizations operated and the entire religious community.
3. To provide appropriate mechanisms and systems to properly recruit vocations and then, based on sufficient appraisal of the qualifications of the individuals, to plan for their preparation and placement as religious personnel into positions where they can serve a unique purpose, not merely to duplicate the role and the work which could be as easily and effectively fulfilled by an equally competent lay person.
4. To study those necessary adaptations of the normal business practices of personnel methods and techniques to meet the unique needs of the religious organization and the religious community, and to provide a realistic program of evaluation, guidance, and counseling for both personal and professional development, and to provide for the relationship of such development to the interests, needs, and goals of the individual, the enterprise to which the individual is assigned, and to the religious organizations as a whole.

Projected to the future it was hoped that this program would result in certain points of significance which were foreseen as:

1. Provision of a specialist at the provincialate or generalate level in matters pertaining to personnel management, who, as a religious and a member of the religious community, would have an appreciation of personnel problems among the religious and would be in a position to properly and effectively advise top management of the religious community.
2. Provision of a person whose primary concern, after satisfaction of the requirements of the religious life, is the pursuit of realistic personnel management and who is not preoccupied with other activities of the religious community, and who is in a position to make recommendations to meet the needs of both the religious community and the individual members of that community.
3. Provision of a specialist who would be primarily concerned with the analysis of qualifications, interest, and motivations of religious personnel,

- able to assist in their proper placement and/or preparation for assignment.
4. Provision of a specialist who would have the authority to follow up the religious in their assignments, and who, working through the local superior or administration, would assist with the proper adjustment of the individual to the assignment, assuring adequate counseling, guidance, and evaluation, both as a religious and as a worker, involving both the individual's religious superior and administrative superior in terms of their respective interests.
 5. Provisions of a specialist, not only concerned with the effect of the religious personnel on the job or assignment which they have been given, but one who has equal concern over the effects of the job on the individual religious. This tends to be somewhat of a unique problem, stemming from the fact that the religious may be doing her job out of obedience rather than interest, motivation, or genuine competence, and where the religious may not be free to seek a different assignment which may be more in keeping with her interests, motivations, and preparation. The lay person, in a comparable situation, could be free to terminate his employment, thereby avoiding what might come to be negative effects of the job on the individual. This may affect mental health, physical health, social stability, basic interests, motivations, et cetera.
 6. From the viewpoint of the Catholic Hospital Association, it might be generalized that it could be assumed through the personnel specialist's efforts there would be continued improvement in the assignments made for religious personnel to the hospitals, as well as in their preparation for such assignments and the evaluation of their performance, thereby improving a vital nucleus of personnel interested in the welfare of the patient, the lay employee, and the hospital itself.
 7. Such a specialist could serve as a point of reference for religious personnel in matters concerning their job, specific assignments and duties, basic authority and responsibilities, relationships to other religious as well as lay personnel, etc., who would not interfere in the normal relationship between the religious and the local superior or administrative superior, but could serve to best advise both the religious individual and the superiors in terms of situations involving personnel matters.
 8. Provision of a key source for the collection and analysis of vital statistical information on religious personnel and the jobs they do, including such matters as these: *a)* job analyses for jobs filled by religious; *b)* adequate personnel records on each individual to show not only vital statistical information, but data involving attitudes, interest, responses to supervision, patterns of behavior and conduct, responses to specialized training activities, ability to assume managerial or supervisory responsibility, reactions to pressure, relationships to others, and many other such data; *c)* information on other points such as: (1) exit interview findings upon leaving one assignment for the next; (2) possible grievances; (3) breaks in relationship between religious and lay personnel, or conflicts of interest; (4) absenteeism from assignments; (5) others.
 9. The elimination or at least reduction of grievances and basic difficulties arising between lay and religious personnel based upon improper placement of the religious in their assignment either by time, by personality,

or by competence, so that the needs and interests of the lay person are considered as well as the needs and interests of the religious individual and the religious organization.

10. To initiate research that would eventually result in a clarification of the true role of the religious from the viewpoint of the higher superior, local superior, administrative superior, religious individual herself, and possible subordinate.
11. The development, utilization, and control of the greatest asset of the religious organization, the lives of devoted, dedicated, competent men or women who have entered the religious life.
12. The setting of an example by the initial group of religious communities which will develop this program, by the success which they achieve to so influence other religious organizations and communities to accept the pattern and to initiate sound personnel practices within their own organization. Furthermore, when it is recognized that personnel management practices can work at the top of the organization, there will be little doubt or hesitation to fully initiate competent personnel management techniques in the individual houses and missions operated as separate enterprises by the religious organization.

As the program unfolded, the first pilot group began to recognize and assume its new role as future Religious Personnel Consultants to their respective communities. Not only was a set of principles isolated, clarified, and accepted, but a set of conclusions was also reached. The twelve sisters in this first pilot group, among themselves, presented the following conclusions:

CONCLUSIONS: RELIGIOUS PERSONNEL MANAGEMENT PROGRAM

1. The realization of the responsibility carried by religious superiors to provide the opportunity for a continuation of the development of a deep interior life on the part of the sister as she engages in the active apostolate. The purpose of this is to bring about a complete integration of the spiritual and professional life of each sister. This further enables the community to utilize the potential of each sister to meet its apostolic needs and assist the sister to achieve her personal sanctification.
2. Religious government is patterned after the organization of the Catholic Church which possesses approximately two thousand years of experience. The Church has practiced management and management principles through the centuries. We are of the opinion that a knowledge of basic management and management techniques is essential for all religious placed in roles of religious supervision or management, and that scientific management and business enterprises have something to contribute to the application of the knowledge and principles of management to the religious community.

A knowledge of personnel management, which is a very essential part of basic management, is also very necessary as it is applied to our own institute where it relates to the sisters and to the lay personnel employed by us.

Further, it is concluded that the matter of religious obedience, authority, delegation of authority commensurate with assigned responsibility and dual authority should be studied and clarified, and that these concepts be taught to

the sisters on all levels of functioning in the apostolate.

The need for a study of the line and staff roles of the superior and councilors is indicated. It would appear that better selection and utilization of sisters could be achieved in terms of the assignment of responsibilities and delegation of authority to councilors in order to assist the superior to perform more effectively her religious management functions.

The seeking of management potential in the sisters and the development of this ability to ensure continuity of religious management is seen as a responsibility of major superiors, as well as an important need to achieve the goals of the Institute.

Certain priorities are visualized as to which categories of sisters should receive the knowledge and application of the principles of management.

They may be defined in order of importance because it is believed that a program of this type should begin with the highest management level in the religious community and should permeate every other level on a continuing basis, namely:

Mother General and General Councilors

Mother Provincial and Provincial Councilors

Local superiors and administrators, which includes the presidents of colleges, school principals, hospital administrators, etc.

Sisters

The approaches to achieving such an undertaking as teaching management and management principles may include the following:

Formal preparation leading to a degree.

Informal preparation of varying lengths and/or periods in preparation for assuming a responsibility.

In-service formation on a continuing basis.

The reasons for our conclusions concerning this entire approach would be to assist in achieving both the general and special objects of our Institute, to assist each sister in achieving her personal sanctification, to improve communication and the art of listening within the religious community, to maintain the emphasis on the dignity of the human person and its ultimate goal for eternity, to motivate the sisters to achieve the goals of our Institute through participation in its works and the management thereof; to develop leadership among the sisters in their respective professional fields of apostolic endeavor, and to encourage decision-making within the realm of obedience on the lowest possible level.

3. In order to carry out the personnel management program in a religious institute there is need for the establishment of or the creation of a new role to assist the Mother Provincial and her Council. This position could be titled "Religious Personnel Consultant."
4. Since we have so definitely concluded that the local superior is a key administrative person in religious government, a two-way working relationship should be established between her and the religious personnel consultant so there can be a free exchange of information, advice, and counsel relative to personnel matters.
5. In recognition of the ordinary proper authority invested in the position of local superior, the role of the local superior should be enhanced and the opportunity for initiative provided through the practice of the principles of sub-

sidariety and participation in her relationship with the major superior. In turn, the same principles should be employed in the relationship of her subjects to herself.

6. It is essential that a study be made of every position in which religious and lay persons function now or will function in the apostolic works of our Institute in order to establish and clarify lines of authority, assigned responsibility, and other organizational relationships in addition to a number of other important applications in the religious community.
7. Every religious community would benefit immensely from the availability of a complete inventory of all pertinent information related to the present religious staff in order to facilitate more enlightened selection of sisters for the work of the province by the Mother Provincial and her Council.
8. More intelligent planning could result from a master staffing plan for the Institute based on the current inventory of sisters in the community. This could then be projected to future staffing needs on three-year intervals for fifteen years as related to the probable expansion of the works of the Institute.
9. In logically studying a master staffing plan for the community, it can be concluded that there should be an intensification of the recruitment programs so that projected needs can be met in a relatively adequate manner.
10. In order to assist a sister to achieve the maximum of her full potential in the apostolate, an evaluation of her performance with guidance or follow-up is indicated.
11. There is a need for plans to utilize the experience and counsel of sisters especially in the years of diminishing activity and preparation for retirement.
12. It is recognized that there must be a more organized procedure for the selection and placement of sisters in accordance with the needs of the community and the preparation, aptitude, and interests of the sisters.
13. The need to provide the opportunities to learn and practice the skills of communication, listening, speaking, writing, group processes, and good human interpersonal relations which lead to fraternal charity is becoming more important as each community increases in size and complexity of internal organization in each of its works.
14. We should initiate research in our Institutes in order to assist us to achieve our goals. One project might be to study the physical, emotional, intellectual, and spiritual needs of sisters in our present-day apostolate.
15. A study of the Constitutions, Customs, and Guide is indicated to clarify the principles and their application and define the roles which determine the norms for action in accordance with the spirit of our Institute.
16. Recognition of the need to establish, teach, and encourage the use of a system of effective communication in order to facilitate the solution of problems of the individual sister.
17. There is indication that a study of personnel policies affecting religious and lay personnel would be beneficial to ensure a single common standard of performance according to principles of justice and equity.
18. In our Constitutions we have an excellent framework for the religious organization, but we need to make the application of the management principles and

teach these principles in an on-going method to all sisters in supervisory or managerial functions, with definite clarification of line and staff roles wherever they are found in the organizational structure.

19. There should be an organized health program in each community, with centralized health records which can be available to physicians and/or superiors if and when needed.
20. In order to be of greatest assistance to the major superiors it is essential that there be established a centralized religious personnel record system which is kept up to date.
21. Once a religious centralized personnel program with a consultant is established as a staff function to assist, enhance, and simplify the tasks of the major superior, then it becomes imperative that there should be at least one other sister prepared to function in this role as a successor or replacement.
22. It should be understood that the role of the religious personnel consultant would include that of developing good working relationships with the mistresses of formation and all those in administrative positions.
23. When the tasks outlined in the analysis of the role of the religious personnel consultant as well as those assigned by the superior to the consultant are carried out, it is reasonable to expect that she shall be given all the human and material resources, such as adequate office space, equipment and staff, as needed to carry out these assignments.
24. The religious personnel consultant should study each local mission (preferably on the mission) to determine personnel needs and also physical facilities that would influence the selection and/or placement of sisters.
25. A need is indicated for a study of the value of sisters' services, taking into consideration the cost of academic and professional preparation in order to assess and assure proper reimbursement in justice to the community for services rendered.
26. All communities would benefit by a clear statement of philosophy and objectives underlying personnel management as it applies to the particular institute.

What, then, does this have to do with the role of the supervisor of Catholic schools? It is simple. As a supervisor you are serving in a staff capacity. To accomplish your job you need to work through the principal and through the teachers. To the degree they accept and accomplish what you want done, you are successful. To the extent they reject or fail to accomplish it, you have failed. You, then, must work through other people. The entire variety of personnel functions and techniques becomes your tools. You are developing those in each individual school to better perform. You need to know their jobs and their capacities to do their jobs. You need to set standards by which their performance can be measured. You need to establish goals to motivate them and means of appraising what they have achieved, or perhaps failed to achieve. You need to develop factual records, since memories are limited and personnel may change. You need to know the trends, the patterns of behavior of each individual, so that they can be placed in the future in such a way as to make a full and appropriate contribution, and to avoid for them a sense of purposelessness. All should be developed and allowed to contribute fully and adequately, achieving for themselves satisfaction of their needs and objectives

while achieving for the institution its own needs and objectives. The challenge is great, but the opportunity is greater. Personnel management is the method, but you, the supervisor, are the medium. Will you accept the challenge?

MEETING OF CATHOLIC LAY PEOPLE

THE ROLE OF THE CATHOLIC LAYMAN IN INFORMING THE PUBLIC ABOUT CATHOLIC EDUCATION

JOHN F. DONNELLY

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IT SEEMS A LITTLE INCONGRUOUS that we have these problems at all. I say problems, because there are two involved in this title: First, What should be the role of the layman? and second, Why do we have to inform the public about Catholic education? If we may look at the second part first we might even substitute "ludicrous" for "incongruous." Americans are reputed to have a sharp eye for a bargain and to place a high value on money. If we look at Catholic education in this light, it is the greatest bargain ever offered to the American people year in and year out; it is the greatest dollar contribution that any group makes to the American people—a good estimate of the cost of the total Catholic education program is in excess of \$2,000,000,000. Compare this with the total budget of \$520,000,000 for the United Fund or \$89,000,000 for Red Cross, both local and national.

And still this gift is not well received. We have to dig deeper to see why a normally money-conscious people spurn a gift of \$2,000,000,000.

If we turn back to the first problem, it would seem perfectly obvious what should be the role of the layman in telling the public about Catholic education. Laymen have the contacts; many have highly developed skills; they have an interest in the job, an interest based on charity, based on pride of accomplishment, and based on monetary considerations. But still it is only recently that the layman has been encouraged to take up his natural role, and he is, for the most part, reluctant to do it. Here in St. Louis we have seen the beginning of a splendid rebuttal to this last statement in the Citizens for Educational Freedom, although its efforts are not everywhere viewed as an unmixed blessing. So, here again, we see that a question which seems to have an obvious answer needs deeper examination.

Now, let us consider the question, Why do we have a special need to inform the public about Catholic education? Obviously, there is a normal need of every organization or movement for the good will of the community. We want our graduates to be accepted for employment. We want public support so that detrimental laws will not be passed. Further, our self-respect hopes for public

recognition for a job well done. But beyond these things is a more pressing problem of how we are to finance the greatly expanding operations we face. Aside from any question of whether justice requires the public to help support Catholic education, or, rather, *private* education, generally there is the question of whether the public won't find it cheapest in the long run to give substantial support so that the private systems can survive and the country reap the benefits of having a diversity of educational systems and having these systems, partially at least, supported by private funds.

The public generally accepts private schools, perhaps "tolerates" is a more accurate word. There is, though, always a vocal minority who would abolish them. However, when we come to the question of finance, it is quite another thing. We touch a raw nerve. I have seen long-standing friends of mine become frantic at the mere mention of paying for bus transportation to Catholic schools. At a day-long meeting of religious leaders of our state, the great preponderance of whom were clergymen, the group had proceeded with great harmony on a variety of touchy problems. At lunch, the ecumenical spirit fairly inundated us. Everyone was quite pleased with himself and his fellows. We had reached a new height of urbanity, to say nothing of brotherly love. Mutual congratulations poured forth. But, in mid-afternoon this question of funds for bus transportation came up. And with it, up came all the sugary sweetness we had ingested at lunch time, and it had lost its sweetness. The ecumenical movement regressed four hundred years in the space of two minutes. These instances are not isolated. I am sure most of you have had similar ones. It seems a bit surprising to find this violence in spite of the favorable shift of public opinion which the Gallup poll indicates—13 percent of the non-Catholic voters in two years shifted away from federal aid to public schools only to a position including Catholic and other private schools.

Maybe this dramatic shift accounts for the violent reaction. Terror at the prospect of having one's world destroyed can push anyone into self-defeating blunders. At the meeting mentioned a moment ago, it was pointed out that churches already receive police and fire protection without paying taxes. One minister retorted with the astounding statement that his congregation was considering a voluntary payment to the city in lieu of taxes. I have since learned that other churches are contemplating similar actions. (In honesty, I must say I have not heard of any who have terminated their deliberations by making any tender of cash.) Where or not payments are made, the mere fact that the question is debated seems irrational to us.

It is important for us to understand the source of this irrationality if anyone, clerical or lay, is to do anything about it. Those who react most violently to this question of tax money for private education seem to fall into three main classes. First of all are the professional secularists and their followers. They would destroy all semblance of belief in a personal God, and they see the Catholic school as a tremendous obstacle in their way. With these people I would lump, perhaps unfairly, the NEA and the POAU. While the latter group has a church in connection with its Washington headquarters, the spirit which seems to motivate it as well as the NEA, appears to be more closely allied to the spirit of this world than to the spirit of God.

The next violent reacting group are the fundamentalists. These are, for the most part, the believers in Maria Monk, the ones who hurry along with many a look over their shoulder if they have to pass a Catholic Church. They include the professional Catholic hater, the people whose religion seems

primarily a negative thing. They are a powerful group, vocal and untouched by rational argument.

The third class in this violent reacting section of the populace is rather a conglomeration. Actually, until quite recently we Catholics were rather sympathetic to their position and, in fact, we virtually held the same view of tax aid to private schools, though for a somewhat different reason. I am referring to those religions which have had highly unsatisfactory relations with the State at some critical stage or stages of their history. Certainly, we qualify for this designation, although paradoxically, it is not often recognized by people outside the church. Our relations with the Roman Empire during our first three hundred years were hardly amicable. The thousand-year relationship with the Holy Roman Empire was much more a struggle for survival than a cooperative movement. The position of the Church in England and Ireland from 1530 to 1830 was about as unfavorable a one as any church has ever survived. In our own country we were much better off, but previous experiences, and sporadic demonstrations coupled with continuous minor disabilities, left us highly suspicious so that we wanted no interference by the federal government in our schools, even though it meant no tax money.

Although they would hate to be classed with us on any score, the Seventh-Day Adventists are in this group. They have not suffered greatly at the hands of the State, but rankle under the disabilities caused by the Sunday observance laws, so they are rigorously opposed to any government aid to any religion. The Mormons suffered much violence in their early years and they, too, are strong for complete separation. So, too, are Jews. Even those Jews who support Jewish schools seem to be too jealous of their independence to be willing to endanger it by dependence on tax money.

These categories, I know, are oversimplified. The various groups possess varying degrees of "monolithicity" (if I may coin a word). I am sure, too, that they would resent the imputation of this term to themselves because only Catholics, and possibly Communists, are monolithic. There is also some overlapping among the groups, but, in general, I believe the classification can be helpful in seeing what the layman can do about informing the public on Catholic education.

While these groups are sizable and vocal and, as we said, hard to reason with, they do not comprise a majority of Americans or even a majority of non-Catholic Americans. The majority seems to be much less violent though still suspicious of the private school, especially the church-related private school. They have lingering questions about the so-called divisiveness of the private school. They wonder how help can be given to the private school when there already is supposedly not enough tax money to take care of the public school. Since they have lived from childhood in a climate of suspicion toward the Catholic Church and since the Catholic Church would be the chief beneficiary of public aid to private schools, they find it very comfortable to answer most questions on the subject with a shrug—saying that if parents want to send their children to private schools they are free to do so, but they should not expect the public to pay for their idiosyncrasy.

It is apparently among this group that we find people switching to a more friendly attitude toward Catholic and private educations. While their native bent is unfavorable, they have a very creditable willingness to listen and change their minds when they hear good reasons. The work of the NCWC and the NCEA has certainly had its effect here. The NCCW and NCCM have co-

operated in this work and have also had programs of their own. For example, the NCCM has prepared three sets of materials giving facts and principles relating to this problem. They were distributed to all the affiliates of the NCCM and NCCW. These affiliates, in turn, used the material in various ways. Parish meetings were held to instruct the people in these facts. In Ohio, large public meetings were held throughout the state. In Peoria and Dallas, to cite just a few more examples, formal calls were made on senators and representatives so that they, also, would know the facts.

It is among this group, which we have termed the nonviolent, that we must look for our chief support, but we cannot ignore the violent for they, too, will be seeking to retain or recapture their support. An indication of this came four days after the Gallup poll was published showing the dramatic shift in public opinion. The president of the POAU stated that there was "a need for a wider and more pervasive program" to counter this tendency.

It would seem we have need of two different approaches, one for the violent, the other for the nonviolent. Toward the violent, we have to use a strong approach. The stated attitude of NCWC on federal aid that we are not for or against federal aid, but if it comes, it must be nondiscriminatory, is a good example of what I mean by a strong approach. The legislation has been bottled up for one session of Congress with the result that the second bill was somewhat more liberal. The violent may not be happy about liberalizing the bill, but when they saw their power matched with an equal one they had to give. There is a danger in this approach which is recognized and some good work has already been done to counter it. The danger is that using power tactics may alienate the goodwill that a better understanding of Catholic education has been developing among the nonviolent. We have seen that Congressman Delaney has been accused of all sorts of chicanery. He is supposed to be acting under orders from Cardinal Spellman, and so on. The fact that he is only one among the majority and that the others of the majority have no ties, real or imagined, to the Cardinal is completely ignored. But his vote is used to expose a frightful Catholic plot. Any time we use force against force, we will lose some friends, but there are times when we have to pay this price. We should, however, redouble our efforts to make other friends and regain the lost ones. In dealing with the violent, the POAU's and so on, we are faced with a slugging match. While there will be low blows given, we should not retaliate in kind.

It is with the nonviolent, however, that the layman can do his most effective work. It can be done in many ways: on a person-to-person basis; in secular organizations; and in programs of Catholic action groups.

The approach to these people is quite simple: it is merely to show the contribution Catholic education makes and then its need for help. No threat of power, or even demand for justice, is well received by this group. While the CEF speakers I have heard talk of justice, they do it very diplomatically. They seem to suggest that the listener would want to see that justice is done from now on without making the implication that he has not been just in the past. Power politics is abhorrent to most Americans, especially when someone else is using the power and particularly when the power, if successfully applied, will cost a person money. So it would seem appropriate to leave this tactic in the background as much as possible.

I would like to cite a few first-hand instances of where people have rather dramatically accepted this reasoned approach. At the dinner I mentioned earlier, my wife and I were the only Catholics present and the only ones who

used private schools below the college level. While one of my friends reacted violently, it was interesting to see others in the party taking much milder attitudes, even to admitting that, if it were not for the cost, they would like to have their church have its own elementary school. Another point of agreement was that the differentiation between colleges and lower-level schools was not valid. This alone is an important step, because help to private colleges, as you know, is generally more palatable than help to elementary and secondary schools.

A second instance was at a meeting of the Rotary Club in my home town. The members are from a variety of churches, but are predominantly from the Reformed Church in America. This body experienced a schism about one hundred years ago over the question of having church-supported schools. The new offshoot which wanted schools became the Christian Reformed Church, and it has a fine system of elementary to college education throughout the country. There is the typical *odium theologicum* shared by the two churches. Into this environment I invited, as a speaker, Professor John VandenBerg, a state officer of the CEF and a professor at the Christian Reformed Calvin College. He made a fine, well-reasoned, and clear presentation. The question period brought forth some fireworks, but it also brought a new attitude toward the problem. Again, many people indicated that they wished their church had its own schools. Several came forward with ideas which indicated that they had just invented "shared time." The talk merely hardened the violent in their opinions, but it left a residue of interest and goodwill with the majority. They did not necessarily become supporters, but at least they saw that there was the possibility of a differing position.

A third example again goes back to the meeting of state religious leaders. After much wrangling, help came from a very unexpected source. An Orthodox bishop who had been silent through the whole meeting for the very good reason that he spoke English with difficulty, finally indicated he wanted to speak. He said very simply that he saw the sacrifice many parents were making to send their children to church schools, and he had asked the wealthier of his people to assist their neighbors in this matter, even though they were of a different religion. The kindness with which he spoke shamed most of us, so at least we acted like gentlemen while we continued to differ. Again, the discussion ended with a residuum of new insight.

I would not like to have you think that I believe that all we need is a little effort and in a few years we will have tax support for every adequate school in America. All I have shown is that the climate is more favorable, that people are listening and that we have finally found our voices. We are making an impression, but much still must be done and there will very likely be backward shifts of opinion as things develop.

Underlying the whole question are the two distinct problems—the professional jealousy of the NEA, and the American fear of Catholics in general, but particularly of the hierarchy which is supposedly trying to promote the use of tax money to brainwash a great part of the American population. About the NEA we can do little, and in fairness to them, I would say they are no worse than any other profession or occupation when it sees some threat to its livelihood.

About the fear of the hierarchy we can do something.

First of all, we can show the results of Catholic education. How do Catholic school graduates fare when they get into secular schools at the next higher level? If they rank well with the other students, the hierarchy must at least

have given the students a good education while brainwashing them. If this is established, the alleged brainwashing can be examined. Here the CEF does an exceptionally fine job of showing that you either have God-centered education or you have man-centered or State-centered, or even anti-God-centered education. The reference here to the Northwest Ordinance and similar documents is then very telling.

I have already mentioned a few ways we can present these facts and ideas. In private conversations, in formal talks to civic and social groups, in conferences on education and related programs, and in door-to-door "operation understanding" programs. There are others, also: open house at the Catholic school for the public; invitations to public school people to speak on education at home and school meetings; cooperation with public schools on special programs, for example, educational TV.

We have had an interesting program of curriculum enrichment in my home town. It was started by Hope College, a Reformed Church school, with the cooperation of public, Christian, and Catholic schools. I served on the board for several years and found it a most rewarding experience. At no meeting was there any friction because of different philosophies of education. In fact, there was no friction of any sort.

There is one thing that got us off to a good start and gained us immediate respect. The other school people were amazed (as some of you may be) to learn that we had a school board. Even though we are an advisory board, our school took on a professional status in their eyes that no score on Iowa Achievement Tests could match. We were not a propaganda institution, not a tool of the hierarchy; we were a school board of the sort they understood.

I would like to devote the rest of my time to discussing this board with you, or at least saying what a parish school board can accomplish. First of all, it dispels the notion that we are a monolith. (We really should get a better term than this because we really have been saying ever since we got started as a church that we are monolithic only we refer to the monolith as Peter.) Seriously though, the discovery that there is discussion in the Catholic Church has a most disarming effect on people. Perhaps no other one thing at the Vatican Council made so great an impact on the public as the fact that the bishops were able to debate and even vote down the Curia. (An interesting sidelight on this is that these bishops are the same hierarchy which is considered so all-powerful, so it is really quite surprising that people should be surprised at their independence.)

But, anyway, people do react well to the discovery that Catholics can discuss things and arrive at solutions. If I may mention this state meeting again, one minister pointed to me with "great vigah" and said, "If our tax money goes to a school, we want to know what is taught there." I told this to a friend of mine and he related a similar experience which happened to him in Washington at a meeting of people from NCEA and the National Council of Churches. A public school superintendent suddenly lost his temper and said to my friend, "Your argument does not impress me at all. Catholic schools do not belong to the parents. They have nothing to say with regard to their policy. They are ecclesiastical institutions, and as long as they remain so, public school officials will not even consider any kind of tax aid to them." Aside from the arrogance displayed by the man in assuming the right to determine where tax money goes, he was voicing a basic feeling on the part of Americans.

School boards are a solution to this problem. There is a growing body of experience with them. More and more dioceses are including laymen on dioc-

san boards, but I hear of few at the parish level, which is where they can do the most good. It is something I would urge you to experiment with. It gives a channel of information to and from the school administration and the parents.

Surprisingly, it provides a very necessary mode of communication between pastor and principal. Nobody thinks such a channel is necessary, but if we listen to pastors and principals complain about how impossible it is to talk with one another, we see something else. My experience is not as rich in this regard as that of most of you, but I would challenge you to examine the situations in schools that you know about at first hand and make two lists: those which would be improved, and those which would not be improved, if pastor and principal had a formal setting for discussing school problems in the presence of third parties. I suspect one list would be a mite longer than the other, but for fear of prejudicing you, I won't say which I think would be the longer.

There are, of course, the old bogies of trusteeism and "give them an inch and they will take a mile." I think it is time we lay these ghosts to rest. Trusteeism arose under vastly different circumstances at a time before the Church was well organized in this country, and when it became organized people just did not want to give up authority they had assumed. The danger of this reoccurring can be obviated by starting with an advisory board and giving more and more scope to it as it proves its sense of responsibility.

The advantages that such a board can give a school and Catholic education generally are well worth the risk. Our own board helped improve the textbooks in use merely by encouraging a regular budget for the purchase of books. We decreased the number of students per teacher. We were able to get lay teachers' salaries into a competitive range, and then we got the money for them. We were able to get expert help at low cost on building programs. And we got public respect for our school.

Beyond this local advantage, school boards will get public support for our schools nationally, so that instead of our having to decide whether to close elementary schools or high schools, we will be able to expand both. A school board can work wonders—if you want it to.

One final thing is most pertinent to the title of this talk, "The role of the layman in informing the public." For the layman or anyone to do a good selling job on something in which he has no voice is a pretty difficult thing. If I have learned anything in thirty years in business, it is that giving people a voice in what they are doing makes them more loyal and more effective. The same thing applies here. If we expect laymen to sell Catholic education to the public, they should have something to say about Catholic education.

You may think I am hoping for too much, but we are more ready for this than many think. The recent publication of Cardinal Newman's article on "Consulting the Laity" is a sharp reminder to us. The purpose of his article was to suggest to the bishops of England that they might do well to consult with the laity on the matter of tax support to private schools. That was only a little over a century ago, and the poor Cardinal was virtually shelved for his pains. We have come a long way since then. Today in America, before the NCWC takes a stand on an important issue like school legislation, there are consultations with the laity, perhaps not as thoroughly as will be done a hundred years from now, but things are moving. If steps can be taken at that level with all the difficulties they entail, bigger steps can be taken at the parish level. If I could have one wish for the Church in America, it would be for an effective school board in every parish.

THE CATHOLIC LAYMAN'S ROLE IN PUBLIC EDUCATION

DANIEL L. SCHLAFLY

PRESIDENT, CITY OF ST. LOUIS BOARD OF EDUCATION

LET ME START BY READING from a letter I received recently.

Daniel Schlaflly
President, St. Louis Board of Education

Well, you got the people to vote higher taxes. It makes me tired—a Catholic trying to tell us how to vote on the schools. Where do your kids go to school, Danny Boy?

It is quite obvious that the writer—who did not sign his name—feels a Catholic has no role in public education.

Just as this letter comes from my files, so the rest of what I say today will be essentially some observations and thoughts that grow from my own experience.

Among the reasons I draw on my own experience is the fact that "The Catholic Layman's Role in Public Education" is one educational topic on which there has been little research. I know. I looked around to see what others have said or written. And that brings me back to the letter I just read. The writing may not be scholarly, but it certainly expresses a point of view. It is a point of view which, it appears to me, is held by many Catholic laymen. Perhaps "attitude" is a better term. Because, by and large, I don't think many of us Catholic laymen really have given much consideration to whether we have a role in public education.

Further, lest there be misunderstanding about the letter, I do not think the view it expresses is a common one among non-Catholics. In fact, my religion has very rarely been made an issue by responsible citizens, even when they oppose some action or stand I have taken. So we can begin with one assumption, which certainly is true in St. Louis, and presumably elsewhere. Catholic laymen should have no reason to expect their efforts will be resented if they take an active and constructive interest in public education.

But there still remains the question raised in the letter: "Mr. Schlaflly, you are a Catholic; you do not send your children to public schools. Why are you on the School Board?" The answer is really very simple, because I think the public schools are very much my business—just as they are every citizen's business.

One needs to be only casually aware of this nation's educational problems to realize that all too many citizens ignore their obligations to the public schools. Further, as I have already indicated, I feel we Catholic laymen would get a low mark if we were graded on the interest we show in public education.

Scientific proof of this assertion would be difficult to assemble, but there are

bits of evidence nearly everywhere.

A Catholic layman, who is a professor of education at a leading university, described the situation this way when I was talking with him recently: "About the only interest many Catholics take in the public schools is to get out and vote against issues that would increase taxes for public education."

Strong words. But remember they come not from the writer of a crank letter. They are the words of a professionally informed Catholic layman.

Certainly some Catholic laymen have made enviable contributions to the cause of public education. Certainly in many communities Catholic laymen work to help public schools secure the leadership and taxes they need. Certainly many Catholics vote to help the public schools. But we still have a long way to go.

I think my own situation was rather typical, and I would like to tell you about it in some detail. As I said, the views I express today come principally from my personal experience. I was born and raised in St. Louis. I attended Catholic elementary and secondary schools here. After graduating from Georgetown University, I returned to St. Louis to work. I was active in the usual parish organizations—Holy Name, St. Vincent de Paul—in community organizations, such as the United Fund and Red Cross, and in a political party organization.

Yet, despite these activities and a desire to be of civic service, it never once occurred to me to take any interest in the public schools. I doubt if I could have named more than two members of the St. Louis Board of Education. In fact, I had not the faintest idea how many board members there were, how they were chosen, or what they did.

And sadder than this, from my own point of view, is the fact it took someone else—not my own conscience or my own observation—to arouse my interest. It was my good fortune to be associated on the United Fund Executive Committee with a truly remarkable man who had taken a keen interest in the school system. Just a little over ten years ago that man asked me if I would consider running for the school board on a reform ticket. The reform group was seeking to rid St. Louis of a school board that put political patronage ahead of educating children.

I could not have been more surprised at being asked to run—or inwardly more embarrassed. Here I was, forty years old, being asked to seek an important public office in a city where I had lived my entire life—and I knew absolutely nothing about the job. Before I could give the request any serious consideration, I had to do a lot of long-neglected homework. What I learned convinced me there was a great opportunity for service, and I agreed to run. Leaders of the reform organization politely assured me there would be little to do during the campaign—famous last words! At any rate on April 7, 1953, I found myself a member of the St. Louis Board of Education.

My experience during that campaign ten years ago, and since, indicates to me that if we Catholics have been minor players in the great drama of public education in this country, it is because we ourselves have chosen such roles. No one has pushed us off the stage. Quite the contrary. The public schools cry out for understanding, for help, for citizen leadership, for support. The reason we have given little heed to these cries is not hard to find. We have devoted our primary attention and energies to the needs of our Catholic schools. And while there remain many urgent needs, our accomplishments have been magnificent. Moreover, in and of themselves, these accomplishments represent tremendous contributions to the public good.

In the course of these efforts, there has grown a tendency to think of the Catholic schools as "our" schools and the public schools as "their" schools. In some instances, this attitude is a very conscious part of our thinking. In other instances, the "our's" and "their's" attitude is an automatic by-product of the fact that we are so preoccupied with Catholic education that we never take much time to think about public education.

I do not for a minute suggest that we should do less for the Catholic schools. But I do say we have a clear obligation to do more for public education. A good case could be made for doing more even if we examined the question from the most narrow and the most selfish viewpoint.

Thousands upon thousands of Catholic children attend the public schools. And even if nonpublic schools were suddenly to receive some form of tax support, as many Catholics advocate, the resulting expansion of the parochial schools would not absorb all Catholic children. For example, in many parts of the nation, where the number of Catholics is small, it would not be practicable to establish parochial schools.

It is reasonable to assume, then, that there always will be significant numbers of Catholic children in the public schools. So even from the most narrow viewpoint, Catholics should have an interest in public education.

If this were the only reason for Catholic interest, I would advocate that we not bother. Any concern manifested from such a narrow outlook would be of little value. I think there is a central and basic reason why every good citizen—regardless of his faith, regardless of where he sends his own children to school—has an obligation to take an active interest in public education.

That reason was expressed recently by William Saltonstall as he left his post as principal of Phillips Exeter Academy. He said: "We've tried to learn what we could from the public schools, and to share what we know with them. After all, they carry the great burden of American education."

Indeed, as Mr. Saltonstall observed, the public schools do carry the great burden of American education. The destiny of our nation is being determined in large measure by what is happening, or what is not happening, today in the classrooms of our public schools. In these classrooms, 40,000,000 American children are being prepared for the future. This total compares with an enrollment of about 5,600,000 in the Catholic schools. In other words, for every one child in a Catholic school, there are seven children in the public schools. No one can pretend to be a good citizen if he ignores the educational needs of these children. For what purpose would one vote for a President, a Governor, a Mayor, if he does not at the same time do his full part to make sure his city, his state, his nation has a well-educated citizenry? Or, for that matter, of what lasting benefit is any program of progress in our communities if the schools do not keep pace?

The need for public schools to keep step with other programs to improve a community was expressed forcefully this spring by one of the St. Louis school system's best friends. That friend is His Eminence, Joseph Cardinal Ritter. In a statement strongly supporting a recent proposal to increase St. Louis school taxes, Cardinal Ritter said:

The City of St. Louis has made rapid strides because of a well-thought-out plan of progress. . . . Now, more than ever, we need the best possible educational facilities . . . material progress must not be permitted to out-strip our educational progress. . . .

In these times, when education is essential to the freedom we hold so pre-

cious, all children must have the opportunity of obtaining it—not only for their own sakes, but for the sake of the community at large. We cannot be negligent with our own future citizens.

And here I want to inject the fact that while giving staunch support to public education, Cardinal Ritter has provided great leadership in Catholic education. For example, as many of you know, Cardinal Ritter desegregated parochial schools in St. Louis in 1947. That was seven years before the Supreme Court decision outlawing segregation in public schools, and his courageous action certainly helped pave the way for our successful public school integration.

In his statement quoted above, Cardinal Ritter was announcing his views to all citizens—Catholic and non-Catholic. And up to this point, I have talked about the Catholic's role in public education strictly on the basis of good citizenship. Now, I would like to examine the question from the viewpoint of our religious obligations.

Do Catholic laymen as Catholics have any special obligations to the public schools?

I think the answer is an unqualified "Yes." Particularly in our large cities, there is no field more important for the lay apostolate.

Let's go for a minute to a public elementary school in the heart of St. Louis—and the conditions would be similar in a great many cities. Walk with me into a fourth-grade room. For the typical child in the room, this is the sixth school he has attended. Some have been to as many as twelve. Twelve schools in four years! Why? Broken homes, and families drifting as the father moves from one temporary, marginal job to another. This is but one example of the problems that confront a city school system.

Cities have long had large concentrations of the poor, and they still do. Cities have long been the receiving stations for immigrants, and they still are. But conditions have changed radically. Whereas there once were many job opportunities for the poor, they now compete for work in the declining market for unskilled labor. Whereas immigrants once needed only to learn the ways of their new land before adjusting rapidly, today's immigrants (or, more properly, "in-migrants") are hampered by lack of education or racial discrimination—often both.

Solutions to these problems, of course, require action in other areas as well as education: racial barriers to economic opportunities must be removed, racial barriers to residence must come down, civil rights must be extended in fact to all citizens.

But certainly there is nothing more basic to the long-range remedying of these conditions than extending to every child the best possible education. Many children who come into the St. Louis schools from other areas are two or three years behind where they should be. And let me emphasize this educational gap is not confined to Negroes or to St. Louis. When children with such educational handicaps enter our classrooms, it is important that everything possible be done to help them overcome the handicaps. They must have a good education. This nation has no future if they have no future.

I feel this places a special obligation on Catholics. In previous generations, when the immigrants to our cities, and the poor, were heavily Catholic, the Church did heroic work in helping them overcome their handicaps and take their full place in American life. Now, just because the in-migrants and the

poor are predominantly non-Catholic, do we have any less an obligation?

How, then, should we fulfill our rightful role in public education? How, then, should we meet our obligations?

First, and foremost, we must be informed about our public schools, their problems and their needs. Every school system needs not only help but constructive criticism. Let me emphasize the word "constructive." There is no shortage of criticism of our public schools, but far too much of it is uninformed.

As we become better informed about the public schools, I think several things will happen. First, I think we will find that considering the many problems which beset them, they have done a remarkably good job. Second, I think we will see that they need to do an even better job, but that to do a better job they need strong understanding and support and participation from all citizens. And, frankly, if you have constructive criticisms, the most effective way to make them heard and felt is by taking part in the affairs of the schools. Voices from the sidelines do not carry far. Worse, they frequently carry in the wrong direction.

There are numerous avenues of participation—ranging from membership in citizens organizations to working in tax and bond issue campaigns, to service on local, county, and state boards of education.

Here, let me emphasize I am not talking about the "watchdog" or special-interest kind of participation. We must participate to further the interest of the public schools, not to count noses of personnel to see how many Catholics are on the payroll, or to be sure that Catholics have some sort of proportional representation on the school boards.

Recently, while on vacation, I met a Catholic layman who is on the school board in a smaller city. With high enthusiasm he told me, "We Catholics are going to take control of the board in the next election." That is a sad thing. What deep animosities must be alive in a city that chooses school board members on the basis of religion. And what a penalty the children must pay, for the schools suffer when there are such divisions within a community.

I am strongly convinced that one result of our constructive participation in public education will be better rapport with our non-Catholic friends. Certainly, the public school system is one of the most influential and important institutions in the life of any community. And working in the interest of the public schools may well be our single most effective bridge to closer bonds with non-Catholics.

There is another vitally important reason why Catholic laymen must take an active interest in public education and, when possible, seek election to school boards. These boards are destined to have an important part in helping to solve our racial problems. It is absolutely essential, therefore, that we have on our school boards men and women who believe utterly and totally and sincerely in integration. And certainly a Catholic layman who is true to his faith believes completely in the fundamental dignity, rights, and worth of every human being.

I have discussed the role of the Catholic layman in public education primarily in terms of the major cities, because this is the area in which I have had experience. To be sure, there are problems and there are needs in the suburbs and in the non-urban areas, as well. And Catholic laymen who live in these areas have equally as great an obligation to be informed about the public schools, to support them, to participate in citizens organizations, and to seek election to school boards.

In conclusion, I would like to put the whole issue in its hardest terms. Since Catholics have parochial schools to take an interest in and support, do we not assume an extremely heavy burden in working for the public schools? Of course.

But is the Catholic layman true to his faith when he takes or seeks the easy course?

The dictates of good citizenship alone demand that we do our part. Our religious belief places an even deeper obligation on us.

Public education is a fundamental part of American life. The public schools are our schools no less than the Catholic schools. Good public schools are vital to the future of the great majority of American children. Many, many of our public school systems and millions of the children are in desperate need of understanding and support and help. To ignore our obligations in the face of these needs is to ignore our faith.

A PROGRAM OF INFORMATION ON CATHOLIC EDUCATION

JOSEPH F. X. MCCARTHY

CHAIRMAN, WESTCHESTER CATHOLIC EDUCATION CONFERENCE

THE WESTCHESTER Catholic Education Conference, now in its third year of operation, was not originally conceived as an information service. Its purpose was, and is, to provide a forum within which pastors, Catholic school principals, and laymen can meet and discuss matters of mutual concern in education; it aims at providing mutual understanding among these three groups, and at exploring ways and means of advancing the cause of educational excellence among our county's Catholic schools. In the process, naturally, an extensive information program has been undertaken, and it is this phase of the conference's work that I shall describe briefly today.

By way of background, let me note that Westchester is one of several counties included in the Archdiocese of New York. The county includes some eighty Catholic parishes, strung out across the suburbs of New York City and into genuine country areas; it is referred to as "New York's bedroom," but it boasts the headquarters of a dozen national corporations and includes several cities. Among these are New Rochelle (the town George M. Cohan described as "forty-five minutes from Broadway," and in less lyrical moments denounced with the phrase, "When you're forty-five minutes from Broadway you're only camping out!"); White Plains, chiefly known as the site of a memorable Revolutionary War battle, which the Americans managed to lose although they should have won; and Yonkers, known to the stage by the famous question, "Yonkers, what are they?" From the time Washington Irving joked about the residents of Sleepy Hollow and Tarrytown to the present, when

jokes about Scarsdale enliven television shows, our county has been known, kidded, and described by those outside it, while its residents are impressed by its many real values and charms.

Certainly one of those real values is an extensive and effective Catholic school system. The W. C. E. C. began its operations in 1961 as an effort to marshal the resources of its laity to improve and extend the system's effectiveness, and to help principals and pastors meet the parents of their pupils on a face-to-face basis. The organization began, and has remained, a simple one. It was sponsored originally by the Catholic Family Institute at the College of New Rochelle, and by the office of the Archdiocesan Superintendent of Schools. Yet, from its inception this has been a layman-dominated group: at present, of its twenty-five-man advisory board, there are two pastors, four sisters, and the associate superintendent of schools, Monsignor Rigney. The W. C. E. C. has been encouraged by the Superintendent, Monsignor Haverty, and by His Eminence's Secretary of Education, Monsignor Voight. But its work has been largely left to its own devices, and Catholic laymen in our county have been challenged to act constructively along lines helpful to Catholic schools.

The principal activity of the W. C. E. C. has been an annual meeting, held each spring. Parish teams have been invited to each annual meeting: the pastors have been invited to send the school principal or her delegate, plus a team of laymen, and of course to attend in person. The numbers in attendance have grown each year, on a purely voluntary basis, until the 1963 meeting, which included delegates from over fifty parishes. These meetings were intended to serve a threefold purpose: to inform those attending on certain aspects of Catholic education, to help them formulate plans for specific action after hearing descriptions of programs presently under way in other parishes, and to help them exchange information on a face-to-face basis with each other. I shall try to indicate the information aspects of the programs.

At our first meeting, in 1961, a group of speakers was charged with informing the delegates of the challenges facing Catholic education in our county. Monsignor Voight set the tone for that meeting in a keynote address stressing the importance of lay participation in developing excellent schools. Much of the rest of the program dealt with information for the delegates from a variety of school officials and parents. The curriculum was explained by Monsignor Rigney; the testing program by the director of test development for one of the largest commercial test producers; parents' and principal's views of learning problems were presented by representatives of both those groups; a pastor presented his view of the problems of meeting the expanding demand for parochial education in the suburbs, and the question of open communications between school and home was explored by a principal and a parent.

Much of the rest of our first annual program dealt with projecting trends of enrollment and the problems of securing teachers, schoolrooms, suitable class size, and related aspects of education not specifically related to the topic of today's program. Similarly, W. C. E. C. sponsored a number of additional activities that did not specifically concern themselves with programs of information. For instance, a pair of sectional workshops were held stressing the need for parent-principal-pastor cooperation and outlining methods for attaining this goal, and a special workshop was run by one of our advisory board members who was an expert in the organizational problems of parent groups.

The business of informing the public, and the Catholic public in particular, about Catholic education continued at our second and third annual programs,

held last year and this, in the spring. The pattern we followed in these two meetings departed from the "inform and encourage" attitude of the first, for our recent meetings included a number of separate panels or workshops at which more specific problems were attacked. The delegates, again in parish teams, met together twice, in the morning and after the workshops in the afternoon. The keynote speakers on both occasions were prominent Catholic laymen, whose talks were intended to, and actually did, spark lay enthusiasm for direct cooperation with parochial school authorities. These men were, in 1962, Mr. Joseph W. McGovern, a member of the New York State Board of Regents (that's the name for the State's board of education), and in 1963, Dean William H. Mulligan of the Fordham University School of Law.

Some of the work in the afternoon workshops and panels dealt with the matter of our chief concern here today, namely, informing people about Catholic education. We arranged for groups of thirty to fifty delegates to meet with panel experts to discuss such topics as: Improving Home-School Association Programs; Home-School Communications, a Two-Way Street; Guiding Educational Choices; Changed View of the Lay Teacher; and finally a workshop on, "What News Is Good School News." This last workshop, held in March 1963, was chaired by Mr. William Fanning, editor of the *Catholic News*, our arch-diocesan paper, and included the vice-president and editorial director of the Macy-Westchester newspaper chain, and an advertising executive. This workshop perhaps more than any other individual activity relates directly to the topic of our present panel's interest. The experts present at the workshop stressed the importance of ensuring good writing in news releases, of having *one* person in each parish responsible for final clearance of news, of having that same person identified on the news releases for follow up by the papers or radio stations receiving news releases, and of developing and maintaining personal contact with editors from the local papers and newscasters from local radio stations. The panel emphasized that much good school news is simply ignored because it is not announced, or poorly presented. School assemblies, visiting speakers, class visits to industrial plants, modifications of classroom space, all such items are of interest to local newspapers, are sought after and welcomed whenever space permits.

Perhaps the outstanding example of informing the public about Catholic school programs was a series of three class demonstrations conducted at our March 1963 meeting. Groups of delegates had a chance to observe a sister teaching a first-grade reading lesson, another teaching a fourth-grade group according to the new catechetics system, and a brother teaching a seventh-grade group a lesson in the "new" mathematics. These demonstrations were preceded by explanations of the techniques to be seen, and followed by a question and answer period for the delegates. These three workshop-demonstrations were arranged for W. C. E. C. by Monsignor Rigney as his special contribution to the program.

A feature of the 1962 and 1963 meetings was an exchange of information among parish delegates about programs going on in various parts of our county in which parents or other laymen were enabled to act directly to support parochial school training. The support ranged from baby sitting with kindergartners waiting for the school bus to direct instruction in foreign languages, mathematics, and science during late afternoon or Saturday morning periods on a voluntary basis by lay teachers and pupils. The highly successful Knights of Columbus Catholic College Day run in Larchmont for Westchester high

school students (both public and Catholic) was described by one of its program chairmen, for instance.

Our organization recently began publication of a bimonthly *Newsletter*, which is mimeographed and distributed by mail to an extensive mailing list of members and subscribers. It is a professionally prepared letter, done under the direction, and largely by the pen, of Mrs. Leonard Howard, a member of our advisory board and one of the W. C. E. C.'s prime movers. Trudy Howard herself is a professional writer and expert in public relations, and her *Newsletter* is designed to keep all hands informed of interesting programs in different parts of our county, and interesting educational activities that children of Westchester's parochial schools can participate in. We expect the *Newsletter* to provide a running thread around which the activities of W. C. E. C. itself and of many parochial schools can be developed.

In summary, then, the W. C. E. C. was set up to discover, and to meet, the problems encountered by pastors, principals, and parents in achieving excellence in the parochial schools of our county. It has worked toward this in large part by a series of public meetings, and by the sponsoring of a *Newsletter*. We know that many parishes have taken up ideas discussed in the annual meetings, and have applied some of them as they were found useful in each individual case. We hope that, as our regional association grows, we will reach more and more of the parishes in Westchester county, in hopes of extending our base of action, discovering more programs of activity to use as guides for our present and projected programs. It is still much too soon to say that W. C. E. C.'s objectives are being attained; but we are convinced that we are on the way toward them, and that our formula for a very loose, almost unstructured free association of parish delegate teams with a broadly representative advisory board is a good one, and worth pursuing actively.

As a footnote, it may be of interest to groups considering this rather ambitious program to know about our total budget. This year, the year of maximum expense and maximum budget, a total of less than \$1,000 was taken in. The College of New Rochelle provided W. C. E. C. with office space, delightful auditorium and classroom space for its meetings, and luncheon at cost for all attending the annual meeting. Programs were printed, proceedings gathered and printed, costs of mailing announcements, preparing two issues of the *Newsletter*, and running the annual meeting, and enough of a balance is on hand for us to support our *Newsletter* the rest of the year (on the assumption that some at least will subscribe to it at \$1.00 per annum) and to maintain our mailings, our relatively minor costs for advisory board meetings, and to consider the setting up of *ad hoc* committees in additional areas (such as guidance services) of interest to our members. The budget depends entirely on the parish memberships, at a cost of \$25 per parish team, this figure covering the costs for attendance at the annual meeting, plus a tasty luncheon. While other dioceses may not face the "county" contrasts in our own instance, regional associations could be of interest in other areas of our country.

A PARISH PROGRAM OF INFORMATION

MRS. EDNA BERNER

ST. AIDAN'S PARISH, WILLISTON PARK, LONG ISLAND, NEW YORK

OUR PARISH is nine square miles. Approximately 8,500 families of all faiths live here; 3,800 are Catholic families.

In June, 1962, our pastor organized the St. Aidan's Home School Committee. The purpose of our committee is to better inform Catholics and the general community of the philosophy, methods, problems, and aspects of Catholic teaching, to develop a better community relationship, to tell people what we have in St. Aidan's, what we hope to have, and the problems we have.

Our committee consists of our pastor, Msgr. Charles E. Bermingham, two lawyers, a school board member, a public school guidance counselor, two parents of children in public school, and representatives of our different parish societies: Rosary, Holy Name, Mothers Club, Catholic Daughters, and Confraternity. Our pastor personally invited us to be members of this new committee. In June he told us to be the "emerging layman," to think, and to come back in August with our own ideas of how the committee would carry out the public relations work of our parish with the community.

The following programs were approved and acted upon:

October 1962. Kick-off Program. Members of the committee gave a luncheon for twenty-two people. Catholic Daughters made the arrangements for the lunch. Our chairman, Edmund Hahn, and I personally called on the three public school district superintendents and invited them and their principals, assistant principals, and school board members to luncheon and a tour of our schools. All of the schools' twenty-three classrooms were open for our guests, and they were free to go into any classroom, talk to the religious and lay teachers and to the students. The reaction was beyond our expectations. We have received many complimentary letters from the administrators and their executive staffs commending us for the tour. For most of them it was the first time they had ever been in a Catholic school. As a result, our committee, pastor, priests, brother and sister superior have been on a similar luncheon and tour of the public schools in each of our three school districts.

November 1962. The Home School Committee with the assistance of the Mothers Club of St. Aidan's had a meeting called "Public and Parochial Schools, Partners in Education." Guest panelists consisted of a Catholic and a public school principal, a public school board member, Catholic and public school administrators, public and Catholic schoolteachers. A layman was the moderator. A question and answer period followed.

March 1963. The Holy Name Society in cooperation with the Home School Committee sponsored a program entitled, "What Price Education, Public and Private Schools." The panel program speakers were Catholic and public high school principals and a public school business manager. Questions and answers

flowed very freely after the discussion part.

April 1963. A meeting completely conducted for the first time by the Home School Committee called "Does American Education *Need* Federal Aid." Two United States Congressmen and the Assistant Superintendent of Schools in our diocese spoke on this topic. It was excellent, and we had 500 people attend on this warm, sunny Palm Sunday afternoon. We had people of all faiths and public school officials enthusiastically express their appreciation of such an enlightening meeting.

April 1963. The Home School Committee is sponsoring a tea for the parents and their youngsters who will be attending public high school in September. Half of our graduating class will be going to the local district high schools. The three principals of these schools will speak to the parents and students and explain to them what their schools have to offer. The Assistant Superintendent of Schools in our diocese will speak on the adjustments to be made by the students when they leave Catholic elementary school and go to public high school. The Confraternity moderator will explain the importance of continued religious instruction. Our pastor, sister and brother superior and the 8th grade brothers and sisters will be present.

In the fall the Confraternity is planning a workshop type of program for the parents of our 1400 youngsters who are in both the public elementary and the public high schools.

While all these rally-type programs have been going on in our parish, there has been another project quietly working in a most effective way. Effective because it is the only type of program where we are actually sitting down and discussing Catholic education with our non-Catholic and our Catholic friends and neighbors. It is called "Operation Understanding." It is a person-to-person type of communication. It is difficult to attract non-Catholic neighbors to come to a meeting in the auditorium of a parish, so we are going to them. We believe that in order to better inform the community of what we have here and what we are contributing to the community and to develop a better relationship with neighbors, small discussion type meetings in our homes, block by block, have proved eminently worth while.

Our speakers regulate the meetings and steer clear of controversy, such as federal aid and any discussion of sensitive areas of religion. This is a very energetic program and one which includes many people for its success. We have formed a speakers group of 24 men and women who have been selected from our parish because they are sincere, articulate, and tactful. They are not Loretta Youngs or Charlton Hestons; they are salesmen, businessmen, teachers in public schools, and housewives with varied backgrounds. Half of the speakers have children in public schools (not because of choice but because of limitation in our Catholic schools). They work in pairs, a man and a woman (not husband and wife) and they cover such specific topics as:

"Why we are gathered here"

"Why we send our children to Catholic Schools"

"The physical plant of the schools"

"Educational backgrounds of our religious and lay teachers"

"Curriculum"

"Expansion Program"

"St. Aidan's and the State—What the State orders, supervises and provides"

"Confraternity Programs"

This is all presented along with some large black and white photographs of

the schools, sisters, brothers, school nurse, lay teachers, visual aids, et cetera, which we had taken by a professional photographer.

During the discussion and coffee part, textbooks of history, science and math are distributed and scrutinized by the non-Catholic guests. Our report cards are of interest to them also. When the meeting is over, the speakers distribute two pamphlets—one is "Catholic School System in New York," and the other, "Catholic Education in America—Serving the Nation as a Partner in American Education."

It is one thing to conceive an idea and another to put it into action. The homes were opened through an appeal made first to the members of the Rosary Society and then to members of other parish organizations. The hostesses themselves are responsible for inviting the guests and serving the coffee and cake. These are her neighbors, and while we supply a flyer for her to send to her guests, she also adds her own personal note of invitation to it. We started in the middle of November, took a month off around the Christmas holidays, and by the end of this month we will have had 97 "Operation Understanding" meetings in 97 different homes, on many different streets in our parish.

Approximately 1,500 people will have heard and discussed and aired their misconceptions on Catholic education. Of this group, 310 are non-Catholic.

We have a questionnaire that we ask the hostess to fill out the day after her meeting. I would like to read a few excerpts to you, and you will hear in the hostesses' own words what they think about "Operation Understanding."

"It was more informative, the attitude more relaxed and the text much more interesting than expected. They came, I believe, expecting to be a bit bored. However, they all went away feeling glad they had attended."

"A great step forward on the part of the Church in informing the public of St. Aidan's Catholic educational system."

"One neighbor who at an earlier date stated that she did not want her children in a Catholic school has now reversed her opinion and said she would like them to attend St. Aidan's. The meeting might have had some bearing on this."

"One Catholic, a convert, said it was the first time she understood the Catholic schools."

"This is an excellent project not only to learn more about St. Aidan's schools, but to learn the opinions and ideas others have concerning the schools."

"Discipline in Catholic schools greatly admired."

"Our Catholic neighbors, and ourselves, learned much about the schools. The non-Catholic neighbors seemed interested in the school system since they have no contact with the schools, and seemed impressed by the qualifications of the teachers and the course of studies presented."

"I feel I gave my neighbors an opportunity to learn about our school in an informal and very informative way. And I personally gained by enriching my friendships with my neighbors."

Here are some other viewpoints, just a few thoughts from our speakers on how they feel about the program.

"The general consensus of feeling has been very favorable. We know there are people who are suspicious of our motives and can only hope that somehow through the continuation of this program we might prove to them that we are sincere in our purpose."

"I am enthusiastically involved in time, mind, spirit and person as a speaker. The enlivened interest and sincere concern evident in the responsiveness of our neighbors is most gratifying."

"Most guests are kind, thoughtful persons, with no idea of being unpleasant. We don't 'talk down' to guests and we try to be clear and concise, answering questions directly, without hedging on controversial ground. In the event we are unsure of an answer, we say so and call the next day with the information. No two groups are the same."

"There is no greater reward than to have a person who comes to a gathering slightly suspicious as to 'what these Catholics are up to now,' leave pumping my hand and expressing his thanks for an informative evening where understanding was the keynote."

"Basically I consider the program to be a teaching situation and like any teaching situation, the results may be a long time in coming, but come they will and sometimes in the most unexpected but rewarding manner."

These have been a few of the reactions of our speakers and hostesses from their reports. All of them contain similar thoughts.

From the moment "Operation Understanding" was conceived in August, to the moment it was approved by Monsignor Bermingham, to the moment it was put into action in October, we have all believed in it and love this type of lay apostolate for Catholic education. The time and effort that has gone into its operation is parallel to tapping an oil well. It takes such a lot of rigging and hours of labor, true, but the results are becoming more and more visible to us as is so evident in the enthusiasm of our speakers and the returned filled-out questionnaires of our hosts and hostesses; and also, the fact that we have a very ample supply of bookings for April and May.

We all know that today, as in the past, it is difficult to do things alone. It would be such an easy temptation to wash our hands, like Pilate, and say "What can I do, unimportant me," when lay apostolate work is to be done. But our congratulations to everyone involved in Operation Understanding for not acting like this. They saw in this program an opportunity to take seriously Our Lord's command to "love our neighbor as ourselves," and by having their friends and neighbors, Catholic and non-Catholic, gathered in a small group in their living room discussing Catholic education, they can now more fully understand the significance of what Our Lord meant when He said "Wherever two or more of you are gathered together in My Name, there I am in the midst of you." I believe with all my heart that personal feelings, opinions, and the influence of our friends and neighbors will be found twice as effective as any other source of information. We hope and expect to accomplish much more with "Operation Understanding" in future programs sponsored by St. Aidan's Home School Committee.

SUMMARY OF PAPERS AND DISCUSSION

THE MEETING FOR Catholic Lay People, held in St. Louis at the 1963 NCEA Convention was the second such meeting held under the auspices of the School Superintendents Department and authorized by the Executive Board of the NCEA. The theme of the meeting held on Wednesday, April 17, was "Interpreting America's Educational Problems—the Catholic Layman's Role."

Speakers whose papers appear above were: Mr. John F. Donnelly, Mr. Daniel L. Schlaflly, Mr. Joseph F. X. McCarthy, and Mrs. Edna Berner. Other participants were Mr. William R. Consedine, NCWC General Counsel, who spoke on "Background Factors in Congress Affecting Federal Educational Legislation"; Mr. Donald Robinson, Chairman of the Diocesan Steering Committee, Rochester, New York; and Mr. Peter Foote, Field Representative, Chicago Archdiocesan Council of Catholic Men, who spoke on "Contacts Among Area Legislators in the Interest of Catholic Education."

Those attending the meeting were asked to fill out and return an evaluation form. All of the responses indicated that such meetings should be planned for the future, and that the new format was much better than the individual reporting technique used at the first meeting.

The one great disappointment was that less than 100 people attended the meeting. Two reasons were given for this: (1) the overwhelming percentage of a potential audience for such a meeting would have to pay all of the travel and hotel expenses in connection with the trip to St. Louis, (2) because each superintendent was asked to send one or two representatives, many felt that the invitations to the meeting must be limited.

The interests of the lay people attending the meeting proved to be as broad as Catholic education itself. Many felt that there was too little time for audience participation. Others lamented the lack of more general representation from across the country. The most frequently recurring question had to do with the formation and composition of diocesan school boards. It is obvious that there is a great deal of lay interest in the growing trend across the country for diocesan school boards composed of priests, teachers, and parents. Also of great interest were plans for home-school associations, improving lines of communication between parents and faculty, working toward federal aid, more effective public relations, and a desire for more knowledge regarding the public schools.

It was easily noted that meetings of this type are very instrumental in stirring up the enthusiasm of lay people concerning Catholic education. However, it must be pointed out that general interest in, and enthusiasm for, the specific problems currently faced by Catholic education in the United States will be achieved very slowly. Undoubtedly the biggest reason for this is expressed by the words of one speaker who said, "The laity are slow to respond. But we must be patient because, until very recently, they were never asked to express their opinions." There may even be the feeling on the part of some that attending meetings of this sort leads to frustration since programs discussed are not

acceptable at home. However, prudent and sensible priests and lay people alike, are finding that with each passing day there is growing opportunity for more clergy-lay discussions about Catholic education, and a growing movement to involve larger numbers of the laity in policy discussions.

Two suggestions are particularly noteworthy of mention since they would do much to increase the attendance of future meetings, if they are authorized by the Executive Board: (1) The dioceses within easy traveling distance from the site of the NCEA Convention should be invited to send as many representatives as they possibly can. Organizations such as the Diocesan Council, NCCW, and NCCM should be asked to make a project of sending two or more representatives when the distance to the convention is too great to be borne by the individuals themselves. (2) It was also felt that future meetings, if they are held, should be scheduled either on a Monday or Friday of the convention week, so that those representatives who are able to attend will not be absent from their jobs any longer than necessary.

REV. WILLIAM M. ROCHE
Diocesan Superintendent of Schools,
Rochester, New York; *Chairman*

PROCEEDINGS AND REPORTS

SCHOOL SUPERINTENDENTS DEPARTMENT: MINUTES

Washington, D.C.
October 23-25, 1962

THE FIRST SESSION of the 1962 annual meeting of the Department of School Superintendents of the National Catholic Educational Association opened with prayer at 10 A.M., October 23, at the Woodner Hotel, Washington, D.C.

The Rev. Richard Kleiber, president of the Department of School Superintendents, presided over the business meeting. It was moved, seconded, and passed that the minutes of the Detroit meeting May, 1961, be accepted without reading. The President then announced appointments to the Nominating Committee, the Program Committee, and the Resolutions Committee, as follows:

Nominating Committee: The Rev. Daniel Kirwin, Superintendent, Diocese of Wheeling, West Virginia, *Chairman*; Rev. Thomas J. Frain, Assistant Superintendent, Diocese of Trenton, New Jersey; Rev. Francis R. Heidig, Assistant Superintendent, Archdiocese of Washington, D.C.; Very Rev. Msgr. William F. McKeever, Superintendent for Elementary Schools, Diocese of Miami, Florida; Rev. John Zwiers, Assistant Superintendent, Archdiocese of Detroit, Michigan.

Program Committee: Rt. Rev. Msgr. J. Edwin Stuardi, Superintendent, Diocese of Mobile-Birmingham, Alabama; Rt. Rev. Msgr. Henry C. Bezou, Superintendent, Archdiocese of New Orleans, Louisiana; Rt. Rev. Msgr. Justin A. Driscoll, Superintendent, Archdiocese of Dubuque, Iowa; Rev. James D. Dawson, Superintendent, Diocese of Lincoln, Nebraska; Rev. James C. Donohue, Superintendent, Archdiocese of Baltimore, Maryland.

Resolutions Committee: The Rev. Albert W. Low, Superintendent, Archdiocese of Boston, Massachusetts, *Chairman*; Very Rev. Msgr. Edward M. Connors, Associate Superintendent, Archdiocese of New York, N.Y.; Very Rev. Msgr. Bennett Applegate, Superintendent, Diocese of Columbus, Ohio; Very Rev. Msgr. Arthur A. Barth, Superintendent, Diocese of Wichita, Kansas; Very Rev. Msgr. Joseph P. Tuite, Superintendent, Archdiocese of Newark, New Jersey.

The President accepted the special Girl Scout award presented to the NCEA for their years of cooperation with the Girl Scout Program.

Under "old business" the following two reports were given:

Home and School Association. There has been no progress since the last report. The recommendations at the April meeting have not been implemented.

National Defense Education Act. Dr. Decker and his associate, Mr. Deckert, gave a report on the National Defense Education Act dealing with loans to non-public schools for language, mathematics, and science equipment. Dr. Decker reported that since the 1958 act went into effect, \$26,800,000 has been made available at an average rate of interest of 3.5 percent. Two hundred and fourteen loans have been made in the total amount of \$2,000,000. In other words, the schools applied for only one out of every ten dollars available. Eighty percent of the loans were for new science equipment.

Equal Rights for Children. A new 16mm sound slidefilm in color demonstrating in a forceful and dramatic way the issues in the Aid to Education debate was shown. This film can be ordered at a cost of \$7.50 per copy from the New York Archdiocesan Education Committee, 487 Park Avenue, New York 52, N.Y.

REPORTS OF THE STANDING COMMITTEES

Relationship with Public Authorities. No specific project since the completion of the last one.

Committee on Uniform Statistical Reporting. The committee reviewed the questionnaire on the Status of the Diocesan Office of Education to be used in the Carnegie Study.

Committee on Safety Education. The committee suggested that schools attempt to have a well-regulated program for First Aid Education and Civil Defense. Less than twenty dioceses were represented at the President's Council on Physical Fitness last summer. The Archdiocese of New Orleans has been invited to serve as a pilot project for the President's Physical Fitness Program.

Committee on Lay Teachers. A questionnaire to be used by the Carnegie Study will be sent to the superintendents. This will deal primarily with the educational background of the lay teachers.

Committee on the Status and Function of the Diocesan Superintendent. The results of a recent questionnaire indicate that the superintendents desire a workshop at a place which is somewhat centrally located. The program should be developed under the direction of the National Office.

Committee on Moral and Spiritual Values in Public Schools. The committee reported that it had held a special meeting in October and reviewed the document prepared by Father Neil McCluskey, S.J. Working on the assumption

that the Catholic Church should be interested in the total picture of the public schools just as it is interested in the social and economic aspects of our society, and that as priests we are committed to the spiritual welfare of all children, the committee resolved that a reasonable guide must be developed. Another meeting of this committee is scheduled for the month of February.

Tuesday, October 23, 2 P.M.

The Very Rev. Msgr. Thomas W. Lyons introduced Mr. John R. Callow, lecturer, National Aeronautics and Space Administration, who spoke on "Space-Science Demonstration." A special spacemobile has been developed, consisting of a space-science lecture, demonstration, and discussion of the major space programs for peaceful purposes. Space-science principles are graphically demonstrated by use of excellent visual aids and experiments. Authentic space models illustrate the numerous NASA space projects. The program is suitable for science fairs, civic groups and organizations, teachers workshops and institutes, higher education programs, adult education groups, and general audiences. The demonstration is presented without charge to the requesting schools. For further information, write to: National Aeronautics and Space Administration, Office of Educational Programs and Services, 400 Maryland Avenue, S.W., Washington, D.C.

3:30 P.M.—Rev. John Sweeney introduced Dr. William H. Conley, Director, Study of Catholic Education, University of Notre Dame, who presented to the superintendents a progress report. Dr. Conley stated that the study is divided into two sections. The first section deals with the Profile, which will give a brief statement of the history of Catholic education together with an analytical and statistical report. The second section will deal with depth studies. Depth studies will be conducted in a number of dioceses selected on the basis of size and geographic location.

Wednesday, October 24, 9:30 A.M.

Rev. James A. Connelly introduced Dr. Robert L. Ebel, Vice President for General Programs, Educational Testing Service, who outlined the history of the Service—what it is and what it attempts to do. Dr. Ebel answered and refuted many of the objections and criticisms as found in a recent AASA publication entitled *Testing, Testing, Testing*.

10:30 A.M.—The Very Rev. Msgr. James T. Curtin introduced Dr. Wesley W. Walton, Director, Developmental Programs, Educational Testing Service, who spoke on the cooperative plan for guidance and admission and its importance to education. Dr. Walton indicated that the cooperative plan was developed as a result of a joining of ideas between college and high school people. Many opportunities become available by reason of this cooperation and particularly through the use of the computer. The following opportunities become very evident:

1. Economy of time and money: *less* time is spent to obtain *more* information.
2. New aids become available through the large amount of information digested and the large memories of the computer.
3. New areas of relative information, for example, progression and regression of a student.
4. Predictions of success and failure.

2 P.M.

Rev. Edward T. Hughes introduced panelists who presented a proposal for a National Catholic High School Admissions Testing Program.

Father C. Albert Koob, O.Praem., Associate Secretary, Secondary School Department, NCEA, expressed the desirability of a testing program that would serve for admission and placement purposes at the high school level and also become a basis for an Advanced Placement program at the elementary level. This could further serve the much-needed purpose of better articulation between the elementary and secondary levels. He spoke of the possibility of using the same scales as are now used for the College Entrance Board examinations, since these are already a common language in testing understood readily by high school principals and guidance personnel. He stated, however, that this feature was given merely as a suggestion and need not be an essential part of the thinking on the proposed testing program.

Brother Bartholomew, C.F.X., Newton Highlands, Mass., member, Executive Board, NCEA said: The establishment of rank from standardized testing with no reference to attitude is generally the only program used at the present time. Thus, this means success depends so much on memorization, making no provision for creativity. Placement should be determined by more than a mere score.

Dr. S. Donald Melville, Director, Cooperative Test Division, E.T.S., suggested four possible solutions to admission, with various dangers and advantages:

1. *Recommendation from the elementary school.* This procedure tends to be very subjective and its validity becomes questionable. The advantages are found in the fact that it does recognize character, motivation, and creativity.
2. *Use of grades.* This procedure is based upon subjective norms and will vary from school to school. It does have the advantage in the fact that it can become a predictor of success.
3. *Examinations.* The danger in this procedure lies in the fact that it fails to tax certain unmeasurables. It does have the advantage of being objective and putting students on an equal basis.
4. *A combination of the above three programs.* This procedure would provide guidance for placement identifying strengths and weaknesses. It would provide a degree of prediction of success in specific areas. It would provide information for curriculum evaluation for the elementary schools.

Dr. Robert L. Ebel, Vice President for General Programs, E.T.S., explained that the Educational Testing Service is a nonprofit corporation, established not for the purpose of selling tests but rather to develop tests for specific problems. He invited representatives of the group to present their specific problems to the testing service, which in turn would determine whether a program is possible.

Thursday, October 25, 9:30 A.M.

The Rev. Ernest A. Flusche introduced Dr. Martin J. Sobel, Director, National Department of Colleges and Universities, Anti-Defamation League, New York, who spoke on "Intergroup Relations—A Challenge to Catholic Education." The organization made a study of 600 incidents of young people between the ages of 13 and 18. High school textbooks were investigated and large

groups of the teen-agers were interviewed. It was found that 30 to 40 percent had a substantially negative attitude toward minority groups. It likewise found that there was no substantial difference between public and parochial schools. Dr. Sobel, however, admitted that the sampling was very meager and perhaps not too valid. Dr. Sobel made three recommendations:

1. Need for curriculum revision.
2. Real evaluation of materials used by students, i.e., textbooks, workbooks, etc. It was found that out of 48 books only 1 gave a fair appraisal of minority groups.
3. Greater emphasis on minority groups in teacher-training programs.

11 A.M.—Rt. Rev. Msgr. J. A. Driscoll introduced Brig. Gen. Edwin R. Chess, United States Air Force, who, in turn, introduced Lt. Col. F. J. Quinn, USAF, Washington, D.C. Father Quinn outlined the unique program established at Lackland Air Base for Catholic personnel. The program contains four principal objectives: (1) to persuade the men to receive the sacraments regularly; (2) to create good will; (3) to instruct in marriage and sex; (4) to stress perseverance in faith.

2 P.M.—Rev. John Elliot introduced Mr. William Consedine, director of the Legal Department of NCWC, for the discussion of developments in the 87th Congress.

3 P.M.—Rev. John F. Nevins introduced the panelists, who discussed "The Tactical Changes of Associations Representing Public Education. What Should Be the Reaction of Catholic Educators?"

4 P.M.—Business Meeting. It was moved and seconded that the president appoint a committee to continue the study of testing in our high schools co-operating with the Educational Testing Service.

The Rt. Rev. Msgr. Frederick G. Hochwalt discussed with the group the proposed exhibit of the NCEA at the World's Fair in New York City. He stated that a contract had been signed with a minimum down payment. The superintendents agreed to follow the Resolution adopted by the Executive Committee at its Chicago meeting.

The Resolutions Committee submitted the following resolutions which were approved unanimously:

RESOLUTIONS

WHEREAS, The School Superintendents Department of the National Catholic Educational Association, meeting in plenary annual convocation at the Hotel Woodner, Washington, D.C., on October 22-25, 1962, is grateful to all who have contributed to the excellent program of these days; therefore be it

Resolved, That profound sentiments of appreciation be extended to His Excellency, the Most Reverend Patrick A. O'Boyle, Archbishop of Washington, for the matchless hospitality afforded the delegates attending this meeting; and

Be it resolved, That the gratitude of all school superintendents be extended to Monsignor Spence, Superintendent of Schools in the Archdiocese of Washington and pastor of Sacred Heart Church in that City, for his hospitality to his fellow diocesan superintendents of the United States in providing excellent facilities for the celebration of daily Mass in his parish church; and

Be it further resolved, That sincere appreciation be conveyed to the Rt. Rev. Msgr. Frederick G. Hochwalt, Executive Secretary of the National Catholic Edu-

cational Association, the Rt. Rev. Msgr. O'Neil C. D'Amour, and their esteemed associates in the national office, for their outstanding professional service and leadership and representation of this department throughout the year; in particular, for the excellent program arranged for the 1962 annual superintendents meeting. Appreciation is likewise extended to each speaker and commentator for his part in presenting the interesting and eminently practical topics. And

WHEREAS, The Department of School Superintendents of the National Catholic Educational Association is gathered for the annual meeting of this Department in Washington, D.C., during this week of October 22, 1962; and

WHEREAS, The crisis which has arisen during these days has brought the entire nation and the world face to face with the gravest peril; and

WHEREAS, This Department consists of the superintendents of 144 Catholic diocesan school systems across the nation, systems enrolling over five million young Americans; and

WHEREAS, Our prayerful attention is focused upon this national emergency during these days when the entire Catholic world prepares for the annual observance of the Feast of Christ the King, the Prince of Peace; therefore, be it

Resolved, That we, the members of the School Superintendents Department of the National Catholic Educational Association, pledge to the President of the United States and to the Nation at this time of crisis our support and our earnest prayers, together with those of the millions of students and teachers in the schools we represent in every state of the Union.

REPORT OF THE PROGRAM COMMITTEE

I. NCEA Convention

- A. The Superintendents meeting shall be on Thursday afternoon, April 18. The general theme of the convention is "Catholic Education—Progress and Prospects." Our theme will be geared to this.

Proposed Agenda: (1) Report on the Carnegie Study of the Catholic Schools by Dr. William Conley; (2) Briefing on the Congress and federal aid to schools by Mr. William Consedine; (3) Discussion of Citizens Educational Freedom, by a panel of our members who have had some experience with the group, e.g., Detroit, St. Louis, Dubuque.

- B. Superintendents dinner on Thursday evening.

II. Fall Meeting, 1963

- A. Place. It is recommended that the September meeting be held in London, Ontario, Canada, at the invitation of Father Joseph Finn, provided that the national office can obtain a grant from some foundation to provide funds to bring educational representatives from the English-speaking countries.
- B. Program. If the meeting is held in Canada (1) then it is suggested that someone explain the State-Church school relationship; (2) preparation of priests as teachers of religion in (a) high school; (b) elementary school.

It was moved and seconded that the 1963 fall meeting be held in London, Ontario. Motion carried.

Respectfully submitted.

RT. REV. MSGR. HENRY BEZOU
RT. REV. MSGR. JUSTIN A. DRISCOLL
REV. JAMES DONOHUE
REV. JAMES DAWSON
RT. REV. MSGR. J. EDWIN STUARDI

THE NOMINATIONS COMMITTEE

The Nominations Committee submitted the following names:

President: Rev. Richard Kleiber; *Vice President,* Very Rev. Msgr. Bennett Applegate; *Secretary,* Very Rev. Msgr. Roman C. Ulrich.

General Executive Board: Rt. Rev. Msgr. A. E. Egging; Rt. Rev. Msgr. J. Edwin Stuardi.

Executive Committee: Rev. William B. McCartin; Rt. Rev. Msgr. Frank McAuliffe; Rev. William Roche; Rt. Rev. Msgr. Henry C. Bezou; Rt. Rev. Msgr. James Curtin.

MINUTES OF THE EXECUTIVE COMMITTEE, OCTOBER 22, 1962

Woodner Hotel, Washington, D. C.

The following members were present: Rev. Richard Kleiber; Very Rev. Msgr. Bennett Applegate; Very Rev. Msgr. R. C. Ulrich; Rt. Rev. Msgr. Anthony Egging; Very Rev. Msgr. John B. McDowell; Rt. Rev. Msgr. Carl J. Ryan; Rev. William B. McCartin; Very Rev. Msgr. M. F. McAuliffe; Rev. William M. Roche; Rt. Rev. Msgr. Henry C. Bezou; Rt. Rev. Msgr. O'Neil D'Amour, Associate Secretary.

1. *Home and School Association.* In spite of the action taken by the Department last year the situation relative to this office has, as yet, not been clarified. While the committee is concerned over the confusion that exists and consequently impeding of extensive action, there seems to be nothing that the NCEA can do.

2. *"These Young Lives."* The publication should be completed early next year. The publication will be in pamphlet form consisting of 15 pages at an approximate cost of ten cents.

3. *Committee Assignments.* The following new appointments were submitted to the committee and subsequently approved: Brother Joel Damian, F.S.C.; Very Rev. Msgr. Ignatius A. Martin; Rev. James F. Whelan, S.J.; Brother U. Bertram, F.S.C.; Brother John T. Darby, S.M.; Rev. A. W. Behrens; Rev. John F. Sullivan, S.J.; Brother John J. Janse, S.M.

4. Rt. Rev. Msgr. Frederick Hochwalt discussed with the committee the proposed exhibit at the World's Fair in New York City. The committee recommended that the report be made to the general body of superintendents.

5. *Carnegie Project.* Dr. William Conley, director of the Study of Catholic Education, at the University of Notre Dame, gave a report on the progress of the project to date.

6. *The Reaction to Tactical Procedures of NEA and its Satellites.* The committee discussed possible procedures to counteract the statements and activities of the NEA and its satellites. Action was withheld pending conclusion reached by the entire department.

7. *Summer Workshop for Superintendents.* The committee suggested the following items to be considered in the development of this workshop: Explore it from the standpoint of the issues important to superintendents who are experienced; specific areas important for new or inexperienced superintendents. A committee of superintendents would draw up an agenda.

It was moved and seconded that the committee on the status and function of the superintendent draw up a program and submit a report at the final business meeting.

8. *Speakers at Superintendents Banquet.* The Associate Secretary recommended that the resolution proposed to the New Orleans meeting to the effect that no lay speakers be permitted at Superintendents banquets be rescinded, and that the department return to its former policy. The committee approved and suggested that it be presented to the body of the superintendents.

9. *An Accounting Manual for Catholic Schools.* Brother Leo Ryan reported that the final draft would be completed November 1. Estimates of publication costs have been obtained. Distribution would begin sometime next spring. It was suggested that all possible means of advertising be used for the publication. It was likewise suggested that Brother Leo Ryan prepare a letter to be sent to the superintendents telling the story of the *Manual*. This should coincide with publication date.

10. The Associate Secretary reported on a study at the University of Chicago, which indicated that education becomes inferior when tax money is granted to non-public schools. Since this has definite reference to Catholic education in Canada it was stated that Father Finn would make a more detailed report to the body of the superintendents.

11. *La Noue Study of Textbooks Used in Catholic Schools.* The Executive Secretary reported on the recent *La Noue Study of Textbooks Used in Catholic Schools*. The object of the study is to show that religion is not separated from the secular subjects, and therefore the Catholic schools would not be eligible for federal aid. The argument of Mr. La Noue is based on the supposition that we cannot separate religious instruction from secular instruction. He concentrated on the Sadlier series from which he based his conclusions of the study.

In a response to Mr. La Noue, we should admit that religion is not entirely separate from secular subjects. We should show that our schools are teaching the equivalent of secular subjects and that minimum requirements are met. If his arguments are valid, then it would mean that every law or regulation of a state department of education which aims to exercise control over the academic work of the Catholic school would be unconstitutional. The fact is, the states do make this distinction. Some states specify the contents of the secular subjects that must be taught in Catholic schools.

MINUTES OF THE EXECUTIVE COMMITTEE, APRIL 16, 1963

In attendance: Rev. Richard Kleiber; Very Rev. Msgr. Bennett Applegate; Very Rev. Msgr. M. F. McAuliffe; Very Rev. Msgr. James T. Curtin; Rt. Rev.

Msgr. J. Edwin Stuardi; Right Rev. Msgr. Henry C. Bezou; Rev. William Roche; Rt. Rev. Msgr. O'Neil C. D'Amour; Very Rev. Msgr. R. C. Ulrich.

1. Msgr. James Curtin moved that the Department set up a standing committee to study and evaluate curriculum studies and trends on both the elementary and secondary levels. The motion was seconded by Father Roche.

2. *Proposed National Catholic Science Teachers Association.* Over the past few months, a group of science teachers in the Midwest has been pressing for the establishment of a national association. While recognizing the importance of science and the need for improving science teaching in our secondary schools, the staff of the national office registered strong disapproval of the idea.

The Executive Committee empowered the president to appoint a member of the Superintendents Department to represent its department with the Elementary and Secondary Departments. Father Kleiber appointed Father Dugan of Chicago for this purpose.

3. *Report on the Standing Committees.*

Committee on Continuing Relationships Between Catholic Schools and Public Authorities. Monsignor Applegate will assemble samples of the public relations materials prepared by the various dioceses. These materials will be on display at our next Superintendents meeting.

Committee on Uniform Statistical Reporting. This committee has published its manual on accounting. The committee should be kept in existence so that it might evaluate our gathering of statistics in the light of the Carnegie Study.

Committee on Lay Teachers in Catholic Schools. This committee has been urged by the Associate Secretary to move more quickly on the study of the situation of our lay teachers. A questionnaire should be sent out immediately.

Committee on Moral and Spiritual Values in Public Education. This committee will present its study on moral and spiritual values in public schools during the general session.

Committee on Moral Problems in Catholic Secondary Schools. This committee is publishing the first part of its study of communism. It hopes to have the second part, which will be a syllabus, ready in the fall.

Committee on the Function and Status of the Diocesan Superintendency. The executive committee requests this standing committee to revise the pamphlet on the superintendency and to prepare a white paper on the organization of a superintendent's office. This committee is entrusted with advising on the forthcoming workshop.

National Committee on Accrediting. The work of this committee will become increasingly important. It is hoped that its efforts will soon provide clear guidelines for the Department.

4. *The Home and School Association.* The National Council of Catholic Women and the National Council of Catholic Men have brought to the attention of the NCEA the serious situation in which the Home and School office finds itself. The two councils see themselves as being unable to maintain the national office on the present basis much longer. They have requested that the NCEA advise them. Acting upon a mandate given by Monsignor Hochwalt, the Associate Secretary of the Superintendents Department has appointed an interdepartmental committee to study the matter and to make recommendations. This committee will meet during the present convention.

5. The Executive Committee authorized the Associate Secretary to appoint a

committee to study the utilization of the physical, fiscal, and human resources within a diocese. The Associate Secretary was instructed to outline the duties of this committee.

6. *World's Fair.* The World's Fair project is moving ahead. A committee has been appointed by the Executive Secretary to raise the funds needed for the exhibit. The committee is as follows:

- His Eminence, Richard Cardinal Cushing, Archbishop of Boston, *Sponsor*
 His Excellency, Most Reverend John P. Cody, Apostolic Administrator,
 Archdiocese of New Orleans, *Honorary Chairman*
 Very Rev. Msgr. Bennett Applegate, Superintendent of Schools, Columbus,
Chairman
 Rt. Rev. Msgr. William E. McManus, Superintendent of Schools, Chicago,
Treasurer
 Brother Bartholomew, C.F.X., Xaverian Brothers Provincialate, *Secretary*
 Very Rev. Msgr. Vincent C. Dore, O.P., President, Providence College, R.I.
 Very Rev. Msgr. Raymond P. Rigney, Associate Superintendent, New York
 City, N. Y.
 Sister Margaret, S.N.D., President, Trinity College, Washington, D.C.
 The Honorable J. Walter Kennedy, Mayor, Stamford, Connecticut
 Mr. George A. Pflaum, Jr., General Manager, George A. Pflaum, Publisher, Inc.

The designing of the exhibit has been placed in charge of Monsignor Bennett Applegate. (Monsignor Applegate will make a report at this meeting.)

7. *Supervisors Section:* The officers of the Supervisors Section met with the Executive Committee. Sister Leonella, Chairman of the Supervisors Section, explained to the committee the development within the section. She asked for suggestions to improve articulation and communication between diocesan superintendents, diocesan supervisors, and community supervisors. Sister Leonella presented a copy of the new bylaws of the Supervisors Section.

8. *Superintendents Workshop.* The superintendents workshop will definitely be held in Milwaukee, opening June 24, closing June 28. The Associate Secretary reported a very favorable return from the superintendents.

9. The executive committee instructed the Associate Secretary to inform all Catholic colleges and universities that questionnaires originating from other schools must be cleared with the national office.

10. During the time since the last meeting of the Department, the president has appointed a permanent committee on resolutions. Members are:

- Rev. William Roche, Rochester, N.Y., *Chairman*;
 Rev. James Donohue, Baltimore, Md., *Secretary*
 Rev. Edward Rooney, S.J., New York, N.Y.
 Msgr. Henry Bezou, New Orleans, La.
 Rev. Edward Hughes, Philadelphia, Pa.

DEPARTMENT OF SCHOOL SUPERINTENDENTS: OFFICERS 1963-64

President: Rev. Richard Kleiber, Green Bay, Wis.

Vice President: Very Rev. Msgr. Bennett Applegate, Columbus, Ohio

Secretary: Very Rev. Msgr. R. C. Ulrich, Omaha, Neb.

OFFICERS 1963-64—Continued

General Executive Board

Rt. Rev. Msgr. Anthony Egging, Grand Island, Neb.
Rt. Rev. Msgr. J. Edwin Stuardi, Mobile, Ala.

Department Executive Committee

Ex officio Members

The President, Vice President, and Secretary
Rt. Rev. Msgr. Anthony Egging, Grand Island, Neb.
Rt. Rev. Msgr. J. Edwin Stuardi, Mobile, Ala.
Rt. Rev. Msgr. O'Neil C. D'Amour, Washington, D.C., Associate Secretary

General Members

Rev. William B. McCartin, Tucson, Ariz.
Very Rev. Msgr. M. F. McAuliffe, Kansas City-St. Joseph, Mo.
Rev. William M. Roche, Rochester, N.Y.
Rt. Rev. Msgr. Henry C. Bezou, New Orleans, La.
Very Rev. Msgr. James T. Curtin, St. Louis, Mo.

SUPERVISORS SECTION

Chairman: Sister Mary Leonella, C.S.C., Salt Lake City, Utah
Vice Chairman: Sister Mary Philip, R.S.M., Baltimore, Md.
Secretary: Sister Mary Celine, O.S.F., Rockford, Ill.

Advisory Board

Community Supervisors: Sister Hilda Marie, O.P., Chicago, Ill.
Brother Bernard Gregory, F.M.S., Bronx, N.Y.
Diocesan Supervisors: Sister M. Bernard, O.L.M., Charleston, S.C.
Sister M. Eleanor, S.S.M., Irving, Tex.
Special Subject Supervisor: Sister M. Antonine, C.S.J., Brighton, Mass.
Director of Education for Religious Community: Rev. Lorenzo Reed, S.J.,
New York, N.Y.
Director of Teacher Education: Sister M. Philomene, S.L., Webster
Groves, Mo.
President of Department of School Superintendents: Rev. Richard Kleiber,
Green Bay, Wis.

BLUEPRINT FOR IMPROVING SECONDARY EDUCATION

ELLSWORTH TOMPKINS

EXECUTIVE SECRETARY, NATIONAL ASSOCIATION OF
SECONDARY-SCHOOL PRINCIPALS

CUSTOMARY PRACTICE requires that industry, finance, education, and President Kennedy review the events in the year 1962 to list accomplishments, to assess unresolved issues, to describe trends, and to project what must or ought to be done in 1963.

Annual reviews of education often provide interesting reading but they concentrate attention on the near at hand rather than on the longer view. Hence, the idea that there must be a new model, as there is in automobiles and refrigerators, of education each year is resisted. Our judgment is that a worldwide renaissance in education is under way—in content, teaching methods, and facilities—to provide for the acute increase in pupils, students, and scholars everywhere. Education is going strongly uphill. The educational renaissance, in which a fourth of all mankind is now enveloped, may ultimately be as important to the world as the historic Renaissance in which less than a fourth of mankind developed new patterns of culture and the arts 600 years ago.

Who knows? Hundreds of years hence, the twentieth century may be best known not for its exploration of space, nor for development and conservation of resources, nor for political and economic cooperation among nations on a scale hitherto unknown, important as all of these can be; the twentieth century may be best remembered as the great era of Renaissance in Education. Education is today the universal action and activity embracing the hopes and yearnings and aspirations of people and youth everywhere. This we believe is the projection of education for 1963, for 1973, and for 1983, too.

Of course, the educational renaissance may be questioned. For there is no certainty about where we are and where we are going. Even so, few leaders bespeak the status quo in education. Secondary schools particularly reflect the mood toward change. In England the secondary modern school has developed rapidly since 1945 and has been called the British counterpart of the American comprehensive secondary school. The lycée system in France has undergone considerable reform within the decade. Turkey's experimental high schools are bringing a changed image of secondary education to the Middle East. And even in Latin America, Chile now enrolls a greater percentage of secondary school students in comparison with elementary enrollment than it ever has. Frank Bowles, president of the College Entrance Examination Board, on returning from a two-year assignment as director of a UNESCO project on inter-

national college admissions, reports that the Soviet Union's secondary schools are becoming more like American secondary schools in respect to two conditions: diversity of enrollments and greater opportunity of access to university education.

These conditions contrast with a lack of diversity in secondary school enrollments and a concomitant limited access to university education in most other countries. In these nations, the aim has been to develop an intellectual elite; whereas, the objective of American secondary education has been to achieve quality out of diversity. Despite the disparity in opportunities available to secondary school students for access to university education, there is evidence to support the increased pace of improvement in secondary education in almost every country.

A similar acceleration of pace is seen at the university level not only in the United States but in many nations. This is particularly true of the nations which we call "new." In attempting to leap from colonial dependency to independent government, they regard education as a means of obliterating the past and of acquiring the advantages of modern states. For them, education provides the power to shape their material desires. As a consequence, the university becomes more than a school for the intellectually superior; the new countries want mass educational training to meet their specific needs. For example, almost 60,000 students from other countries are now enrolled in degree-granting colleges and universities in the United States. In addition, more than 2,000 teachers and administrators are here on exchange programs. Many times that number of students from other lands are studying in universities in England, Germany, France, Russia, Italy, Turkey, Greece, Yugoslavia, and other countries.

Even in some "un-new" nations where there has been a tradition of public education, the university faces the dual prospects of zooming enrollments and of vitalizing educational programs to adapt to and to enlighten persons who are members of a minority or are in economically depressed environments. Hence, new nations regard education as a power to shape their national desires, and the established nations view education as a means for consolidation of widely varied economic resources. Educational conditions in our own country are an illustration of this last point. As a consequence, the role of the university is changing and university education is on the move.

There is one other matter that emphasizes the relation of education to the national well-being: economic growth. It is obvious and natural that an educated citizenry is a major factor in the economic growth of a nation. The more elite a national school system, the less direct relation between education and economic growth. Education plays at least a dual role here. One, it encourages the satisfaction of wants; and two, it develops competency in planning for production. These complement one another. In fact, they cannot exist apart if education is to play its role in accelerating the economic growth of a country.

I believe in these two propositions:

1. That most nations of the world now look upon the education of youth and adults as the major instrument of economic, social, and political advance.
2. That education and freedom go together and support each other. Mainly

through education can man nourish and sustain his capacity to become free and remain free.

If you accept these propositions—and I hardly see how you can reject them—the pattern of education will change markedly. Although no one can clearly forecast the particular course of future developments, there is no doubt that basic characteristics of progress are discernible. Some of these are:

1. The importance of the individual remains of critical importance. Mass education makes sense only if the individual maintains his identity. For learning is personal whether teaching is or not. Advances in technology will help the individual student to learn better, easier, and more quickly; but he will perform fewer tasks of rote learning; he will be expected to develop his critical and independent self as a student; and his educational conformity for whatever purpose will seem old-fashioned. The recognition of, attention to, and concern for the individual will always remain basic to teaching.
2. In their formal education at secondary and university levels, students will be able to learn more in the same amount of time because of improved presentations by teachers and professors. The latter will in turn be more directly responsible for the success of their students. Teaching to the “central tendency” of a class will become increasingly outmoded.
3. The total amount of time devoted to education at the adult and post-graduate levels will increase and will involve a larger number of individuals and a greater commitment by them. The necessity for life-long learning has already been acknowledged. It will gain wider acceptance. More and more persons will realize that they cannot afford to consider their formal undergraduate education so complete as to close their textbooks for the rest of their lives. This has been demonstrated by students who terminated their formal education or graduated from high school only to resume their education some years later when they found that advancement in a chosen field depended upon their securing more formal education. (Lambert Bewkes)
4. Improved instructional materials will be a major means for improving education. To lecture or teach without materials characterizes poor education. The teacher or professor who lacks good instructional materials—textbooks, workbooks, tackboards; and the schools which lack overhead projectors, graphic representations, filmstrips, tape recorders, and videotape players—will be handicapped. When the student can *see* the explanation, his learning can be more direct and constructive.
5. There will be more flexibility in scheduling and more facilities to encourage seminar-type teaching and independent study. Learning is more productive when the daily timetable loses the old sameness. The fetish of regularity—one period per day for major classes, 25 to a class, hearing of lessons, and identical assignments—has failed to stimulate active loyalty to learning by students. The problem here is the range of potentiality in the student. Some are 1-step learners. They can read about flying an airplane and go ahead and fly. There are 2-step learners—they have to read about it and have somebody show them once how to do it. Three- and 4-step learners need a greater amount of reiteration, drill, and help from the teachers or school. The point remains that the regularity concept imposes a quantitative restriction on the potential differences among students.

"Why do you go to high school?" a student was asked. "To get enough diploma credits so I can be graduated," he replied. The credits to which he refers are based upon the standard (Carnegie) unit, which was first established in 1908 as a measure of time served in secondary school subjects. The unit is defined as 120 clock hours per subject for which outside preparation is required. The Carnegie unit has been on the defensive for years because it emphasized quantity rather than quality. Now, it is in graver danger because of innovations in secondary school programs. The emphasis on a high quality of achievement in a great many secondary schools has run head-on into the unit.

6. Secondary schools will increasingly try out better ways of teaching and of organizing for teaching. Principals and teachers will team together to work out ways to enhance the effectiveness of learning, to try them out, and to appraise their worth. Professional staffs will develop criteria for effective teaching that will achieve a high quality of individual excellence. Innovation for the novelty of it will give place to innovation for renovation. The liberalizing arts of education will be reflected in the achievement of students who will compete against their own potential and not mainly compete with other students—which is usual in many schools today. Paul Hoffman has remarked that it is not possible to import or to export good practices. One has to develop them. It is exactly at this point that uncaredful people imitate proposals worked out to the satisfaction of teachers and supervisors and principals in other school systems without assessing the degree to which they will work satisfactorily in their own schools.
7. Teachers will be prepared in teachers colleges, liberal arts colleges, and universities. These institutions will have the major responsibility of determining the teacher's potential; and they will certify those whom they regard as potentially good teachers and eliminate those who are considered of limited usefulness. Colleges and universities will, therefore, be selective in recommendations to schools and school districts. I would argue that recommendations for certification are a proper role for the college and university. Introduction of certification at the state level, now widely accepted, has led to emphasis on regulations rather than first-hand knowledge of "the individual in the person" and what he or she can do. Once the college and the university accept responsibility for certification, it will place a quite different emphasis upon the competency of a graduate and in what area his competence has been reasonably well demonstrated. Everyone knows that the state certification agency does not know the person behind the record. They tend to know him as the equivalent of a social security number.
8. Secondary schools in most countries will be encouraged or expected to adapt their offerings to the capacities, interests, and aspirations of their students. Where there has been firm control of curriculum content, organization, and supervision at the Ministry level (as in France and West Germany), the control will be relaxed to allow the school team of teachers and other professional staff to work out proposals for, and solutions to, the improvement of instruction. Even in schools in nations which have traditionally looked to the past, as in Egypt, for example, there is a growing awareness that the impact of the past is to be studied not for itself but for its impact on the present.

9. Scholars and school staff will increasingly cooperate to benefit instruction with respect to closer articulation between school and university in terms of individual progress through the educational continuum. This effort will improve the programs and methods of both secondary school and university. It seems important to emphasize two aspects of this development: (1) articulation between levels will increasingly focus upon individual progress to demonstrate that articulation lies more within the student than between institutions; (2) ministries of education, where they exist, will gradually acknowledge the responsibility of the secondary school and university to work in behalf of individual progress; they will, therefore, become more advisory than authoritarian in their attitudes toward secondary schools. It never has been clear to me why education is a ladder when in actuality it is a highway. Higher education means further along rather than a condition of altitude.

Progress already under way in efforts of scholars and practitioners to cooperate in instructional programs are called by different names—reform, modernization, adaptation, experimentation, staff utilization, pilot programs, team teaching, independent study, SMSG, Chem Bond, et cetera. But regardless of their names, the force of compliance upon all secondary schools is diminishing. No longer can a packaged program of progress be imposed upon all schools with any hope of great success.

A major outcome of the renaissance in education will be student satisfaction in learning, with the result that there will be greater retention of students in secondary school until graduation. The drop-out problem of the sixties will decrease as individual satisfaction in learning becomes a working cardinal principle of education.

Renaissance is rebirth. Education is the instrument of people everywhere for enlightenment of mind and spirit. Not all the persons living in the fourteenth century were aware of the Renaissance that characterized their age. There may be similar lack of perception today. We must trust our intuitions and watch the weathervane of history.

Renaissance is rebirth. Are we in the beginning of a worldwide renaissance in education?

REPORT ON THE CARNEGIE STUDY OF CATHOLIC EDUCATION

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IN ORDER FOR ALL OF US to start even, it would seem advisable that we review briefly the story of the Study of Catholic Education. This seems advisable even though some of the description might be a repetition for some of you.

During the past twenty-year period there has been on the part of the American people an increasing interest in the educational provision for American youth. The greater evidence of this interest has been related to the massive efforts of the public education programs at the local community level. Generally, this interest of the public in its schools has been welcomed, although the incidents of rejection have not been rare, and most of the incidents of rejection have been related to educational leaders who had developed a proprietary attitude toward *their* schools. This thesis is intriguing and its development would be highly interesting, but this is not our purpose today.

In the same atmosphere of interest in schools, there has been, in the opinion of those closely related to Catholic elementary and secondary schools, a growing interest on the part of the Catholic laity and, in a different degree, on the part of the general public, in these Catholic schools. The over-all purpose of this Study is to provide information about Catholic schools so that any developed interest in them can be based on knowledge and not on guesses, misconceptions, or untruths.

Against this background, about two years ago the University of Notre Dame through its president, Father Hesburgh, and his lay assistant, Dr. Shuster, explored this need and after gaining approval of NCWC through Monsignor Hochwalt, a grant proposal was approved by the Carnegie Corporation. This launched a three-sided project: the Study of Catholic Education, under the sponsorship of the University of Notre Dame, financed by the Carnegie Corporation, and actively supported by NCWC and NCEA.

The structure of the project is under the leadership of an executive committee consisting of Father Theodore Hesburgh, Monsignor Frederick Hochwalt, and Dr. George Shuster. The Study also is fortunate to have a national advisory committee under the leadership of His Excellency, Most Rev. Lawrence J. Shehan, Archbishop of Baltimore. The membership consists of other members of the hierarchy, including the Most Rev. John F. Dearden, Archbishop of Detroit, the Most Rev. John J. Wright, Bishop of Pittsburgh, other members of the clergy, religious leaders, as well as Catholic and non-Catholic lay leaders. One of the other important advisory committees is representative of the Superintendents Department of NCEA.

The first activity of the Study is to produce an outline picture of all of the Catholic elementary and secondary schools in the United States. This is presently referred to as "The Profile." The second activity of the Study concerns itself with intensive looks at thirteen representative dioceses, and these representative characteristics include geographic location, high and low percentage of Catholic population to total population, total size, potential financial support, and school provision. The dioceses or archdioceses are Providence, New York suburban, Wilmington, Mobile-Birmingham, Tucson, San Francisco, Grand Island, Dubuque, Chicago, Buffalo, Cleveland, Pittsburgh, and Fort Wayne-South Bend.

Going back to the first activity, the Profile, the information requested of all schools is about 80 percent complete, and we are attempting one follow-up to increase this return. In the 20-plus percent of incomplete we are including those returned materials which were not usable, and there is surely some real significance in the unwillingness of certain areas to make any return of materials. The cooperation has been heartening and edifying, and the lack of cooperation has been mystifying on two counts: (1) Why this lack? (2) More importantly: How this significant lack of common informa-

tion is to be handled in the published findings of the Study? And handled it *must* be. At this point and only at this point, I am speaking for Dr. Conley, the director of the Study, as well as for myself, as I remark on the fine operation of our Washington office which has received, checked, sorted, and coded all of the profile statistical returns. This office is headed by Mrs. Frank Casey, née Price, or otherwise Valerie Price Casey, and the office is blessed by Monsignor Hochwalt's assistance.

In the second phase of the Study, the thirteen depth studies are aimed at developing more intimate information about the schools within the sample dioceses. In these studies more extensive information is gathered about *all* of the schools within each of the sample dioceses, and in turn a sample group is drawn from the elementary schools and a sample from the secondary schools and these two samples are determined to be representative of all of the schools within the diocese. The sample schools are then observed more intimately in order to develop a picture of all of the schools within the particular diocese. In the final picture, a composite of the thirteen depth studies will produce a general understanding of all of the Catholic elementary and secondary schools. In this final picture outstanding differences as well as common factors will be introduced.

It is hoped that this presentation will be accepted with understanding. This is necessarily compacted by time, and I am sure that my points of emphasis don't cover all of your interests, reservations, or even scepticism. May I invite you to come and see us at Notre Dame or address inquiries to us at our offices in the Computing Center on the campus at Notre Dame.

It has been suggested that in the remaining part of my time I might meet some of your interests if I dealt with some of the specific Study activities. It is my intention to attempt this, and I must put a big STOP sign up at this point and emphasize that I am not reporting *findings* of the Study. I will attempt to put correct labels on the items about which I will comment and I hope you will understand that this is not an attempt to withdraw or to grant myself any extensive freedom of expression; it is rather an attempt to separate assumption and hypothesis from research-developed results. The Study is hardly midstream at the moment and it would be unfair to attempt to chronicle the complete journey at this point in time.

The general design of the intensive or depth studies was based around these general areas of emphasis:

1. The general population served by the schools.
2. The character of the pupil enrollment.
3. The staff serving the schools.
4. The program offering.
5. The physical setting or school plant.
6. The financial base.

In the studies completed and under way, the design was fulfilled in varying degrees in several of the areas of emphasis. But it seems to me that I might best sample the flavor of our activities by presenting a series of hypotheses and assumptions which governed the design. Not because I distrust your understanding but because I distrust my ability to propose my desires, I must again point out that we do not have complete nor conclusive evidence on any of the examples which I am about to present, but we do have enough findings to continue these areas in our pursuit of broadening information and consolidation of fact. (It is our hope that the Study publication or publications will

be a research report interestingly presented, and not just a writing about Catholic schools.) Also it is important to understand that these items are presented without any relation to their priority or importance in my thinking or in the emphasis of the Study. Their final importance will be weighted by you and your associates.

1. *Articulation* (Assumption)

- a) Grade by grade within an elementary school;
- b) Between elementary schools;
- c) Grade by grade within a secondary school;
- d) Between secondary schools;
- e) Between elementary and secondary schools.

My applied definition of positive articulation is the working together in an efficient manner of all the parts of a single structure. Perfect analogies are difficult to develop and mine at this point is also imperfect, but I will present it: the hand is a wonderful structure made up of many parts, and when the parts are well articulated each serving its own function, the whole hand is able to meet the wide demands upon it. Within the past year I was fascinated with a small pamphlet entitled "The Catholic School System in Ohio": this title exemplifies the desire for a coordinated and well articulated program of Catholic education to meet the needs of Catholic youth. An articulated and coordinated program does not mean sameness nor loss of identity.

In connection with our interest in this matter of articulation, we have identified a somewhat widely accepted concept—that secondary schools generally, and more particularly *private* secondary schools, and even more particularly, certain groups of private secondary schools, consider themselves as completely self-sufficient, and they have been considered as groups of "mavericks." Our findings up to the moment make us inclined to brand this as an "old wives' tale." We are, further, of the feeling from our present evidence, that this tale can be modernized by sincere cooperative leadership, because secondary schools are ready and are looking for this leadership so that they may more effectively play their own part in the Big Picture.

2. *The Lay Teacher*

Generally in Catholic schools, there has been an increase in the ratio of lay to religious teachers during the past ten years, and the increase has been most rapid during the last five years. We do not have complete figures developed for the current year, but we feel that the ratio has again increased. Our *present* findings show that not only is the ratio of lay to religious increasing but that the following factors are in the increased ratio:

- a) A significant number of non-Catholics are being employed. (There is nothing wrong with a non-Catholic teacher, but it seems that the significance is: teaching in a Catholic school within a framework of Catholic educational philosophy).
- b) A large number of otherwise qualified Catholic teachers is being employed, who have received their undergraduate training from institutions which do not propose a Catholic educational philosophy.
- c) A significant number of unqualified people are being employed to teach in Catholic schools, and more of these are in the elementary schools,

but enough are in secondary schools to be rated as more than significant.

- d) The training and quality of the lay teacher, at work, is primarily related to the effectiveness of the controls exercised by the Diocesan Offices of Education.
- e) The accepted status of the lay teacher in his specific work situation is directly related to his effectiveness.
- f) The salary payments to lay teachers affect the quality of teacher candidates and their term of teaching.
- g) The security of the lay teacher in terms of regular financial improvement and retirement provision, also controls the quality of candidates and their terms of teaching.
- h) The need for an in-service program to make it possible for lay teachers to compete on an equal footing with the religious as teachers operating under Catholic educational philosophy (infusing this philosophy throughout the total curriculum offering).
- i) The recognition and development of specific functions which can *only* be carried out by lay teachers.

3. Class Size

We have not processed sufficient materials to make any definite reports on this subject. We have, however, made analyses of a representative number of individual situations which add to the existing confusion which surrounds the whole matter of class size (Catholic, public, and so forth), but

- a) In a number of the intensive diocesan studies, random follow-through inspections were made of reading achievement results for pupils who began their developmental reading in classes of sixty to seventy pupils at the first-grade level. At the end of grade six these pupils equalled or exceeded their potential as measured by standardized achievement and mental ability measures.
- b) In this same connection we are interested in exploring studies of the life-expectancy of sisters working in the elementary school and the present indications are that life-expectancy does not differ from other segments of the general teaching groups, but that in some projections the probability of mental and physical breakdown is high.
- c) At the secondary school level, a specific case can be used as an illustration. A sister teaching English to eleventh- and twelfth-graders had accepted "the theme a week" as a promoter of writing ability. In pursuing this with a total pupil load of 200 pupils she was correcting 200 themes a week. The average correcting time was six minutes per theme or a total of 20 hours per week, and this was over and above her regular preparation requirements and other duties. The total time which this teacher devoted to her teaching work was 60 hours a week and the outcomes were generally well-developed pupils and curvature of the spine for the teacher.

4. Guidance

Among the hypotheses which have stood up in this field are:

- a) A real strength in spiritual and moral guidance.

- b) A lack of coordinated testing programs.
- c) Inadequacy of pupil personnel records.
- d) A common lack of follow-up of dropouts, terminal graduates, and post-secondary bound graduates (in common with most other types of schools).
- e) Low counselor-pupil ratio and an overload on the existing staff.
- f) Emphasis on placement of college-bound in Catholic colleges.

5. Admission Policies

The original hypothesis was that the admission policies of Catholic secondary schools were controlled by the following factors:

- a) The purpose of the school, e.g., strictly college preparatory;
- b) Financial ability (real or imagined) to provide sufficient physical facilities to admit all applicants;
- c) Financial ability of parents to cope with tuition and other costs.

6. Financing of Catholic Schools

This is an example of many other areas where the Study will identify the need for complete development. The assumption was made that the Catholic laity has never been presented with the opportunity to support a full program of Catholic education for all Catholic youth. This assumption has not yet been fully exploited by the Study but we hope to get further evidence to validate or discredit the basic assumption.

It would seem a sound approach for the proponents of eliminating some segments or segment of Catholic schools to test this assumption, namely, that Catholics will support a full program for all children before they deprive millions of children of the opportunities of a Catholic school experience.

One year from now there may be considerable alterations in some of the details of the consideration as proposed here today, but they and others will continue to be of high importance to all of us engaged in the operation of Catholic schools in the support of developing the finest of Christian youth. This is an approach different from an assumption that Catholics will not support a program for all children.

IGNORANCE, IRRELEVANCE, AND ISOLATION: SOME ULTIMATE QUESTIONS FACING CHRISTIAN EDUCATION

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IN DISCUSSIONS OF OUR CHURCH-STATE PROBLEMS in the field of education, we have devoted ourselves mostly to talking about constitutional law, political pressures, secularism, and "religious permeation." These interesting topics have mesmerized our attention, and it is good that they have been so widely discussed. Yet, I am inclined to think of them—fundamental though they are—as pertaining more to effect than to cause. As argument over the great issues of federal aid to education and of religion in the public schools becomes at once more intense and more repetitive, it becomes ever clearer that a man's views upon the principal issues—even the constitutional issues—will be dictated by underlying assumptions which he has with respect to religion, with respect (so far as the school aid issue is concerned) to Catholicism, with respect to Protestantism, with respect to Jews, with respect to education, to what is the good society, to freedom.

Perhaps there is profit, therefore, in turning away from what are popularly called "the issues" respecting church-related education and its involvement with the State and considering some factors which appear, in 1963—like the sea with its tides—to move these things upon the surface, raise them, submerge them, or change their course.

If we were to search for a description of the forces which promise to have the greatest effect upon church-state relations, we would need look no farther than the three words "ignorance," "irrelevance," and "isolation." While these words, and the concepts and difficulties which they bring to mind, are closely interrelated, some good may nevertheless be served by speaking of them as though they described separate topics.

IGNORANCE

The ignorance which I describe as one of the important factors relating to the future of Christian education is really twofold—from outside of Christian education and from within it.

Starting with the "outside," we are now encountering an increasing interest in what our schools are doing. Chiefly because, in the federal-aid debate, Catholic spokesmen have been proclaiming the public purposes achieved by Catholic schools, there has been a rather rapid dawning, upon the part of many non-Catholics, of the realization that they have been, after all, quite ignorant of just what the Catholic school is and does. We have begun to

emphasize strongly that we are "partners" of the public schools in the task of educating the nation's children. In most partnerships, each partner has full knowledge of what the other is doing. While Catholic spokesmen do not intend to imply that the Catholic schools are partners in the sense of being simply another set of public schools, their conferring of partnership status upon the public schools does invite searching inquiry with respect to what the Catholic schools do.

Some of this inquiry is simple curiosity. We should welcome it. Bishop Wright, addressing the NCEA convention at Atlantic City in 1961, pleaded that we "open the doors" of our schools in order that their contribution would be better comprehended. Some of this mutual inquiry, on the other hand, masks the purposes of the statist who cannot abide the existence of things private, separate, or religious in society. Some of this inquiry is an expression, not of any desire to become better informed about our schools, but of a desire to confirm existing prejudice and to get evidence for a conviction. But some of the inquiry, while critical in tone, is constructive in aim. It is not necessarily the enemy of the Catholic schools who asks questions which probe deeply into the matter of their quality and character.

And so it is possible to predict that the transition from a general ignorance of Catholic schools to a general knowledge of them will be a transition involving tension. That transition must surely follow, moreover, from the claims of Catholic education to more and more incidents of public status. And it is highly likely that the Catholic educator in the schools and the Catholic supporter of the Catholic schools will be called upon more and more to give answers about our schools which make sense. It is clear that from here on the short answer, the refusal to speak, or the answer which does not make sense in the light of today's realities will not do. And from the point of view of the *good* of Catholic education, these *should* not do. How sad and how self-defeating it is to see a good cause defended with weak arguments and faulty facts—when a good ground is readily available! Take, for example, the question: "Don't the Catholic schools saturate every course with religion?" A Catholic educator may answer: "Indeed we do, and it's our right to!" This is a very poor answer to the question posed. The question assumes that the saturation with religion prevents the proper learning of the secular content. The answer which I quoted does nothing to relieve this concern. In fact, it confirms it. Moreover, the answer's insistence upon "our right" opens up some further questions, such as "Do you have a 'right' to government aid in that case?" The proper answer requires a bit of homework and some careful reflection. It is not so easy an answer, but it will satisfy the reasonable questioner:

Our Catholic schools, in their various courses, relate religion to many things. This is due to the very nature of many branches of knowledge as we conceive them. While it is clearly a part of our religious and intellectual liberty to present subjects in this way, we insist that the essential secular content of any course be fully taught. So far as governmental aid is concerned, the only question is, of course: Irrespective of any relating, in a Catholic school, of religious knowledge to other knowledge, is the other, "secular," knowledge fully presented? Of course, we do not believe that the secular subject matter should ever be distorted or diminished through use of religious subject matter. This is abuse of both the religious and the secular and should be condemned.

Apparently, then, we are going to be asked many questions. Teacher qualification, class size, and many other areas of our education are being asked about. And this brings me to a word about the "inside."

Pressures from the "outside" are certainly triggering, in Catholic education circles today, an anxiety to dispel any ignorance which we may have concerning the aims and means of Christian education in this day's world. The pressures will prove providential if they move the Catholic educator to vigorous re-examination of ends, content, and method. Stagnation is perilous to any undertaking, and the crises which we face will cause us, at the very least, to look afresh at everything we have been doing in order that we will improve and progress.

This quite easily bring me to my second topic.

IRRELEVANCE

It is said that secularism is today the dominant enemy of Christian education. That statement is probably correct. It is said that secularism manifests itself largely in an ever increasing appetite for governmental regulation of education. And that, too, is correct. But what is too little emphasized, in Catholic educational circles, is what makes the so-called secularist tick. I say "so-called" because when we come to examine what makes him tick, we may find that he is no purposeful secularist at all.

Usually, the public official, whether in welfare or in education, who is so eager to see private efforts brought under thoroughgoing public control, is a person who, according to his lights, seeks not the suppression of private or religious activity but the achievement of public goals which he regards as good. And what he often cannot see, in the case of the religious institutions, is their *relevance*. It is the blight of a deemed irrelevance of the church-related educational effort which, more than any sort of direct antagonism to it, makes it so readily the afterthought, the bottom priority—at best—in American education, when we lawyers have argued our briefs on behalf of the constitutionality of including church-related education in any general federal aid, and when we have supplemented these with impressive figures concerning the tax savings which the church schools effect for the public, our efforts are still dogged by the devastating popular suspicion that, good though our briefs may be, constitutional though the aid may be, and blessed may the tax savings be, yet this is all for nothing. Education is as little the business of private religious groups as is highway construction. "Let the churches teach religion, but let the state educate. Let each stick to its own concerns"—such is the mind, not of POAU activism within NEA, not of purposeful Marxism in the field of American education, but of multitudes of men and women of proved fairness and abundant goodwill.

This, more than any other factor, accounts for the psychological reversal of *Pierce v. Society of Sisters* which is now surely taking place. In that case, in 1925, the Supreme Court declared a state statute unconstitutional which required all children to be educated in public schools. The statute was based, it is true, not so much upon the view that private schools were irrelevant as upon the view that they obstructed a public need to mix children "in the public school melting pot for a few years while their minds are plastic," and to finally "bring out the finished product—a true American." With the removal of the God-centered ethic from the public schools, there is coming about a significant

revival of interest in the melting-pot ethic based now upon a desire for inter-group peace. Is education which embraces this value system starting to be accepted as more relevant to our teeming pluralistic society than Christianity? While the banishment of theistic religion from the public schools has been accomplished by pressure-group activity and court action, yet we are put to the further question: If Christianity were profoundly relevant to most Americans today would the pressure groups have succeeded and would the courts have moved in their direction? Looking at the history of nineteenth century America, I must say that I doubt it.

So, as we are faced with the problem of overcoming ignorance respecting Christian education from both without and from within, so we are also confronted with the need to dispel the pall of a deemed irrelevance of things Christian in American society.

Of course, one means by which our schools make themselves relevant is by making themselves excellent. I have tried to make it clear that by no means are all of our critics bigots: some of these will be the first to applaud—indeed, to support—a first-rate effort by a church-related school. Excellency is an almost unanswerable argument.

It is not within my abilities to say how our schools may increase in excellence, and I trust that you do not find me presumptuous in venturing into this difficult area. I am merely a lawyer whose days are spent between church and state, and my sole point today, you will recall, is to try to describe to you the forces and the problems which seem to me to be at work beneath the easily visible church-state relationships in the field of Christian education.

Pope John's thinking points to another sense in which the Catholic school may seem more relevant upon the American scene today. His pronouncements have been characterized by nothing so striking as their insistence that the Church relate Herself directly and meaningfully to the great social problems which mankind now faces.

We who are past forty do not have to look far in order to know that today's children are growing up in a world radically different from the world of the twenties and the thirties. I do not recall that, in the very fine Catholic schools which I attended as a child, we ever gave much thought to the poverty-stricken world in which America—as a sunlit isle in a dark sea of misery—sat. We knew little of Negroes except what we saw of them in *Amos 'n' Andy*. In this, of course, we did not differ from public school children, although we should have, by virtue of living our days in a school dedicated to Our Blessed Lord. In those days, recent though they are, the average Catholic school child did not have parents who had attended a college. His grandparents were invariably newcomers to the American society. So that to prepare him for leadership in this society might have been to attempt too much too soon.

But in the 1960's the picture has greatly changed. The American Catholic citizen is now far better integrated into the American society. His social and educational status have improved remarkably. And so the Catholic educator has the duty now to ask: "Is Catholic schooling equipping our pupils for a really effective apostolate in the world which they must meet?" This brings me to my third point.

ISOLATION

We are slowly entering better times in American church-state relationships.

It is sometimes hard to see this as, from time to time, explosive issues arise in the fields of education, welfare, and public morals. We may then tend to feel that nothing has really changed and that the harsh antagonisms of the past recede, at best, beneath a thin veneer of temporary tolerance or momentary accommodation.

Some Catholics, I am sure, share in these times the view expressed by Herman Melville in his poem "Clarel" written a century ago, which predicted:

Rome and the Atheist have gained:
These two shall fight it out—these two;
Protestantism being retained
For base of operations sly
By Atheism.

Some Protestants, who are still running on the gas of old anti-Romish crusades, find spiritual renewal and almost a rebirth of hope from each fancied transgression of the Catholic Power.

But are the times running against these attitudes? Perhaps it is too early to be absolutely sure. My point today is merely to stress that it lies, in great part, in *our* power to bring about a better era of interreligious relationships.

If we are to do this, we shall be needing to produce the kind of men and women whom Notre Dame's respected president has called "mediators." If I dare refer once more to the lot of a church-state lawyer, may I say that nothing—from the point of view of the Church—would be more beneficial in the field of church-state relationships than the presence in public affairs of many more Christian apostles, mediators, brokers of the good. Most of the problems of ignorance and irrelevance upon which I have touched arise from the *absence* of Christian influence in the community.

Here again, we must look to what we have been doing. There is an immense need to erase the popular dislike of Catholic exclusivity by an obvious spirit of love and outgoingness toward those not of our faith. The day of failing in pointed recognition of the achievement of Protestant and Jew for the common good should be well past. We must further be present in the midst of the community which is planning the future of us all. We should recognize that the day of the old style Catholic Action of proof and protest is as dead as chowder marches and stereopticon shows.

In the classroom I am sure that a chief demand of today's apostolate is the training up of Christians who can break down isolation and communicate readily with their neighbors. The intellectual discipline, then, must in part embrace development of the ability for discussion. Courses in oratory and declamation may have their place, but training in the ability to receive another's thoughts and to articulate one's own as related to these is of far more importance in terms of today's apostolate. We cannot, of course, talk meaningfully to others except in terms of their own concerns. And to brashly dismiss those concerns is to dismiss any opportunity for a meeting of minds and of spirits. And here the virtues of Christian charity and Christian humility are certainly very much involved. That false confidence which is brittle cocksureness, that kind of mind which says "We've got the truth!" but can't make the least sense to one not so favored—this is the mentality and the personality which must not be found in the Christian who would presume to bear influence upon the affairs of the democratic community.

This is in no sense to suggest that the product of our schools be a fawning apologist. As Cardinal Bea recently stated: If we should speak to our neighbors, he said, "in a false irenicism," this "would not be real love." Christian courage and the sure knowledge of one's faith are basic needs of the lay apostle.

So I have taken some moments of your time today to look at some of the ultimate problems in American church-state relations so far as they pertain to your field of special interest: Catholic education. While, with respect to the matters I have described, there may be much yet to be done, we can all, I believe, take great hope from the fact that the ultimate rewards of efforts to improve our education, make Christian education more relevant to our society and to communicate it to all men, will be very great indeed.

FIELDS OF COOPERATION BETWEEN CATHOLIC AND PUBLIC SCHOOLS

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SUPERINTENDENT, SECONDARY EDUCATION, ST. LOUIS PUBLIC SCHOOLS

THE CORDIAL RELATIONS between the Catholic parochial and St. Louis public schools go back many, many years. I well remember that in the 1930's depression years when it was difficult to pass tax levies and bond issues and we had organized opposition to these levies, the leaders in the parochial schools were our staunch supporters. A more active cooperation between the two school systems had its inception about twelve years ago when the Board of Education decided to evaluate the secondary and elementary schools, using the *Evaluative Criteria* in the secondary schools. At that time, the Board employed two part-time directors for the survey of the schools, one from the staff of St. Louis University and the other from the staff of Washington University. We would bring in some fifty or sixty evaluators for several days to evaluate the various departments in the high schools. Without exception, these evaluative committees included priests, teaching sisters, and lay teachers in the parochial schools. In fact, one Sister of Charity helped us to evaluate the guidance departments in all eleven of our high schools, and contributed much to their improvement.

About ten years ago, we met with the administration of the Catholic parochial and the Lutheran parochial schools to consider the problems inherent in introducing tracking. The Catholic parochial schools had been studying the problem of homogeneous grouping for two or three years, and we had been making a similar study. The exchange of ideas was certainly most helpful to the St. Louis public schools and, in fact, the Catholic parochial schools introduced tracking a year prior to our presenting it to the Board of Education, which

certainly made it much easier for us to convince the community that it was a much-needed innovation.

At this same meeting we discussed the problems of racial and religious relationships. Although this was prior to desegregation, we had always had racially mixed meetings of our teachers and supervisors, and all of the five districts of the St. Louis public elementary schools were represented at this meeting. All three groups felt that this meeting was so profitable that less than two months later the Catholic parochial administrators were hosts to a smaller group of public school and Lutheran school administrators, at which meeting we consolidated some of our thinking on the problems of tracking. We have attempted to hold at least one such meeting annually since the time, ten years ago, when the cooperative meetings were initiated. Since no diary was kept of these meetings, it is difficult to pinpoint the exact year when various ideas were exchanged.

About eight years ago the elementary schools introduced the "gifted" program, and at that time the administrators of the Catholic and Lutheran parochial schools were called together and given details of the program. They were also presented with the curriculum materials which had been written specifically for this group. At a subsequent meeting, perhaps the following year, the topic of discussion was the English Levels Program which was being introduced into both the secondary and elementary schools. This meeting was followed by several meetings between the elementary supervisors and all three systems so that they might become better acquainted with the levels sheets and the other curriculum materials which had been selected and prepared for this program.

At the present time, teaching sisters from the parochial schools are given one year of training in our Reading Clinics. The students with whom the teaching sisters work are students from the neighboring Catholic parochial schools.

At subsequent meetings of the three groups, all three groups presented any innovations they might have in their systems or any problems which they thought might be of interest to the other two groups. We have met at the vocational schools where tours of the buildings were conducted. We have exchanged information and evaluations of our testing programs and have allowed visitations by the teaching orders in our schools and by our teachers in the parochial schools.

A few years later the three school systems formulated together and, of course, modified to suit their own needs, the procedures to introduce the ungraded primary. At about the same time, the secondary schools experienced the problem of identifying graduates from the parochial elementary schools who were retarded. When these students enrolled in the public secondary schools, they were tested, and then their parents were told that they could not take the regular secondary program because of repercussions both on our system and the Catholic parochial system. In conjunction with the Catholic testing division, our division of Tests and Measurements worked out a program whereby eighth-grade children who are approaching an age of fifteen years and six months at the time of graduation and are obviously retarded in their academic work, are given individual tests by examiners from the public schools testing division. This testing is done early in the spring and it gives the administrators of the Catholic parochial schools an opportunity to inform the parents that their children are not capable of doing regular secondary school work and it alleviates to some extent the shock.

We have used members of the Archdiocesan administrative staff to help us in serving on both issue committees, on citizen advisory committees for the public schools, on committees to study the drop-out problems, and on committees to study the problem of the unemployment of youth. In fact, at the present time we have members from the Archdiocesan administrative staff serving on three such committees.

Perhaps the greatest degree of cooperation between the public high schools and the Catholic parochial schools was attained a few years ago when Monsignor Curtin and Monsignor Hoflich voluntarily offered to furnish us with names, addresses, and home schools of their eighth-grade graduates who wished to attend public secondary schools or who, for various reasons, were not being admitted to Catholic secondary schools. They also offered to furnish us with the test scores and any other pertinent data which we might need.

This last fall we inaugurated a new method of dealing with incorrigible students. Instead of repeated transfers from school to school, a committee of five administrators decide, when a pupil is suspended, whether he will be sent for one more trial to another secondary school or be enrolled in a free, late afternoon tutorial school established at O'Fallon Technical High School. When we met with the administrators of the Archdiocesan and the Lutheran parochial schools and told them of our plan, they eagerly seized the opportunity to participate and cooperate with the plan. Now, a pupil suspended from an Archdiocesan school is recommended for either the tutorial school or for one of our high schools, and he is told that he will be accepted under the same conditions as our public high school pupils.

In conclusion, I have been asked to suggest areas in which the relationships between the Catholic parochial and the St. Louis public schools might be improved. It is with pride on the part of the administration of the St. Louis public schools—and I am sure that the Catholic parochial and the Lutheran parochial schools share this pride—that I say that we have no suggestions as to improvements. We do not have any idea as to what might be done to place our relationships on a more pleasant plane than they are at the present time.

COLLEGE NIGHT: PLANNING BY THE HIGH SCHOOL *

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IN PRESENTING SOME IDEAS on College Nights I do not intend to promote or criticize. College Night programs serve to establish better articulation between our secondary schools and our universities, but, more important than that, they provide high school students and their parents with helpful information to

* This paper was presented at a joint meeting of Registrars and Admissions Officers of the College and University Department with the Secondary School Department. See also page 178.

make more intelligent and confident decisions in the matter of selecting a good college and a course of studies for their post-high school education. I am sure that in the small group discussions that follow our brief presentations here it will become evident that there are some who strongly advocate College Nights and some who strongly object to them. Of course, there will be good arguments on both sides. This may only prove that, like almost everything else, College Nights are valuable insofar as they are adapted to the needs and interests of all parties concerned at a given time and in a given location.

Be that as it may, my function here today is to present some general ideas on planning a College Night by a high school.

A good place to begin would be with the school calendar. The date for your College Night should be cleared *early* to avoid conflict with other activities and with College Nights at other schools. There is a clearing center in Cleveland, Ohio, and possibly in other cities, which coordinates College Nights for all schools in the area which wish to make use of this service. Clearing the date early also allows for ample time for the negotiations involved in lining up college representatives to participate. The date itself should be early in the school year in order to have as much time as possible for follow-up by the students and for making early application to the colleges of their choice.

The day of the week may be an important consideration depending on what colleges you plan to have represented. It would seem that there is a preference for end-of-the-week nights. Some have even conducted College Nights on Sunday afternoon. This shouldn't be too surprising in our age of green blackboards and frozen hot dogs.

In the actual planning of a College Night the following people must be included: students, parents, faculty and administration, and, of course, college representatives. As far as the students are concerned, wide publicity should be given to the event well in advance throughout the school, especially through the homerooms, through planned bulletin board announcements, in the hallways, in the classrooms, in the library, in the guidance browsing room. There should be an occasional plug on the P.A. by a Student Council officer, and an article in the school paper. Underclassmen could be prepared when the time comes to act as hosts to the college representatives.

Parents.—A formal announcement should be sent to them by mail, with a list, even though tentative, of the colleges to be represented, and a suggestion of certain items of information that they should be sure to get from the college representatives—for example, minimum grade requirements for entrance, level of achievement required for remaining, fringe expenses, et cetera. At the P.T.A. meeting prior to the College Night, the parents could be given a reminder and a broad outline of the plan of operation proposed for the coming College Night. The importance and advantages of their attendance should be stressed at this meeting.

Faculty.—Special efforts must be made to get the interest and support of the faculty. A special faculty bulletin should be posted announcing the College Night. At a faculty meeting far enough in advance, a discussion of the plans should be held, and certain phases of preparation should be assigned to individual faculty members, to get them involved. Faculty members should be urged to keep their homerooms posted, conduct homeroom discussions to stimulate interest, and prepare their students for alert participation. Faculty

members should be alerted to make it a point to meet the college representatives, to have some pertinent questions to ask them so that they can fill in or clarify later what the students may miss or misunderstand.

Administration.—For a smooth operation, all details should be cleared well in advance with the responsible members of the administration—the principal, the assistant principal, the treasurer, the coordinator of activities, heads of departments, maintenance directors. This will be necessary to ensure full use of the school and of all necessary facilities, such as audiovisual equipment, P.A. system, cloakrooms or racks. Arrangements should be made in due time with the proper persons for the serving of refreshments or a meal for the college representatives and faculty members either before or after the program. Arrangements should be made for light and heating, opening of special rooms, et cetera. All those who will be depended upon for some details of cooperation or assistance should be given a copy of the program sufficiently in advance.

Now, we will consider the program itself. We will consider briefly two main types of program, though there may be variations. One which seems to be popular with students and parents and with some of the college representatives is the one which we might call the three-session plan. After a brief general assembly, the college representatives take up stations in pre-assigned rooms where they hold three sessions for those interested in their university. Some college representatives favor this system only if some direction and screening is done, rather than just letting the students choose entirely on their own. Guidance counselors could take care of this ahead of time. The three-session plan gives the parents and students a chance to get a good briefing on three universities.

Some college representatives are strongly opposed to this plan; they prefer the panel program. This plan also starts with a general introduction by a representative from one of the colleges. Then there is just one informational session in which the representatives from several colleges conduct a panel for all the students and parents.

Whichever plan is followed, clear directions as to the location of rooms and how to get to them should be available for the college representatives as well as for students and their parents. It is important that the program start promptly and that each session stop promptly. This could be controlled by the P.A. or by the bell system. Some advocate a longer period of time for the first session which should be for what they call the prime inquirers. For example, the three-session plan might be arranged in periods of 40 minutes, 30 minutes, and 20 minutes, instead of three sessions of equal length. The supposition is that people will go first to the representatives of the college of their first choice.

Follow-up.—A final word should be said about the importance of a follow-up. Much more good would come out of these College Nights, and the planning of subsequent ones could be facilitated, if an evaluation sheet of some kind were prepared and used as soon after the program as possible to get the reactions pro and con of students and parents and of college representatives.

By way of a postscript I would like to refer to a new kind of College Night which appeared for the first time this year, as far as I know.

A Confraternity of Christian Doctrine lay teacher discovered that only one of eighteen public high school seniors in his confraternity class was planning to enroll in a Catholic college. He talked it over with one of the priests at the

parish. As a result of their discussion they set up a Confraternity of Christian Doctrine College Day for all of the junior and senior confraternity students in fifteen parishes of the Northwest Deanery of Cleveland. Representatives from the Catholic colleges in Ohio, Michigan, and Pennsylvania were invited to participate. It is too early to evaluate this new variation of College Nights, but it certainly deserves investigation.

TEACHING MORALITY IN THE HIGH SCHOOL (Summary)

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A WIDESPREAD ANXIETY is evident today concerning the American image of honesty, integrity, morality. Is America losing its sense of right and wrong? While older generations bemoan the passing of sacred ideals, American youth grope in the dark, disillusioned and confused. To us teachers has been extended the challenging task of transmitting "the good news" of God's magnificent plan for men.

But we may ask: Is God's plan really good news to our Catholic youth? And is morality, in particular, part of that good news? Or is morality for many of our young people the onerous price to be paid for a one-way ticket to a happy eternity? The unfortunate reasoning runs this way: Pay God the price which He demands; in this way God is bound by His justice to come across with the rewards you deserve for "saving your soul."

This morning I submit that this "quid pro quo" attitude is not only theologically unsound, but psychologically ill-adapted to American youth of today. Morality appears as an infringement upon human liberty, a chafing restriction upon human behavior seeking life's fulfillments. As with all infringements and restrictions upon their cherished liberty, modern youth tend to rebel. Morality is looked upon as just one more set of shackles imposed by society to make rambunctious youth conform.

So much for the negative attitudes that distort the teaching of Christian morality today. There is a danger of fostering a calculating minimization in the moral response of our Catholic youth, at best a begrudging adherence to a code of law.

The positive approaches which I shall suggest this morning arise from the theological nature of the Christian message itself. I have a confidence born of faith that if we present the undiluted message of Christ to our young people we shall have taken them a long way toward the generous living of their moral response.

These, in brief, are the three headings I offer for reflection:

1. Morality is part of man's response to the call of God in history. God offered man a covenant of friendship, first through Moses to the Hebrew

people, then through Christ to all men. This is the story of salvation history.

2. Today God calls preeminently through grace and the sacraments. Christians join their covenant with the Lord in baptism, and they seal it in the sacrifice of the Mass. The commandments are the terms of that covenant; they help us remove the obstacles in the way of our eternal destiny. They are blessings, therefore the external fulfillment of the inner law of grace which configures our innermost being to the pattern of Christ Himself. We are called to live what we are.

3. Man best responds when he lives the virtues, especially the theological virtues. Conscious of God's gifts in his regard, man commits himself in faith, hope, and charity. The heart of all moral commitment is this personal attachment to Christ Himself. Love is the soul of all moral striving.

Finally, let us humbly face the truth that we teachers can never really teach the living of morality. The final decision belongs to the young people themselves. After presenting morality as attractively as we can, we must pray that they cooperate with the ever active grace of God.

SACRAMENTS AS ACTS OF CHRIST

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PRESCINDING FROM ANY TEXTBOOK or course of studies, a teacher of religion functions as a *witness*. The proclamation of the good news of salvation is a grace-inspired, person-to-person communication. The teacher's knowledge, competence, and convictions flow through the teaching process. Thus, it is the teacher more than a textbook that will bring to the student new insights suggested by the present renewal in Sacred Scripture and the liturgy.

It was inevitable that a renewal in Sacred Scripture and the liturgy should lead to a new clarification of the role of the sacraments. Together with this renewal, a rapidly accelerating emergence from a counter-Reformation outlook also promises to rescue the classroom approach to the sacraments from a top-heavy, and often sterile preoccupation with matter and form, validity, and legality. New vistas are opening that reveal the sacraments once again as dynamic encounters with Christ . . . as actions of the Church, the Mystical Christ, extending the redemptive work of Christ out into space and time.

On the subject of teaching the sacraments, I would suggest briefly a few considerations that, in my judgment, are useful to the religion teacher.

OLD TESTAMENT BACKGROUND TO THE SACRAMENTS

The Old Testament is indispensable for any appreciation in depth of the sacraments. The reason: the Old Testament is a progressive revelation of the

presence of God among His people. This revelation of God to man reached a climactic point in the presence of God in Christ. Christ, in turn, is present and extended through the Church and the sacraments. To appreciate Christ present in the Church and the sacraments, it is necessary to understand this presence as a living, organic development from the presence of God in the Old Testament through signs and words, through cult and sacrifice and the religious institutions of Israel.

The following are but a few of the Old Testament concepts that shed light on the sacraments:

1. *The Exodus experience.*—The Exodus experience, especially the Book of Exodus, chapters 12 to 24, should be studied thoroughly in introducing the sacraments. The Exodus experience was a magnificent sign of God's presence and His protective love for His people in the Old Testament. It was the pivotal experience in God's dealing with His people—an experience gratefully recalled and re-lived in their liturgical observances such as the Passover, the Feast of Tabernacles, and the weekly Sabbath. God's presence was made known in an outward, perceptible way—by a pillar of fire, a cloud, the water from a rock, the death of the firstborn among the Egyptians, the burning bush, and so forth. The manna, food from heaven, anticipated the Holy Eucharist. The crossing of the Red Sea, a passing through water from slavery to freedom, anticipated man's passing through the water of baptism from sin to forgiveness, death to life. Other parallels between the Exodus and the Redemption—the Old Testament Passover and the Christian Passover—are too numerous to mention.

2. *The covenant.*—In an age when written documents and contracts were unknown, solemn agreements were entered into verbally and with ceremonial solemnity. These solemn verbal agreements were sealed with sacrifice. Blood, the symbol of life, was sprinkled upon the parties to the agreement as a sign of their newly acquired living unity with one another. This, in brief, was a covenant. God accommodated Himself to this covenant format in granting special privileges to and in imposing special obligations upon His chosen people. He entered into a solemn covenant on Mount Sinai. This covenant was sealed with the blood of animals. It was in effect until the coming of Christ. Christ established the new and everlasting covenant between God and man by His Redemption. The Mass and the sacraments renew this covenant down through the ages. In the very words of the Consecration of the Mass, the celebrant says, "This is the chalice of my Blood, of the NEW AND EVERLASTING COVENANT. . . ." Without first exploring the notion of covenant as illuminated in the Old Testament, it is not possible to appreciate the Redemption, the Church, the Mass, the Holy Eucharist, or any of the sacraments.

3. *Mystery.*—Mystery must be understood as a concept far exceeding the somewhat narrow definition of a truth that cannot be fully understood. In its broad and technical sense, mystery is a communication of God to man. This communication may be verbal, as when God spoke to man through Moses and the prophets. It may be nonverbal, as when God revealed Himself by means of the manna, the pillar of fire, the cloud, and other manifestations. In any case, through mystery God is both hidden and revealed. God's presence, for example, was known in the spectacular events that surrounded the giving of the covenant on Mount Sinai. Yet, the inner reality of God was hidden. Thus, down through the ages God is, in varying degrees, both hidden and revealed through signs and words. In the Old Testament, God was revealed in the

events of the Exodus. He was present, both hidden and revealed, in such religious institutions of Israel as the Ark of the Covenant, the priesthood of Aaron, the temple sacrifice, and the prophets. When mystery is understood as an outward communication of the reality of God, both hidden and revealed, it can be understood that the person of Christ is the greatest "mystery." Christ's human nature hid the reality of God. Yet, Christ was God. This concept of mystery is crucially important background for the sacraments. It draws together into an ordered unity and sequence the Old Testament, the New Testament, the Church, and the sacraments. In the Old Testament, God was revealed in signs and in words. God was revealed in Christ. Christ is revealed in the Church. The Church is revealed in the sacraments.

THE SACRAMENTS AND THE CHURCH

Just as the Second Person of the Blessed Trinity became visibly present in the human nature of Christ, Christ is now visibly present in the community of those who believe and are baptized. God was incarnated in Christ. Christ is incarnated in the Church. The Church, therefore, is the "mystery" of Christ. As the "mystery" of Christ present in the world, the Church itself is a sacrament—the "root sacrament" whose life is dynamically communicated through the other sacraments.

The Church meets all the requirements of a sacrament. It can be seen. It gives grace. It outwardly reflects its inner reality.

God and man meet in the Church. God comes to man with grace. Man comes to God with personal self-surrender. God speaks to man through the Church. Man responds to God in prayer, and, especially, in the Sacrifice of the Mass, which is the high point of all religious acts—man's self surrender to God "through, with, and in Christ."

THE SACRAMENTS AS ACTIONS

The sacraments are primarily and basically *actions*—actions of the living Christ, present in the Church, extending the work of Redemption through the ages and applying this work to each individual. Each sacrament, in its own way, particularizes the work of Redemption.

God's plan for salvation involves a *downward* action of God to man, and an *upward* action of man to God. The focal point in God's downward action toward man was achieved when God became man in Christ. As representative of the human race, Christ redeemed mankind. He made it possible for all men to share in His victory over sin and death. The high point of man's upward action toward God is man's return to God the Father "through, with, and in Christ."

The downward and upward movement of God's plan for mankind's salvation has not been permanently sealed up in the dead past. All men of all ages can participate, in a uniquely personal way, in this dynamic process. They must, however, enter into this process freely. The process continues to operate in history through the Church, the Mystical Christ on earth. The process operates specifically through those actions of Christ known as the sacraments.

Since the sacraments renew both the downward and upward action uniting God and man in Christ, it follows that the sacraments are not merely a means of *receiving* benefits from God. Each sacrament is an opportunity of *giving* to God . . . of worshipping God "through, with, and in Christ."

Because the sacraments are actions of Christ, they always achieve their purpose. The human instrument involved in the administration of a sacrament, while visible, recedes into the background, and it is Christ who acts through each sacrament, continuing His work of Redemption.

THE SACRAMENTS AS SIGNS

The sacraments are signs. They are perceptible to the senses. They outwardly symbolize what Christ accomplishes. It is necessary to respond with faith to the supernatural "sign language" by which the sacraments both express their meaning and achieve their purpose. In this way, the sacraments teach themselves.

In the sacraments the life-giving forces of nature are transformed into instruments of communicating supernatural life.

Bread and wine are familiar sources of bodily nourishment. They are transformed into sources of supernatural nourishment in the Holy Eucharist.

Water has the natural power to refresh and to cleanse. It brings about a supernatural refreshment together with a cleansing from sin in baptism. As the Israelites passed through the water of the Red Sea to the promised land, baptism is, for the individual, a passing through water from the slavery of sin to the freedom of salvation.

Breath and air, though invisible, are essential to bodily life. The movement of air caused by breathing symbolizes the invisible, life-giving presence of the Holy Spirit.

In matrimony, the life-giving power of sex is supernaturally elevated and directed toward the upbuilding of the Mystical Body of Christ and the peopling of heaven.

The strengthening, healing power of oil is supernaturally transformed into a source of spiritual power in baptism, confirmation, holy orders, and the Anointing of the Sick. The fragrance of the oil symbolizes the spiritual attractiveness of Christ, with whom one is intimately united through the sacraments.

CORPORATE ASPECT OF THE SACRAMENTS

The sacraments are actions of the Church. They not only proceed from the Mystical Body of Christ, but they contribute to the upbuilding of the Mystical Body of Christ. They are directed toward a social as well as individual purpose.

Baptism not only brings the new life of sanctifying grace to the individual. It initiates the individual into the community of Christ's Mystical Body.

Confirmation not only brings the Holy Spirit to aid the individual in reaching personal spiritual maturity. It also brings a special commitment to share in Christ's work of bringing salvation to others. Confirmation, therefore, is the basis of apostolic action.

Confession is a sacramental consecration of man's struggle with sin. It not only brings personal forgiveness. It brings reconciliation with other members of the Mystical Body. It is a reminder that sin is more than a matter of personal guilt. Sin also withholds from the Mystical Body the uniquely personal contribution of holiness that an individual member is obligated to make, with Christ, to the well-being of the Body as a whole.

The Holy Eucharist not only provides individual spiritual nourishment. It is also a "family meal" drawing together the members of the Church in closer bonds of charity.

Matrimony not only sanctifies the love between husband and wife. It also brings the vocation to build up the Mystical Body by means of reverently using the sacred power of creation and by spiritually forming members of the Mystical Body within the home. St. Paul reminds us that the union of husband and wife is a sign of the union of Christ and the Church.

Holy Orders is more than the personal privilege of becoming "another Christ." It is directed toward the upbuilding of the entire Mystical Body of Christ by the priest's role of mediator between God and His people, particularly through the Mass and the sacraments.

The Anointing of the Sick not only brings health and renewed spiritual vigor to a person who is sick. It extends Christ's redemptive work in a distinctive way by bringing Christ's healing power to a universally experienced consequence of sin, bodily suffering. In this, it also recalls the healing miracles of Christ in the New Testament.

THE SACRAMENTS AND FAITH

Sacramental living brings a happy balance between the interior and exterior aspects of Christian piety. The reality of Christ in the world is exteriorized in the sacraments. To be a part of Christ's actions as exteriorized through the Church and the sacraments demands an interior desire to be part of these actions . . . an interior response of faith to the reality of Christ sacramentally present in the world. Thus, the sacraments are not outward mechanical actions with a kind of magical influence for good. They are Christ's saving actions exteriorized through the Church, and demanding an interior act of faith on the part of those who would be incorporated into them. The sacraments are not a substitute for interior piety. The sacraments cannot be fully lived and appreciated without interior piety.

THE SACRAMENTS AND MENTAL PRAYER

The role of the sacraments in the life of a member of Christ's Mystical Body presents an inexhaustible subject for mental prayer. The sacraments should be meditated upon individually. They should be prayerfully examined in their interrelationship with each other and with the Church. The rite of administration of each sacrament should be prayerfully examined, since the words and actions of the administration of a sacrament clarify its supernatural reality. The sacraments can nourish mental prayer. Mental prayer, in turn, can bring a heightened responsiveness to the actions of Christ in the sacraments.

THE SACRAMENTS AND THE LITURGY

The liturgical life of the Church is nothing more than the sacramental life of the Church. The liturgy is essentially a sacramental renewal—the constant renewal in the presence of God's plan for salvation. The liturgy looks to the past, present, and future. It recalls the actions of God in the past, especially the great events of Christ's Passion, Death, Resurrection, and Ascension. It

renews these actions in the present . . . draws each individual into these actions as a here-and-now participant. It looks to the future, since each liturgical action, as an encounter with Christ in the present, is a pledge of a future unending union with Christ in heaven. Each sacrament in its own way recalls the past, renews the saving actions of Christ in the present, and is a foretaste of heaven.

THE SACRAMENTS AND THE READING OF SACRED SCRIPTURE

Sacred Scripture unfolds the magnificent events of God's plan for mankind's salvation. Sacred Scripture is not a record of a dead past. God's plan is still in effect. In order to understand God's plan for salvation as extended and renewed through the sacraments, it is necessary to read the historical events of this plan as related in Sacred Scripture.

THE SACRAMENTS AND SACRAMENTALS

The sacraments are basically signs. They are outward actions perceptible to the senses. They are actions of the Church. The actions of the sacraments have been entrusted to the Church by Christ. The Church may not change these actions, but, at times, modifies these actions, for example, the addition of the anointing with chrism to the sacrament of confirmation, changing the sequence of absolution and penance in the sacrament of penance, et cetera. The Church also has the authority to introduce other signs and actions into the sacramental order. Thus, through the centuries, Christian living has been enriched by sacramentals and blessings. *Sacramentals* are outward actions, prayers, and objects that bring renewed spiritual life when used correctly and with the proper dispositions. Examples: the sign of the cross, rosary, holy water, medals, et cetera. *Blessings* are ceremonial actions usually joined with words by which a person, place, or thing is consciously dedicated to a sacred purpose and given a spiritual value within God's plan for salvation. Examples: the blessing of automobiles, homes, religious objects, et cetera. Through sacramentals and blessings, all of creation—animate and inanimate—is capable of being restored in Christ.

The Church is Christ. The Church acts through the sacraments. Therefore, Christ acts through the sacraments. Christ is here and now present in the world through the Church and the sacraments.

Christian living is more than pondering the sublime teachings of Christ, and making an effort to live accordingly. To live as a Christian is to be incorporated into Christ . . . to be drawn into the redemptive work of Christ as presently extended in the Church and the sacraments. Christian living, therefore, is sacramental living. To teach Christian living is to teach the sacraments.

PROFESSIONAL FORMATION OF HIGH SCHOOL RELIGION TEACHERS—WHY AND HOW

REV. LEO G. HENRY, S.T.L.

ST. THOMAS HIGH SCHOOL, BRADDOCK, PENNSYLVANIA

A FEW WEEKS AGO Monsignor Burkhardt called and asked if I would care to address the Secondary Department's Religion Committee during the 1963 National Catholic Educational Association Convention. It was one of the rare times in my life I welcomed the idea of giving a speech. It seemed to me at the time such a group as this would be a perfect sounding-board for some of the things we are trying to effect in Pittsburgh in our Religion Department. The buzz session which is to follow our meeting should afford an opportunity for your reactions to our program. The results of our efforts these past two years, while somewhat gratifying, leave much to be desired. I am a little reluctant to say this; however, I think it needs to be said. There seems to be a strong and evident feeling of apathy and indecision and a lack of responsibility regarding the teaching of religion in general, and in our secondary schools in particular. This conclusion of mine is based on my years as assistant superintendent of schools, during which time I visited hundreds of schools and talked to thousands of teachers and students; years as headmaster of a large diocesan high school with a capacity of 2,000 students, and more recently, as headmaster of a smaller diocesan school, which is undergoing the much-publicized shared-time program. All of this experience has served to strengthen my conviction. During the past two years I have been engaged in trying to upgrade the teaching of religion in the secondary schools of our diocese.

During these years of administering, teaching, and heading a committee I have come to somewhat definite findings:

1. Religion is the weakest department (if there is such a department) in our secondary schools.
2. We have some of the finest teachers in the secular sciences and arts whose talents are unequalled in their subject fields.
3. Generally speaking, religion materials that are available, in the form of audiovisual aids, textbooks, workbooks, etc., leave much to be desired.
4. Countless surveys, both formal and informal, bear witness to the fact that students consider religion to be the least effective and the most boring subject taught in the secondary schools.
5. When diligently queried and honestly appraised, teachers will tell you that they feel less competent in the teaching of religion than in any other subject (with perhaps the exception of social studies).

6. Administrators usually show far greater concern for the sciences, math, and testing programs than for the quality of religion being taught to Catholic adolescents. Good results in spelling bees, science shows and forensic competition broadens their smiles and gladdens their hearts. All the while Catholic youth has no sense of awareness to his social obligations as outlined by our Holy Father.

Having fired a broadside at practically every facet of Christian doctrine in the Catholic school, may I offer a few recommendations. The key to solving our problems (if you agree they exist) is the religion teacher. Textbooks, tests, administrators, syllabi, etc., are all second to the vital role of the teacher.

Based on the experience outlined above, it is my conviction that for a teacher of religion to be a successful one, he or she must be hand-chosen by the religious superiors with the following qualifications in mind.

- 1) Since the teacher of religion in a Catholic school should play the most important role, we should assign as religion teachers our most attractive personalities. I say "attractive" because youth is attracted to a *person* much more than to *ideas*. I am sure the apostles followed Christ much more for His loving and kind ways than for the doctrine He taught, and, after all, we are trying to win young minds and hearts to a spiritual commitment of their lives when all else about them literally grabs them to seek other commitments. A person whom they can admire and love will help balance the battle that each must wage.

- 2) The religion teacher must be a stable person, religious or lay. One who is having emotional or spiritual problems himself is unable over the long pull to generate true witnesses to Christ's doctrines.

- 3) Intelligence, of course, is a factor that cannot be overlooked. Youth admire and are attracted to a quick wit and keen perception almost as much as they are to a sympathetic manner. Furthermore, a trained intellect with a deep and broad knowledge of theology, based on philosophy, with a thorough knowledge of the new scriptural advances and catechetical approaches, and appreciation for adolescent psychology and some acquaintance with the more effective guidance techniques, the religion teacher then is a fit instrument of the Holy Spirit.

- 4) Finally, he or she should be spending the greater part of the teaching day in religious instruction. The practice which now exists in over 90 percent of our schools of teaching religion one period only (usually the first) unless an assembly or early dismissal, or other event, delete the period, by each and every religious on the faculty is not only educationally unsound, but it has been proven to be most ineffective.

Perhaps, up to this final point we have been in full agreement. I know I have met opposition to this concept of a full or at least half-time religion teacher from supervisors and others—supervisors and mother superiors who say that the twelve religious members like to teach religion to their own home-rooms. Or they, the teachers, feel closer to the students if they have them for a period each day in religion; or it helps the spiritual life of the teacher to teach religion. To all of these I say, "That's fine and most understandable." However, we must look into the facts, again based on countless conversations with the students and teachers.

While all religious have training, ranging from poor to excellent, in the teaching of Christian doctrine, if he spends five or six periods a day teaching

a secular subject, he simply does not have the time, energy, or even the interest in preparing an adequate religion class. After all, it is only one period and, he says, "I can get through it somehow, after I collect dues and bus fare, et cetera."

What do you think the reason is that everyone complains about the poor religion text? I think I can tell you what the reason is: Everyone is looking for a panacea, yet "There ain't no such textbook that will provide a stimulating, challenging, and effective class, merely by staying three pages ahead of the students and conducting each class by having the students read a paragraph and then commenting upon it." If ever such a text could be devised, I would drop the whole case I am presenting today. No, we need *teachers* with the qualities described above who will spend the hours each night as they willingly do now in preparing math, French, chemistry, and literature. And so long as our teachers are committed to five or six of these subjects and only one of religion, the religion class will always get short-shrift.

How many of our teachers devote more, or even equal time, time to research, outside study, in-service growth in the development of teaching of religion as compared to their present subject field?

How many schools have a library where the religion department has material in quality or quantity to match any other department? The same holds true with regard to audiovisual aids.

Look at the school calendar. When we talk about religion assemblies, show me any number that are beyond the field of vocation recruitment or collecting funds for some faraway missionary.

Now, I don't want to appear lopsided and place Christian doctrine on such a high pinnacle, nor do I deny that those charged with the departments of social studies, math, the sciences, modern language, all have rightful and important claims on the talents and time of any religious community. Further, I realize the tremendous problems that have dogged Catholic education through its difficult history. The problem of just keeping up has been a horrendous one. But who among us can deny that religion has not been sadly neglected? This very field in which we should excel! And I insist that we shall never excel until we get more fully qualified people devoting more of their time and talent to it exclusively. Every religious is not a satisfactory religion teacher. They may be wonderful religious, very pleasing in the sight of God and meriting a high place in heaven, but I submit that the teaching of Christian doctrine is too important a mission to let it be in the hands of anyone and everyone.

That is my case. Now if time permits, I would like to share with you some of the experiences we have had in the Diocese of Pittsburgh in implementing this philosophy.

First, we assessed the problem when everyone started clamoring for a textbook. Why isn't there a good text on the market? Many dioceses have attempted a text with mixed success. Perhaps the fault did not lie in the textbook. Merely through a fortuitous suggestion we were assigned a full-time religion teacher at our large school and set out to experiment with what could be done. In a religion department that became active, attractive, and believe it or not, interesting, with assemblies and frequent use of audiovisual and other aids, student reaction was vastly different. Checking with teachers in other schools, there was always the impression teachers felt inadequate when it came time to teach religion—"I feel fine teaching typing, shorthand, and so forth, but. . . ."

Then, I sought the only job I ever asked for—to reorganize the Diocesan Religion Committee. The idea grew out of a local Teachers Institute, where the reactions were those described above—that is, “Every religious wants to teach religion,” et cetera).

The first project was an orientation program to make the people concerned aware of the problem and to get them started thinking about it. The Religion Committee sponsored a series of three lectures. Bishop Wright, one of the most farsighted members of the American hierarchy, addressed the religious superiors and supervisors of the communities teaching in the diocese, delineating in his inimitable way, the qualifications of a good religion teacher. Besides a theological background and a well-balanced religious personality, the bishop said, those teachers chosen to be instructors of religion should be “sophisticated,” in the sense that they should have a broad, all-around knowledge in addition to their religious training so that they might approach their delicate task with true perspective. It might be well to note that His Excellency took for granted that there were religious teachers as such—specialists, if you will. The other two lectures were for the religion teachers; they surveyed the results of the recent biblical studies and evaluated the high school religion program as seen by the Newman Club chaplains of the local universities.

The lecture program continued this year with a series of three lectures given by a priest psychologist on “Religion and Personality.” He discussed the religion teacher’s role in the training of the will, the development of the contemplative attitude, and counseling. These were treated from the existentialist viewpoint.

In addition to the lectures for religion teachers a program was initiated for qualified and interested students. The Religion Enrichment Program (similar to a Religion Honor Society) sponsored five events—a trip to a nearby Benedictine Archabbey and seminary for Vespers and a biblical play, a lecture on the Lay Apostolate, the Philosophical and Theological Aspects of Communism, Bishop Wright’s talk on “The Ecumenical Spirit,” and a Day of Recollection devoted to considerations on “The Mystical Body” which closed with the group singing Compline. There were over four hundred students in attendance.

The committee issues a Newsletter several times a year to generate interest and to exchange ideas.

It has been a tradition in the Pittsburgh Diocese to give a religion examination annually to all high school students. Last year the committee developed an examination to be used for diagnostic purposes. This test contained no factual items and was limited to testing understanding of the basic concepts of the faith. The results were analyzed to show in what area the students’ understanding was inadequate. This year the committee plans to give a Religious Attitude Survey. The results of both these tests will be used in revising the syllabus and planning a course of study.

In conformity with our basic premise that the success of the religion class depends to a great extent on qualified, full-time religion teachers, the committee planned a workshop at the beginning of the current school year to study the kerygmatic approach to teaching religion. During the second semester, in collaboration with Duquesne University, a two-credit graduate class on “The Theology of the Evolving World” was offered to teachers of religion by Father Peter Schoonenberg, S.J., the distinguished director of the Catechetical Institute of Nijmegen, Holland. Our plans for the summer include the initiation of a three-year cycle of theology classes designed especially for teachers having

a degree in other fields but not qualified in religion. This will consist in basic courses in Dogma, Moral and Biblical Theology, as well as a brief survey of Catechetics and selected topics in Church History. Before school opens in September there will be a workshop on the Old Testament.

All the activities of the committee are directed toward one goal—more people in full-time teaching of religion. (In the school where I am presently, we have a full-time religion teacher using the Bible as a textbook. While it has been difficult for her, the student reaction has been most favorable.) As a result of our experiments at the end of last year we agreed on the following recommendations to be submitted to the school superintendent and the school supervisors:

- 1) A religion department should be organized in every high school; i.e., a person should be placed in charge of coordinating the spiritual and religious activities, as well as the educational aspects, of the religious program in the school. Wherever possible, the person in charge of the religion department should devote the greater part of the school day to teaching religion.
- 2) As far as is possible, the religion classes in the high schools should be taught by qualified teachers, i.e., well-balanced individuals who are interested in teaching religion and capable of doing so. They should have, or be in the process of acquiring, a minor in religion (18 credits) and a solid foundation in philosophy. A broad knowledge in other fields will assure a better perspective in presenting the truths of religion.
- 3) The Religion Committee will assume the responsibility of giving practical assistance in organizing the religion departments, and in making available material, and eventually, a course of study.

In closing might I pose a few questions:

1) What is the real reason people are clamoring to attend our schools? In the crowded cities and industrial centers, is it to receive a religiously oriented education or is it to escape the conditions in the local public schools?

2) Have we honestly given enough of our time, talents, and energy to the effective teaching of Christian Doctrine where our aim should be the effective development of dynamic "Witness to Christ"? Or do we shrug our shoulders and blame the home, TV offerings, and that catch-all phrase, "materialistic society"?

3) Finally, if the concept of "shared time" ever becomes a reality, how would we rate ourselves in the teaching of religion and social studies—two of the subjects which we would teach in our schools.

EDUCATIONAL TV—A PRINCIPAL'S POINT OF VIEW

BROTHER A. FRANCIS, F.S.C.

ST. PAUL'S HIGH SCHOOL, COVINGTON, KENTUCKY

FACED WITH THE INSISTENCE on quality education on one hand and the demands of ever increasing enrollments on the other, the Catholic secondary school administrator can ill afford not to investigate closed-circuit television as a quality tool of instruction.

Instructional television is not a panacea for educational ills or a magic formula for successful teaching. However, television can efficiently and economically extend the rich educational outcomes of good teaching. The creative teacher is furnished with seemingly limitless possibilities of using graphic materials of all types. At a mere pushing of a button, instantaneous use can be made of the electronic blackboard with its ever broadening educational potential, film chains to show films and slides, blow-ups of materials in science which can be taken directly from slides under a microscope, and other visual helps devised by a creative teacher. And all of this the teacher can program without a moment's hesitation during the lesson.

Team teaching and large-group instruction have become the pattern of much of instructional television today. A team of two teachers instruct two, three, or four sections at one time. One of the members of the team teaches the lesson in the studio classroom before a live class, while the other sections, which are monitored by the other member of the team, are in the large viewing room in some other section of the building. Teachers work as a team, each teaching the areas of the subject-matter content that he thinks he is most capable of handling effectively.

Closed-circuit television is probably the most versatile tool of education today. Although television is used primarily in secondary schools as an instructional tool of one-way communication, it is capable of allowing large groups of people to see and hear what is going on among them. Television can transmit what is present and immediate, and yet reproduce whatever has been recorded in the past on film or kinescope, by picture or graphic representation or illustration.

TELEVISION EQUIPMENT

If you are fortunate enough to live in a large metropolitan area, you will have ample opportunity to study at first hand the many different systems of closed-circuit television on the market. After viewing the equipment carefully, study the descriptive folders relative to the use of the different products in relation to everyday classroom use. Call on others, especially schools and

universities, that might be using closed-circuit equipment. Before purchasing television equipment, check on the concern's interest in helping you rather than simply making a sale, and on its ability to install and service the equipment.

How expensive is a closed-circuit installation? A complete television installation in the school hardly costs more than the annual salary of a good teacher. An instructional television installation, such as that employed in many of our Catholic secondary schools today, costs from six thousand to eight thousand dollars. This type of installation is made up of two cameras, one which is fixed at the back of the classroom, the other in a specially built desk at the side of the teacher which is used as his electronic blackboard. Incorporated in the desk are also the panels by which he can switch cameras, change the intensity of lighting, and add other audiovisual aids he will use as part of his instructional program.

One of the major concerns which naturally comes to the administrator's mind when about to embark on a commitment to use television for teaching, is that he will be engulfed by a whole sea of complex equipment. The complexity of closed-circuit installation is far removed from that found in a standard television station. Most installations used in schools are so simple that they may be installed, maintained, and operated solely by students. However, it would be wise to have a maintenance contract with a television service organization for periodic inspections and minor changes that may be needed from time to time. It is wise to begin on a small scale and then add to the installation as requirements may demand. In this way, there is no useless outlay for unnecessary equipment. Expansion will flow naturally from the facility and ease in using the equipment and the desire to accomplish more educationally.

THE TEACHER AND TELEVISION INSTRUCTIONAL TECHNIQUES

Instructional television is not a panacea for educational ills or a magic formula for successful teaching. As a tool it will be just as effective as the teacher who uses it. However, television can efficiently and economically extend the rich educational outcomes of good teaching. It permits the gifted and experienced teacher to reach many more students. The creative teacher is furnished with seemingly limitless possibilities of using graphic materials of all types at the mere pushing of a button.

Schools can have many and varied reasons for embarking on a program of using closed-circuit television for instructional and resource purposes. When we began the first program of closed-circuit television in a Catholic secondary school in 1957 at De La Salle High School, New Orleans, our purpose was to facilitate articulation between the methodology and disciplines of a high school and those found in college and university classrooms. A series of workshops with the heads of the English and mathematics departments of the local universities convinced us of the value of closed-circuit television as an articulation device, especially for our juniors and seniors. The methodology of television teaching would be similar to the lecture system in college. There would be the associated disciplines of prolonged listening, attention to detail represented graphically, the ability to organize material presented in class into notes that are complete and meaningful.

At De La Salle we began our program with senior English and American history, teaching four sections at a time. The master teacher taught the lesson

in the studio classroom while teachers with extra periods and practice teachers from local universities monitored the receiving classes.

After a careful study of J. Lloyd Trump's then recent *Images of the Future*, it was determined to try and test the assumptions of Dr. Trump relative to large-group instruction, better known today as "team teaching." What has come to be the pattern of so much of instructional television was developed at this time.

The teachers who have been using this form of instructional television have by different control measures proven the educational value of such teaching. In many of their published articles they have listed the following advantages:

- 1) Television teaching demands better lesson preparation. Before facing a camera, a teacher is more conscious of the necessity of having every detail planned.
- 2) Television teaching provides a constant opportunity for more mature handling of students. The situation is such the students are more on their own, thereby developing more personal responsibility.
- 3) Television provides an opportunity for dramatic presentation of material. The cameras focus attention on a point of emphasis. Additionally, maps, tapes, slides, photographs, and motion pictures can be shown without interrupting the presentation of material.
- 4) Television teaching provides an opportunity for good teachers to reach a larger number of students.
- 5) Television teaching continuously gives the student the opportunity to take and organize notes. This proves helpful in gaining attention, minimizing discipline problems and developing a more mature approach to the subject matter.
- 6) There is less repetition in television teaching. Instead of teaching the same lesson four or five times with varying effectiveness, one "best" presentation can be made simultaneously to all classes. Time and energies can be devoted to more intensive preparation.
- 7) Television teaching creates a situation for stimulating thought-provoking questions, while simultaneously eliminating the petty, frivolous ones.

Closed-circuit and instructional television are probably the most versatile tools of education today. In a few short years, TV has become a more important means of communication than radio or motion pictures. Although television has been used primarily as a one-way communication, it is capable of allowing large groups of people to see and hear what is going on among them. Television can transmit what is present and immediate and yet reproduce whatever has been recorded in the past on film or kinescopes, by picture, or graphic representation or illustration. The screen can make visible what is otherwise difficult to see. The camera can focus attention and emphasize.

The tremendous range of this versatility of television can probably best be portrayed in the study made by the faculty of St. Patrick's High School, Chicago, in their direct use of television; first for subject-related activities; and secondly, for general or resource activities.

DIRECT USE OF TELEVISION

Subject-related activities

- 1) To teach basic content or oral English course. One television presentation will reach 480 students. The present system requires repetition of the same lesson 12 times.
- 2) To teach a basic course in study habits and skills.
- 3) To broadcast weekly enrichment class.
- 4) For freshman orientation.
- 5) For review of units before departmental exams.
- 6) For common teaching and demonstrating of correct English forms.
- 7) For broadcasting basic vocabulary.
- 8) For interpretative reading and dramatizations.
- 9) For introduction to units on critical thinking.
- 10) For standardizing certain core aspects of the curriculum.
- 11) For oral reports from honor students to regular classes.
- 12) For dramatization of problem-solving situations as basis for class discussion in viewing rooms. (Religion, English, history).
- 13) For panel discussions as basis for classroom follow-ups.
- 14) For demonstration of technical subject, scientific experiments, magnified objects, etc.
- 15) For model speeches and project reports.
- 16) For team-teaching experiments and projects within certain subjects and ability levels.
- 17) For reception of off-the-air programming: special events, WTTW-Chicago Educational Television, MPATI (Midwest Program of Airborne Television Instruction). MPATI offers chemistry, physics, general science, American history, American literature on the high school level during 1962-63.

General activities

- 1) To present guest speakers and interviews simultaneously for more than one class.
- 2) To have a uniform explanation of some school policy, regulation, or innovation by one faculty member. A by-product of this would be to allow students to become more familiar with the various faculty members in various departments: administrative, academic, and counseling staff.
- 3) To present group-counseling activities, such as information regarding courses, tests, and carefully planned sessions on vocations and careers. Students would not have to move to strange rooms or double up in crowded rooms.
- 4) To visualize announcements by presenting all school announcements at one time. This would eliminate groups visiting various rooms to publicize activities and events.
- 5) To publicize art exhibits, displays, and science projects, etc.
- 6) To motivate individual students by giving them a chance to have their work recognized through this medium by televising the projects, dis-

plays, and reports. Students could be honored and recognized via a television presentation to their classmates.

- 7) To explain school social etiquette, dress, good manners, and grooming.
- 8) To explain auditorium conduct, seating arrangements, etc.
- 9) To present special programs for all: art club, science club, photography club, chorus, band, dramatic club, journalism, speech, and debate, etc.
- 10) To provide universal, complete, visual (close-up) and concise library instruction.
- 11) To handle certain aspects of the departmental retreats.
- 12) To administer department-wide testing programs, PSAT, NEDT, National Merit, etc.
- 13) To show films via the classroom television receiver, originating from the closed-circuit television studio, thus obviating the need for darkened classrooms, moving projection equipment around the school, etc.
- 14) To use the classroom receiver as an amplifier for tape recordings and phonograph playbacks in order to distribute the sound from these program sources more distinctly from the larger television set speaker.
- 15) To make tape recordings of closed-circuit or off-the-air telecasts for future reference or review.

Not enough research has been undertaken by Catholic school administrators in the area of television teaching and professional growth. The all-seeing yet unobtrusive eye of the camera is a most effective tool of teacher education and supervision. With the advent of the inexpensive audiovisual tape recorder a whole new concept of teacher self-evaluation will be possible.

CLOSED-CIRCUIT TV TEACHING—THE TEACHER'S VIEWPOINT

SISTER MARY DANIEL, O.CARM.

MOUNT CARMEL ACADEMY, NEW ORLEANS, LOUISIANA

MUCH HAS BEEN PUBLISHED about television teaching, yet a number of educators, as well as students and parents, remain skeptical about the advantages and the results of this relatively new method of teaching. Important questions about the use, the demands, the necessity, the advantages, and the accomplishments of TV teaching need to be explored further before there can be general acceptance of this educational tool.

It is helpful, too, to distinguish the types of television instruction. One type is educational television, which refers to the general system of cultural devel-

opment brought into the home and the school by a local station. This type, as well as the airborne ETV, is effectively used in large school systems throughout the country. The other is instructional television which operates entirely within a school over a closed circuit.

This second type of television teaching is the subject of this talk. My remarks are based on my own limited experience as a TV teacher of American Government to sophomores and a study of the system as it operates at De La Salle High School and Mount Carmel Academy, two college preparatory schools in New Orleans—incidentally, these are the only schools in Louisiana using closed-circuit television. The program has been in use at De La Salle for five years and at Mount Carmel for two years. In each school, approximately 150 students are taught simultaneously by one teacher; however, the physical set-up is different in the schools. At De La Salle the TV class is divided into two groups: about 30 students meet with the TV teacher in the studio class, and approximately 100 students, under the supervision of a proctor, view the lesson on several appropriately placed sets in a large receiving room. At Mount Carmel the students meet in conventional classroom situations. There are about 35 students in each of the four TV rooms. A proctor is assigned to each group. De La Salle conducts TV classes in biology and American history at the junior level. Mount Carmel provides one TV class at each level: *freshman*, English; *sophomore*, civics, with an experiment in team teaching; *junior*, English; and *senior*, religion. There are also a few minor differences in equipment in the schools.

I have here a short 8mm film showing the TV classes in action at Mount Carmel. The film shows the teacher at the console, facing the Dage camera. This camera, operated by remote control by students, has a horizontal sweep sufficient to cover the entire length of the classroom, permitting the teacher freedom of movement and full use of the chalkboard. The camera is adjusted vertically to the height of the teacher. At the right of the teacher is a three-lensed camera and a shadow box for magnifying and projecting films, slides, pictures, and printed materials. The film also shows the students, who are equipped to handle minor technical difficulties. The film takes you into a receiving room. Notice that one of the students is asking a question; the red light on the monitor indicates that she is "on the air" and can be heard in the four classrooms. The talk-back system is operated by the teacher. When a student wishes to ask a question, she simply raises her hand and the student assigned presses a button that signals the studio. The teacher then pulls a small lever forward and the receiving room is on the air.

ADVANTAGES OF TV PRESENTATION

Now, I should like to consider those areas of TV teaching that are of more immediate interest to the teacher. First, there is the matter of class preparation and presentation. The method of TV teaching is substantially the same as that of the traditional class. TV teaching demands an enthusiastic presentation of a well-organized lesson which must secure the attention of the student and satisfy her needs. Since TV teaching does not supply the personal relationship sought by girls, particularly, the TV lesson should fill that gap by being more intellectually stimulating than a lesson taught in the conventional manner. But television does provide for a dramatic presentation of material. Cameras are

used to focus attention on a point of emphasis. Maps, slides, photographs, and films can be shown without interrupting the presentation of material.

Because of the need of a clear, well-organized lesson, and the opportunity for the effective use of the audiovisual aids, the TV teacher will probably spend more time preparing classes and assembling materials than the teacher who does not use TV. The faculty of Mount Carmel and De La Salle confirm this statement. However, there are the variables of teacher background, subject matter, and student ability that affect the time and effort spent in planning lessons.

Next is the subject of student participation. The talk-back system permits the students to ask questions freely. However, about 20 percent of the students admit some reluctance to ask questions before a large TV class. But television does create a situation for stimulating thought-provoking questions and eliminating the petty, frivolous questions. The large, heterogeneous TV class affects questions and discussion in two important ways: there is a necessary limit to the number of questioners and discussants who can be recognized; there can be no real seminar-type of discussion, but more students benefit from the comments and the questions raised; there is a tremendous sharing of ideas, and this is an enriching experience for the students, especially the less gifted. They hear statements that they would not ordinarily get in a homogeneous group. They can be lifted above their class.

Presenting reports on television gives students the opportunity to share information and to develop poise and the other arts and skills of public teaching. Television creates the situation in which the student is forced to "think on her feet" in the presence of her peers. Students tend to become more sympathetic to the needs and problems of their fellow students in the TV situation.

Television is ideal for oral participation, but written work is a major problem in TV teaching. Unless there is some plan for sharing the grading of papers, this task can become an unbearable burden for the TV teacher. At the present time, our two TV English teachers are performing an excellent job—really a superhuman one—of teaching and grading composition. Both assign frequent papers which are graded and returned promptly. But both admit that the inability to give individual attention to the students is a possible hindrance to their progress in composition. Undoubtedly this problem exists in the conventional class, but it is multiplied in the TV class.

Although the assignment of classes is within the realm of administration, I should like to include here that the demand for written assignments is an important factor to be considered in selecting subjects for TV teaching. The faculty and the administration at De La Salle and Mount Carmel agree that the social studies are very suitable for TV teaching. The 1963 schedule at Mount Carmel replaces English III with American history for the juniors. Age is another factor worthy of consideration. The experience at Mount Carmel indicates that the freshmen do not respond as well to TV classes as older students. They do not seem to be ready to adjust to the demands and limitations of the system.

None of us subscribe to the principle that the end justifies the means, but all of us are concerned about the results of television teaching. What can television accomplish? Are we justified in the use of closed-circuit TV? These are questions I shall attempt to answer.

Insofar as grades are concerned, the distribution of grades in the TV courses follows closely the normal distribution of grades throughout the school. Fur-

thermore, there is no appreciable difference in the grades in the various subjects among the individual students. In general, studies and experiments indicate that the students maintain an average consistent with their ability. In fact, the less able students tend to do better in TV classes than in non-TV classes.

Teacher observation and student appraisal confirm the fact that there are numerous benefits derived from television classes. First, students must be more attentive in TV classes than in non-TV classes. Although about 20 percent of the students indicate that it is more difficult for them, they are more attentive in the TV class. Ordinarily no textbook is used in the classroom; lectures and demonstrations replace the book. Second, students develop the ability to take notes effectively. Third, the students are in a situation in which they are more on their own and thereby have the opportunity to develop personal responsibility and self-discipline. Fourth, in general, more material is covered in the TV class. There is less waste of time. Fifth, TV classes are excellent preparation for college. Former students attest to this. Sixth, the TV teacher enjoys her role; she remains unruffled in any situation.

THE CHALLENGE OF DISADVANTAGES

Let us turn now to a consideration of the problems, the disadvantages of TV teaching. However, I'd like to think of them as challenges to the teacher. How is she to meet the needs of all her students in the large, heterogeneous class? This is a major problem in the whole field of education and I have no pat solution to offer. But I believe that the TV teacher can satisfy the varying needs of her class, especially of the gifted, through special assignments and group discussions. The TV situation lends itself naturally to such an arrangement. There could be several periods of regular instruction and then a period of group discussion. Since proctors are available, the TV rooms can readily become the setting for buzz sessions, seminars, panels, or similar discussions. The teacher can turn off the set, leave the camera, and roam about to check the progress of the groups. Also, if it is physically possible, the teacher should arrange conferences with individuals and groups. Perhaps these sessions could counteract the impersonal approach of television teaching. Although most of our students really like television classes, they miss the warmth of the usual teacher-student relationship. This deficiency is their only real complaint against the system. But is it really a disadvantage? Students have only one TV class a day. Perhaps the impersonal relationship of TV, and I use the expression with qualification, is a worthwhile preparation for the cold objectivity of the business world or even the college classroom. Perhaps this removes all obstacles between the student and the subject. Without meaning to be irreverent, perhaps I can adapt St. John the Baptist's statement, "He must increase and I must decrease" to this situation.

Students must be prepared for effective participation in TV classes. The first few periods of the school year should be orientation lessons, including instruction in note taking, explanation of the physical set-up, discussion of the role the student is expected to fill, the benefits of TV instruction, and a consideration of the plan and goal of the class.

Although television does provide the situation for developing personal responsibility, the secondary school student needs supervision. Given a competent TV teacher, the success of television teaching depends largely on the

proctor in the receiving room. It is her responsibility to establish the atmosphere that is necessary for learning. This is her primary responsibility. But, perhaps she can also be of service to the teacher in the business of checking papers and recording grades. The assignments of proctors is a task of the administration, but it is the responsibility of the teacher to maintain a wholesome, professional relationship with her proctors. Experience has proved that a teacher who fully understands the nature of educational TV or a student teacher makes an ideal proctor.

There are two factors of television teaching that must be chalked up as disadvantages. One is the necessity of looking into the eye of the camera rather than into the eye of the student. This may seem trivial, but it is real. Closely related to this is the inability to see the reaction of the student. True, the teacher can see the students in the studio class, but these represent only a segment of the group. She must rely on some other standard to judge the quality and effectiveness of her lesson. The teacher should give frequent, short quizzes. These will not only foster a habit of study and attention but will also reveal the progress of the students.

This may seem irrelevant, but the TV teacher must be ready to receive all kinds of visitors to her class. Closed-circuit television is still a novelty in education. There are many educators and builders sincerely seeking first-hand information about the system. They go where they can get it. If you wish, come to New Orleans and visit Mount Carmel Academy. I am sure that the Christian Brothers will be happy to receive you at De La Salle, also.

In conclusion, let me emphasize that television is an effective tool in education—not only for relieving the teacher shortage, but especially for giving the students a rich experience in a subject and for developing worthy traits of self-discipline and habits of study. Television teaching is a challenge to teacher and student—a challenge to excellence.

TELEVISION: AN EFFECTIVE ARM FOR THE TEACHER (Summary)

EDWARD STASHEFF

PROFESSOR OF SPEECH, UNIVERSITY OF MICHIGAN

IN THE OPENING ADDRESS of the panel, Professor Stasheff stressed his firm belief that instructional television has already proved its effectiveness as "an arm for the classroom teacher, if its supporters do not mistakenly ascribe to it the universal powers of the *arm of coincidence*, and if its doubters do not stunt its early growth by the thalidomide of complete distrust." He described the recent growth of classroom television, in both Catholic and public schools, and showed parts of the kinescope recording of a televised lesson in eleventh grade American Literature as evidence to support his statement.

Stasheff also stressed the need for greater clarification and definition of the various types of television, since even among educators there may be considerable misunderstanding. He discussed the differences between lessons broadcast by stations and those produced within a school for intramural closed-circuit transmission. He also called for clearer understanding of the four current approaches to classroom utilization: "1) the use of television as total teaching (very rare in elementary or secondary classes); 2) as a major resource; 3) as a supplementary source of enrichment for the curriculum; and, finally, 4) as an Image Amplifier—a means of making a small object clearly visible to all students in the class, or of multiplying the image so that many classes may receive that image at the same time."

As examples of the latter type, he described the intramural programs of several secondary Catholic and public schools in Michigan and New York, with the reminder that there were undoubtedly many more of which he had no personal knowledge.

Turning to the problems of classroom utilization, the Michigan professor described the traditional three steps of classroom procedure: activities by pupils and teachers before the broadcast, during the broadcast, and after it. "More and more we think not of the broadcast and the follow-up, but of the studio portion of the lesson and the classroom portion. Studio teacher and classroom teacher must work as a team if maximum results are to be achieved," he said.

Finally, he urged that no school begin using television without two forms of preparation: first, making sure that the equipment will function properly; and second, taking steps to train classroom teachers in the use of the new medium so that "teachers will not only feel confident in their use of television, but will accept the glass screen as a partner, not as a rival."

PROGRAMMED INSTRUCTION: A QUIET LIFE?

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SIR THOMAS MORE'S ASSESSMENT of a teacher's life as a quiet life may have to be reconsidered in light of some of the stirrings in our educational system. Fearful of its revolutionary implications, English statesmen started beating printing shortly after the first book came off the printing press. However, the revolution in society and education was already in progress, and printed books merely helped to expedite this revolution.

A similar, though comparatively minor, reaction has greeted the advent of programmed instruction. Examining the new developments in curriculum and classroom planning and the restructuring of the traditional approaches to

education, we would all agree, I think, that we are experiencing something of a revolution in education today.

We would also agree, however, that the revolution has only just begun. Programmed instruction is one element of the current revolution. It is as new and untried today as was the printed volume at the end of the fifteenth century.

Books were not widely used until they had shown their value vis-à-vis preferred forms of instruction such as tutorial, apprenticeship, and lecture systems. Programmed instruction, too, is still in the process of establishing itself.

EMPIRICAL ANALYSIS AND DEFINITION OF TERMINAL BEHAVIORS

What is the fundamental, the "revolutionary," difference between programs and other instructional materials? Stated simply, programmed instruction, by its very nature, cries out for empirical analysis, and provides, probably for the first time in the design and development of instructional materials, an instructional tool which may be empirically analyzed.

It also acts as a diagnostic tool, because the person who is writing the program is forced to examine, if you will, the "intellectual temperature" of the student while he is engaged in the learning process. In developing a program, the programmer must analyze the feedback provided by the student as he goes through the instructional sequence. The programmer then rewrites the program on the basis of this information and gives it to another student. This continuing two-way procedure of constant testing and revising brings this instructional tool to an efficient and effective level at which it can teach the predefined task and achieve the objectives that have been specified for the particular program. This empirical analysis of feedback and the requirement to specify clearly the terminal behaviors the program seeks to teach are unique qualities of programmed materials.

HISTORICAL BACKGROUNDS

In 1924, S. L. Pressey, at Ohio State—and he is recognized as the "great-grandfather" of the movement—came up with a simple device which gave tests and scores; he hoped, in the process, that it also taught. He sent his students to the library and asked them to study regular assignments; he then asked them to consolidate and extend their learning by taking the teaching-machine tests.

There was very little further activity until 1954 when B. F. Skinner, at Harvard, in what is now his classic paper, "The Science of Learning and the Art of Teaching," expostulated some basic concepts as to what a program of instruction should be.

He said, "First, I am not testing the student. I want to present the subject material in small steps. Secondly, I want an overt response; and the student should be actively engaged in the learning process to be responding to either the verbal, the mathematical stimuli, or what have you. Thirdly, I want the student to receive immediate reinforcement or strengthening of his response. I want him to be actively engaged in the learning process." Skinner's basic premise was to teach by a sequence of questions.

In 1955, Norman Crowder combined basically the Skinner and Pressey approaches into what we know today as intrinsic programming. Crowder pos-

tulated, "I will give the students study assignments and hope that this will teach them. Secondly, I will also give them tests; and thirdly, I will also provide a sequence of questions," thus fundamentally combining all three approaches.

You have probably seen some of the tutor texts in your bookstores. They have been designed primarily for adult education and not necessarily as integral parts of what we think of as undergraduate or secondary school curriculum materials.

Along about 1960, Thomas Gilbert, at the University of Alabama, put forth his theory of mathetics. Those who have been involved in experimental psychology recognized portions of it immediately as a form of backward chaining. This particular form of programming is relevant to teaching certain basic skills.

In 1960, we had a flurry of activity with the computer-based teaching systems, primarily at System Development Corporation and IBM. An attempt was made to ascertain discovery or problem-solving approaches that students bring to particular kinds of problems, while at the same time utilizing the capabilities of the computers to provide a varied-sequenced program presented on the basis of student responses to each question, whether they be in science, in English skills, in mathematics, or whatever. (Other work related to "discovery processes" is being conducted by Thelan at the University of Chicago; Keislar and McNeil at UCLA; and Mager at Varian Associates. They are not using computer-based systems.)

The computer-based systems are expensive, and they are not infallible. Recently there was a report of the translation of an American classic into Russian; the line to be translated was, "Out of sight, out of mind." It came out in the Russian translation, "Blind idiot."

In another instance, a student from New York City, who was going to an upstate New York college, was asked to fill out an IBM card and indicate the kind of roommate he'd like to have while a freshman on campus. He wrote he would like to have a foreign student as his roommate. When he arrived on campus, and walked into the dormitory, lo and behold, there was another student from New York City who had also requested a foreign student.

PROGRAMMING TECHNIQUES

The techniques in program writing are advancing very rapidly, probably more rapidly than programs can be produced. The lag between development and actual production is, I would say, approximately two to three years. I would like to show you some sample frames from three different programs: a section from "Sets, Relations, and Functions," which is part of Science Research Associates' *Modern Mathematics*; a portion of *Gas Laws in Kinetics and Molecular Theories of Gases* developed by Renee Ford, formerly of the Center for Programmed Instruction, to be published in 1963 by Holt, Rinehart and Winston; and a portion of an experimental program entitled *Critical Reading* developed by Susan Markle of the University of California at Los Angeles.

In any form of programming, possible methods of presentation hinge on the material to be programmed. (You always have to ascertain the approach that you want to take and the subject matter, many times, determines what this approach will be.)

Multi-Media Approach

Five years from now I think we are going to see a great deal of work in which all forms of media will be programmed and used in conjunction with one another to provide an instructional sequence. For instance, you may have a programmed section of closed-circuit television, a programmed filmstrip, a programmed textbook, even a programmed lecture, used separately or together in a presentation.

What Is Available?

The *Guide to Programs*, available in September, 1962, listed 122 programs for school use in September of that year. This list did not include programs that had been constructed for non-school use. The earlier Finn-Perrin report (*Teaching Machines and Programmed Learning, 1962: A Survey of the Industry*) indicated a much larger total of 630 to be available by the end of the calendar year 1962, but pointed out that this information was "subject to some interpretation and should be regarded as an approximation." The expectations of program producers stated at the time, in this Occasional Paper No. 3, did not reflect any realistic appraisal of the time and funds required to develop effective programs. This survey also pointed out that a broad interpretation should be made of the definition of a "program," and the list included *many* programs which would not be applicable for school use.

We may, however, be reaching a more realistic appraisal of what is on the market today. Recently the Wilbur Schramm publication *Programed Instruction—Today and Tomorrow* called the 630 estimate a blue-sky figure. The early reports received in February, 1963, by The Center for Programed Instruction for its compilation, *Programs '63 (A Guide to Programs Available for School Use, September 1963)* record 350 programs, with 40 in the gray area of possible but not necessarily designed for school use. The school person planning to establish or increase the use of programs in his school in September, 1963, will find more programs available. It may be of interest to note that by the spring of 1962 approximately 10 percent of the 15,000 school districts in the United States used programs.

THE ROLE OF THE MACHINE

At present, more than 90 percent of the available programs have been published in book form. Books are inexpensive and transportable, present no new storage problem, and require no repair. Machines, on the other hand, may be costly and require a great deal of care. Even so, manufacturers of devices and the press have encouraged controversy over the need for machines.

If I leave you with no other thought, I hope I may leave you with this one: *It is the program of instruction which teaches* and not the teaching machine. Primarily, the machine provides physical controls over the student's ability to look ahead or back at material and thus far has added nothing important to the learning situation, except in such areas as language teaching where we are concerned with sight and sound presentation. Perhaps we might better title this particular portion of the presentation "You can't tell a book by its cover, especially when it is a teaching machine." Why? For the simple reason that a teaching machine is primarily a device to present a program of instruction; it is merely a stage on which the play unfolds.

Seven major research studies have been conducted to ascertain whether a

machine or a programmed-text presentation is more effective. The main conclusion in these seven major studies has been that the form of presentation, whether in machine or text, makes almost no difference in the learning gains.

A small number of noncommercial programs do require machinery, and a few language programs require a synchronized audio component. Machines are valuable in evaluating programs, for they force the student to answer items in sequence, with no turning back, and they are more "cheat-proof" than texts. For this purpose, however, the value of using machines has to be weighed against the cost of acquisition, operation, and maintenance.

If subject mastery is a decisive consideration, whether at the elementary, secondary, college or graduate level, then machines are not necessary for programmed instruction today, except in a very few special instances. Perhaps in five years a much different situation will exist.

CHANGING ROLE OF THE TEACHER

Consider for a moment the out-of-school exposure to all forms of media that school children experience today as contrasted with the elementary-school child of the thirties. Sources of information include television, radio, and a multiplicity of periodicals, paperbacks, and book-club volumes. Add to this the increased mobility of the family on weekends and vacations, and you have today youngsters who have seen more places and visited more museums, art galleries, theaters, and concert halls than a 19-year-old might have in the 1930's.

These factors, combined in the school setting with the impact of programmed instruction on all forms of media, the work of the curriculum study groups, and the availability of greater numbers of auto-instructional devices (Finn, Perrin & Campion, 1962) will radically change the role of the teacher in the classroom of the seventies. The disseminator of information will in truth become the guide of learning.

The furor over programmed instruction will have a noticeable effect on teacher-training institutions. To educate the teacher to be a guide of learning is a complex task. In "methods of teaching" courses, it will be necessary to devote more time to the development of "creative thinking" in students and to techniques for guiding learning. To identify and use properly empirical data reported with an instructional unit will require a greater sophistication on the part of the classroom teacher in understanding statistical designs and statistical measures. To date, this knowledge had been necessary primarily for interpreting data reported in test manuals. The demands were few. Now, however, when day-in and day-out instructional units are involved, the need becomes greater and very real.

COURSES IN PROGRAMMED INSTRUCTION

A survey was conducted by the author to determine how many universities with teacher education programs assisted by Ford Foundation funds were giving courses in programmed instruction. Thirty-nine institutions were queried, and of these approximately 75 percent responded. Sixteen indicated they are now conducting courses in this area, eight plan to establish courses or workshops within the next year, and four do not have any plans whatsoever. This activity, coupled with the forty or more workshops conducted across the country last summer, would seem to indicate increased concern by teacher-training institutions to meet the growing need for knowledge about the new field. An-

other survey conducted by Richard E. Lawrence of the American Association of Colleges for Teacher Education, lists 52 institutions that will offer summer courses or workshops in programmed instruction in 1963.

CONCLUSION

Anyone who thirsts for information about programmed instruction now has little difficulty in locating sources. Most principals in the field are ready to forget about popularization and return to the laboratories, whether they be located in contemporary glass structures, basements, the "hothouse" settings of laboratory schools, or the rough-and-tumble of school systems. The lines of dissemination have been opened and established; the leaders are settling down to more conclusive research, evaluation of new programming techniques, and tests of new and unique programs in the everyday school environment.

Research must be accomplished if the field is to move ahead. There are stirrings to export programmed-instruction techniques to the emerging nations in Asia and Africa to aid them in developing their educational systems. The attempt is noble. However, it may be wise to proceed with caution in these areas until we can clearly identify a "theory of instruction will both broaden and enrich theories of learning" as recently requested by Jerome Bruner in the November, 1962, issue of *The American Behavioral Scientist*.

Programming has made the educational community recognize more clearly the importance of identifying specific terminal behaviors and the value of testing and revising instructional materials on the basis of analyzed student responses. These characteristics, coupled with the new curriculum changes and the changing role of the teacher in the classroom of today would make it extremely difficult to accept Sir Thomas's "Oh, and a quiet life."

TEACHING ENGLISH BY PROGRAMMED INSTRUCTION

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ONE MORNING IN THE TEACHERS' ROOM, just before the first class bell was to ring, one of the priests picked up his books and said, "Well, here I go to cut back a little more of the jungle of ignorance!" We laughed as he left, poignantly aware of how accurate his description was. Every teacher of English grammar and usage knows how quickly whatever little clearing of knowledge we can make is swallowed up by creeping undergrowth from solecisms of home talk, television jargon, teenage jive talk, and newsprint constructions. But it is to our glory, I hope, that we pick up our tools and hack away day after day.

These tools, especially the textbooks, are what I want to discuss with you. I'm sure that your experience has led you to the same almost axiomatic conclusion that I have been forced into: A good textbook is hard to find.

Some years ago at a convention, after two days of discussing the essentials of grammar, I found that Strunk and White's book, *The Elements of Style*, was well named. But experiments showed me and my colleagues that lack of exercises makes this book inadequate for classroom use. On the other hand, my traditional grammar, the Loyola *Writing* series, though replete with exercises, seems to build a wall between theory and practice. I remember one teacher throwing up his hands. "All right. My students may not be able to write; but they certainly know all the rules!" Advocates of group dynamics finally sold me on the slogan, "The only way to learn to write is to write." So I initiated a program of a paragraph a day, a composition each week—and the papers piled up around my drooping head. All the while I have been increasingly concerned at results from National Educational Development and College Board tests which seem to demonstrate that our students know far too little about English usage. Slowly I have become disabused of the effectiveness that traditional examinations have for measuring skill in English usage. I am certain now that proofreading types of exams, where a student is set to pick out adverb faults and dangling modifiers from sentences with underlined parts and four choices, permits many to operate at the level of animal cleverness. Recently I have been dabbling with structural linguistics, and am impressed with the scientific analysis of our language. For a while it seemed that Paul Roberts in his book *Patterns of English* was the guide I had been searching for. But again I was wrong. I, at least, cannot find a valid way of measuring that textbook's results. However, I am left with the conviction that the basic "patterns" approach is sound.

The hope has been through the narration of this, my odyssey, that you have experienced similar wanderings. If it is true that you have, then I am pleased to announce that I have found an avenue of light. Now, I am not prepared to leap out of the tub and run about shouting, "Eureka!" I am too old to leap and too worn by experience to shout. But I would like to say quietly that *English 2600* seems to combine most of the elements that I have found only partially in other textbooks. I think that this text is an effective cutting-tool against the jungle.

The book is a hybrid of text and workbook, teaching grammar rules through 2,600 brief exercises. It is also a balanced combination between the "patterns" approach to usage and traditional terminology. With this text, all the essentials of grammar and usage can be thoroughly taught in one semester. The 2,600 exercises, each requiring about 20 seconds of working time, provide some of the most meaningful class activity that I have ever used. Finally, with each text, a booklet of unit-tests is provided, which are effective measurements of student comprehension.

But such a judgment reckons without the peculiar psychology of the ninth-grade boy. At first the book comes to ninth-grade students as a surprise. They call it the "Zebra" book because of its stripes. They are intrigued because you don't read the pages from top to bottom. And when they find all the answers written into the exercises, they are gigglingly pleased. As the teacher looks this book over, it seems to be a self-teaching text, with its careful introduction explaining the make-up of the book and how to use it, and how to get the most out of it.

After studying the book and working out some of the exercises, I determined to finish the whole text during the first semester. My purpose was to give these ninth-graders a quick but thorough review of the grammar they had learned rather well in grade school. The new approach of this text I found admirable

for my purposes, because rehashing the same old rules by the same old methods had always been boring for students. I could readily see that the eleven units of the book, each unit divided into lessons four to twelve in number, could easily be covered through daily assignments in the semester time allotted.

First, a preview of the individual lesson seemed to be in order. Then I set the class to working one lesson under timed conditions. That is when I discovered that one lesson of about thirty frames could be finished by everyone within ten minutes. The flapping noises the students made turning page after page, going from one frame to another made class sound like a forest fire, but the lads are obviously busy. However, I found that this experiment had given the students bad study habits. I had unwittingly given them the impression that speed was part of the exercises, so that they filled in frames without reading and thinking carefully enough. We had a little game to see how many could do a complete lesson without a single mistake. Then I asked why each mistake had been made. When I forced the student to reread the frame he had missed, the constant reason given for the mistake was that he had not read the frame carefully enough. No individual frame, I was told, was truly difficult in itself. I was rather certain that this would be the case because each frame is such a simple thought-step from the aggregate of those preceding it that no fill-in task involves mental strain. *That* fact is, I think, the strongest point which scientific programming has built into *English 2600*.

The lessons I assigned one at a time, usually to be done at home but sometimes done during class. Now and then I would combine two or three lessons into one assignment, but always I insisted that no more than one lesson be done at a sitting. It seems to me that working at more than one lesson weakens the effect, lowers the retention power of the student.

My great awakening came at the end of the first two weeks, when we had finished the first unit of twelve lessons and the students took the first examination. Many received grades in the 70's and below. The matter, I was sure, could not be that difficult. I had misused the book somehow. More experiments in class showed me where I had gone wrong.

Finally, I worked out this principle and gave them class drills on it: *Read each frame three times slowly before you write the fill-in*. Improvement in student accomplishment was immediate. But still the grades did not soar to the average that I was sure could be achieved. It was at a parent-teacher meeting that I found the answer to this—one of the few times, incidentally, when parent-teacher conferences have produced anything but sleepiness. Students, I was told, could not review effectively for the Friday examinations. What were they supposed to do, read back through all those frames? Well, that was a difficulty: *2600* does not have any tidy review sections at the end of each unit. I worked out a system for the parents of those students who were actually failing. They agreed to catechize the student for about thirty minutes each Thursday evening, again breaking up the work into about ten-minute sections. From that day forward, I noticed even the slower students improved markedly.

The Friday tests, by the way, I found good incentives for both me and the students. I think the tests themselves, ranging from true-and-false type through fill-ins to actual rewrites, measure the matter accurately. And I was forced by these tests to keep the student advancing daily through this carefully programmed book. The student, I quickly discovered, was glad to know precisely how he was doing. Finally, even poorer students were meriting

grades of 100 every now and then. That is when I added another game element to the use of this book.

One Monday, when I gave back the tests with directions to write corrections three times for each mistake, I held back those papers which had 100 written in the score box. Then I called each boy up and presented him with his perfect test formally before the class. As they all three stood uneasily but somewhat proudly in line, I gestured and said, "Meet the new members of the 100 Club." Finally we had a 300 and a 500 Club. This sort of emulation made almost all the students try a little harder on each lesson.

Gradually, I had become aware that no student, even the slower ones, need do poorly in using this text-workbook. Each programmed frame is so simple a forward step that none is difficult. *Concentration* is all that is required to fill in the frame correctly. And that was, I soon saw, one important side effect of using this book. Every lesson becomes an exercise in concentration, a very valuable skill for the study of any subject matter.

Most probably, as you have been weighing the methods I have used in teaching *English 2600*, one element of teaching effective usage of English has not been found. You could legitimately ask: "Does this book make students into better writers of English?" I must admit that problem persistently bothered me. The answer is that by itself, it does not. But as part of a program to be followed up in the second semester of ninth grade, it is serviceable.

English 2600 leads the student through programmed steps to discover four basic sentence patterns. It progressively leads to practical understanding of the noun, verb, agreement, modifiers, commas, capitals, and apostrophes. And these necessary terms and patterns are learned always through practice in English usage. But still the students do not acquire the skill to write their own thoughts in sequential sentences or paragraphs. Every paragraph and composition assignment during the first semester proved that fact.

One other difficulty I found with *English 2600*, a difficulty which has already been mentioned, is that I could find no way for effective review using this text alone. For review purposes I used the *Writing Handbook*, published by Loyola University Press, and it complements *English 2600* well.

There is another reason that I recommend the Loyola Press *Writing Handbook*—because the same press publishes a little book called *Dictation Exercises*, which does take the rules of grammar and put them to work in daily student writing. This set of exercises is based on a successful experiment made many years ago by the University of Iowa. A definite set of rules is reviewed, rules indicated in *Dictation Exercises* by references to the *Writing Handbook*, then a set of five sentences are dictated to students which will exercise them in using that set of rules. I found that after the students had finished *2600*, their grasp of English usage fundamentals was well supplemented by the use of these other two books—*Writing Handbook* for easy review and *Dictation Exercises* for almost daily practice in actual writing.

However, the group-dynamists are right. The work is not yet done. Any complete writing program must include a good deal of student writing of his own thoughts for a realistic reading audience. The final step, I think, in a full writing program should be frequent use of writing laboratories within the classroom. This method of leading students through complete compositions from their first jottings through rough draft and rewrite to the final copy, in small groups of four students discussing and criticizing each step, is the

best method I have found for inducing personal involvement of the student in the writing process. Each of his classmates has the same background of basic sentence patterns, terminology, and handbook rules. They prove to be severe critics and willing learners one of another.

I have tried this program, with *English 2600* as the basic tool for teaching grammar usage, for two years. It has proved a very workable program. Last year, immediately after finishing *English 2600* and before using the *Writing Handbook* together with *Dictation Exercises*, I gave my students the Iowa Test for Educational Development. This year the ITED test was given after the full writing program had been used. The results show a clear and marked improvement in the ability of students to express their own thoughts in writing. Teachers of the sophomores of this present year often remark that these students know how to write.

It is good to hear such remarks from colleagues. In a way they present the final accolade. But you and I know that easy optimism is dangerous. The undergrowth is always creeping through the dark. It will insidiously cover over our little clearing unless we keep sharp tools handy. *English 2600*, though it does not offer a panacea, has seemed to me to be a useful tool. It combines in reasonable balance the patterns approach with traditional terminology. It leads students through scientifically programmed steps of English usage to a firm grasp of the essentials of English grammar. And it offers its own effective measurements of student success. You and I are not looking for panaceas. They distill the spice out of life. *English 2600* is a rugged tool which will fit the hand of any eager worker. As part of a full writing program, it will doggedly push back the jungle and—at least, for a few months—open an avenue of light.

TEACHING MODERN MATHEMATICS BY PROGRAMMED INSTRUCTION

EDWARD MARRIMAN

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MY REMARKS ARE TO DEAL with the applications being made of the Science Research Associates' programmed textbooks in modern mathematics at Chaminade High School, Dayton, Ohio. Chaminade is a four-year boys high school conducted by the Society of Mary. It is staffed by priests and brothers of that Society and a lay faculty. The present enrollment is slightly over 1,500 students and there are just short of 400 boys in the ninth grade.

There are actually three different areas on which I might comment, and each of these might be of interest to some of you. First, there is no offering at Chaminade of a general mathematics course at the ninth-grade level. Second, we are using a somewhat modified program of team teaching for our ninth-grade

mathematics presentation. I will, however, limit my remarks on these topics to the extent that they are connected with the third area, which is our use at Chaminade of programmed instruction.

There are three groups of students currently making use of the SRA modern mathematics texts. We have 364 students using these books in a first-year mathematics course. All except four of these students are in the ninth grade. We also have a group of 32 ninth-graders taking a second-year mathematics or geometry course. Their acceleration is the result of a special program of traditional algebra which they followed in the eighth grade. In order for them to become familiar with the ideas of modern mathematics, they now spend one class period per week on the SRA mathematics texts. A third group is composed of 100 eighth-graders who meet on Friday afternoons for a special class of one and one-half hours in length. They, too, this year, are using the programmed modern mathematics textbooks.

TEACHING METHOD AT CHAMINADE

This is the first year at Chaminade for other than an incidental presentation of modern mathematics at the ninth-grade level. It is also the first year for the use of a programmed textbook. The SRA texts, however, in general are limited to classroom use only. For home assignments, each student has a copy of *Algebra, First Course* by Schorling, Smith, and Clark. This text was chosen for no other reason than its availability. It had been the principal text in use in previous years. At times, home assignments are given concerning material covered in the modern mathematics but not contained in the home text.

The typical class period had consisted of a checking of the previous day's assignment and any necessary explanation. This was usually followed by a subsequent assignment and explanation. The usual blackboard work may take place at these times. The balance of the time, which usually was less than one-half hour, was spent with the programmed work. When necessary, students are called to the board for special attention.

The SRA programmed text consists of ten books containing 73 chapters. Answer booklets are provided for each book and there is a quiz for each chapter and an examination upon completion of the program.

We are not making use of the answer booklets, but rather have the students write their answers in large size spiral-type notebooks. Each textbook has been numbered, and as they are collected and redistributed each day, a student does not usually have the same copy of the text on successive days. Each student is instructed to write in his notebook the number of the text being used and the date at the beginning of each day's work. This gives us some check on the textbooks when damages may occur. The dates also provide information as to the speed at which the student is covering the material, and the amount of work done on any given day. The notebooks are collected when filled or when we wish to examine the progress of a particular student.

QUIZZES

The chapter quizzes are also grouped into ten books corresponding to the text. Each of these quiz books is also numbered. Upon the completion of a chapter, a student requests a quiz for that work. Ordinary loose-leaf paper has been used for the quizzes. The questions are of a multiple-choice type

and the student writes only the answers. The student has again been instructed to use the number on the quiz for identification. Upon completion of the quiz, he returns to the next chapter in the text. Usually these quiz papers are corrected for the following day and the scores are read or may be requested by the students. As the students are not all on the same chapter, these quiz papers are not returned.

The correction of quizzes is a large task for the teachers. Some use has been made of student assistants. It is also possible at our school to have answers placed on special cards and mechanically marked. However, due to various working rates, we now have students on Books 4 to 10, and chapters 23 to 61. Due to the many chapters involved, the number of different rewirings required for machine correcting would then make it impractical to mechanically mark the cards. We have found, however, that the use of these cards serves to systematize the taking of quizzes and aids the teacher in his correcting.

DIFFERENT WORKING RATES

Since all students do not work at the same rate, a large master plan aimed at the average student was determined for the year. It was based on a working rate of one and two-thirds frames per minute and 30 minutes of working time per day. We do not usually have 30 minutes of time for the programmed work, but the expected rate per minute was very low for most students and for most of the material.

Home assignments from *Algebra, First Course* are also based on this plan. These assignments serve to somewhat unify the program. The student who for various reasons is behind the expected rate, then uses the programmed text as review material. The student who is working ahead in the programmed text has the home assignments as review material. Quarterly examinations are given, and these are based on the work of the average student, both on the programmed materials and the home assignments. When all students have completed a particular book a teacher-prepared test is given on that book.

CLASS SIZE AND TEAM TEACHING

The ninth grade at Chaminade is divided into eight homerooms, and in general this grouping also holds for subject rooms. There are, then, approximately fifty students in each class. However, in mathematics a system of team teaching is being used. For this purpose the students are first divided into three large groups.

The Academic I group is formed from the three homerooms taking Latin and numbers 121 students. The number of students in this group was decreased due to the fact that the 32 ninth-grade students taking geometry are from these homerooms. Two teachers and two senior students as assistants are currently assigned to this group. The team room, which could accommodate all the students, and three additional classrooms are available.

Academic II has 141 students, also formed from three homerooms. They are not taking Latin. To this group are assigned four teachers. Currently only the team room and two other classrooms are available.

The General group from two homerooms is made up of 102 students following a nonacademic program. Two teachers are assigned to this group, and the team room and two classrooms are again available.

It is possible to have all teachers and students in any group meet in the team room. It is usually the case, however, that teachers and students are distributed on the basis of the material covered by the students. It is possible to divide the team room into two classrooms. Recently, with Academic II, we had one teacher assigned to a room with 17 students on Book 4, another teacher to another room with 65 students on Book 5, similarly another with 38 students on Book 6, and finally the fourth with 24 students on Books 7 and 8. These numbers vary from day to day and the teaching assignments are usually changed on a weekly basis or upon the completion of a book by all students.

NINTH-GRADE MATHEMATICS

As previously mentioned, there is no offering of a general mathematics course at Chaminade to students at the ninth-grade level. This has also been true in the previous two years. All students have taken algebra regardless of their past achievement, or lack of it, and regardless of their past intelligence record and other courses being pursued.

A brief study has been made in an attempt to examine the advisability of offering programmed instruction in modern mathematics to these students. From each of the ninth-grade groups taking first-year mathematics in the form of programmed instruction, forty students have been selected for special attention. In the group selected from Academic I, the IQ range is 124 to 107 with an average of 115. From Academic II the range is 106 to 94 and the average 100. From the General group the range is 93 to 76 with an average of 85. These are IQ scores obtained during the current school year.

The students with their corresponding IQ scores were chosen with the idea that a comparison could be made against the results of the Academic II group. The students in Academic I were selected with IQ average 15 percent higher than those in Academic II, and the General students with IQ average 15 percent lower than Academic II. A generalization was then made that expected results on test scores for Academic I and the General group should respectively be approximately 15 percent above and below the achievement of the Academic II group.

At the last tabulation, the students selected for study ranged from those working on Book 4 to Book 8. At that time all students considered had completed only Books 1 to 3. The study was, therefore, limited to these results.

Examination of total scores from quizzes on Books 1 to 3 indicate Academic I with a mean of from 34.3 percent to 52.5 percent above, and a median of from 38.9 percent to 53.4 percent above, Academic II. Correspondingly, the General group has a mean of from 9.3 percent to 13.3 percent below, and a median of from 8.3 percent to 16.7 percent below, Academic II.

Only in the case of the median scores for the General group on Book 3 were the results outside the level of 15 percent below. This might be an indication of future trends. However, the only valid conclusion that could be reached would be that observation of three of ten books is not sufficient evidence.

The fact that the scores from Academic I are considerably higher than Academic II might tend to show that both Academic II and the General group are not working up to their ability. It could also be that SRA

programmed instructions in modern mathematics is best received by the students of supposed higher intelligence. In any event, scores of future tests should be considered.

STUDENT OPINION

In order to obtain some idea of student reaction to, and their opinion of, the programmed textbooks in modern mathematics, shortly following the semester break, a brief questionnaire was given. The student replies indicated the following results:

After a semester of modern mathematics, approximately 9.5 percent of the students stated that they believed that their programmed textbooks had contributed nothing to their knowledge of mathematics. The other 90.5 percent believed the books were of varying degrees of value in increasing their knowledge of mathematics and making them aware of some of its basic ideas.

In comparing work in the programmed textbooks with studying from the home textbook, approximately 40.8 percent believed that, with the same amount of time and effort, they learned more from the home textbook; 19.0 percent believed they learned the same amount from each. The other 40.2 percent believed that they learned more from the programmed texts.

At two extremes we found the following results: Approximately 3.9 percent of the students believed that the programmed textbooks contributed nothing to their knowledge of mathematics and that they learned much more from their home textbooks. With the opposite opinion, 6.8 percent believed that they learned much more from the programmed texts than from their home texts and that the programmed texts increased their knowledge of mathematics to a rather large extent and made them aware of some of the basic ideas of mathematics.

Two subjective questions were also asked concerning the students' likes and dislikes of modern mathematics and the programmed texts.

Many of their replies were of a critical nature, and, as might have been expected, rather stereotyped. The work is boring, monotonous, too much work, too repetitious, confusing, too easy to cheat, too many symbols, et cetera. A rather valid complaint, however, was that the chapter tests seemed too difficult, particularly when compared to the material presented in the text. A strictly local complaint concerned the fact that they were not permitted to take the programmed books home for work and study. Many commented favorably at being permitted to work at their own rate, and that the course would be of future help.

Some of the negative opinions voiced by many of the students could probably have been offset to some extent by greater motivation at the beginning of the course. Responsibility for much of this rests with the teachers. However, motivating materials in program form and made a part of the textbook might have been very well received.

TEACHER OPINION

Presently, we have four teachers involved in the programmed instruction of modern mathematics. At various times they have found fault with modern mathematics, with programmed instruction, and with our own methods of

presenting the materials. Many of their comments must await future results for decisions.

They suggest that it is not necessary or advisable to go as deeply into modern mathematics at the ninth-grade level as the SRA program does. They mention that only the better students should follow the program, or at least that the majority of students should not be expected to cover such a large amount of material in a period of only one school year. The question also is raised as to whether we can really justify the presentation of modern mathematics to the general student.

Certain sections of the program have been subject to criticism because of its becoming merely a presentation of drill material. This seems to be particularly true of the section on fractional equations. If the student has mastered the process, there is no objection. If he has not, we find ourselves with much of the traditional drill material in what is merely a different format.

Again, some teachers feel that programmed instruction should only be used with small classes in order that the teacher have time to individually answer the questions raised by the students as they progress through the work. Others feel that only the better students should be given programmed instruction as it is too difficult for many to hold their attention to the task at hand.

On the positive side we find it stated that the presentation of modern ideas in the SRA program is the most thorough to be found anywhere in a high school text. Teachers state if the student has been or can be trained to concentrate he will learn from the program. The instruction by the program in methods of handling equations and the work with graphing are also singled out for special praise.

THE FUTURE

At the present time, it is not certain whether next year programmed instruction in modern mathematics will be used at Chaminade to the same extent as presently. It will definitely not be abandoned. Some of the ninth-grade students may return to a more traditional program, or to a program modified on the basis of this year's experience.

Along with the programmed instruction, some form of team teaching will probably again be used, as it greatly facilitates the grouping of students when their rate of work has them on different books in the series.

As was previously mentioned, a better job of motivating the students toward modern mathematics and programmed instruction must be done. It is important that students, parents, and teachers not regard it as a method by which the student is strictly self-taught with little or no effort on his part or the part of the teacher. In my opinion, it is evident that programmed instruction is here to stay, and it must be recognized, not as a solution for all problems, but for what it is, a very important aid to learning.

SOCIAL STUDIES IN A PLURALIST SOCIETY

THOMAS NEIL

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OUR CONCERN here is to discuss how we can most effectively pursue the social studies in our high school curriculum. This, it seems to me, involves two objectives. First, how to use these courses as part of an education that will equip our graduates to participate in promoting the common good in American political and social life. Second, how to use social studies courses in a humanistic way—to round out in our students an aspect of their human personality that has been frequently neglected: how to grow, think, and act as members of the social community in which they live, as citizens of their country, as members of the human race, as cells in the Mystical Body of Christ.

An adequate education in social studies is most demanding in schools situated as are ours—in the Christian tradition in a democratic society, where each person bears an undeniable share of responsibility for each policy-making decision, where community behavior on integration, medicare, or foreign aid is our concern. In totalitarian regimes, such as the USSR, individuals are relieved of the obligation of thinking socially and politically. The government and the party do this for them, while they pursue, each of them, their own specialty. But in America we are required to prepare our students to become not only doctors, nurses, engineers, priests, nuns, poets, and so forth, but also good and effective citizens.

It is obvious, I believe, that Catholic schools can make an effective contribution to the public consensus if they train their students: (1) to know what is distinctively Catholic in the way of moral, social principles, and (2) to understand how to have these principles accepted politically and socially by other Americans. This latter task, I believe, is the more difficult and the one wherein we have generally failed in the past. In social studies our problem is not so much *what to think* as *how to think*. To put the matter in more accepted phraseology, the aim of social studies in a democratic society should be: (1) the teaching of right principles and correct factual information; (2) preparation for effective social and political life by teaching good techniques. To put it still another way—the content and techniques of social studies courses should aim (1) at developing right principles and right attitudes; and (2) at developing active as against passive participation by the student in the classroom and later in society.

It is necessary, I believe, to recognize that we have traditionally had a certain contempt for social studies—and with partial justification. We must realize that we lie, historically and ideologically, somewhere between Newman's England and Khrushchev's Soviet Union. But we tend to lag curriculum-wise in a land close to Newman's England. We seem not to recognize the humanistic

and the practical value of concentrating greater effort and putting our best personnel into social studies. For it is in these studies that we can make our most significant contribution to the common good in our land. Americans are not yet quite ready to listen to Catholic propositions in philosophy and theology. They are prepared to be respectful, but not to converse. Nor are we prepared to talk. In mathematics and natural sciences we have nothing to contribute which is distinctively Catholic. But in social studies—which deal with the nature of man, with ethical and social problems—we have enough in common that we are listened to and we can make real and significant contributions to the American consensus—and we can learn much from others.

Nor should we overlook the role of social studies in a humanistic, liberal education. Together with literature, they cover the second great area of learning—man and his relationship to other men. To be ignorant of history is to be ignorant. To be ignorant of social, political, and economic problems is to be a robot instead of a man. To live in ignorance and isolation from one's fellow men is to lack the essential virtue of charity and to be unconcerned with justice.

To urge that social studies be given a proper place in the curriculum is, therefore, to urge that a balanced education be provided—that both the student's humanistic development and a concern for Catholic participation in forming the American consensus be promoted.

Catholics have done poorly with social studies in the past, and even worse in political and social participation in forming the American consensus. We are improving, but there is still a considerable distance to go. Many administrators still believe that any coach, indeed anyone who can read a newspaper, can teach history and national problems. Most administrators seem to believe that additional history and social studies courses are for students not capable of doing Latin or physics or chemistry. I submit that a properly taught course in history or national problems is more difficult and requires more of both teacher and student than a comparable course in physics or chemistry or mathematics—for the subject matter, man in society, is more elusive and mysterious than the material subject matter of the natural sciences.

We ourselves and our predecessors, as students and teachers of social studies, are to blame for this naive view of social studies being proper subjects for inferior students. For we have presented them not as problems that would vex a Solomon, but rather as problems that have been completely solved by papal and episcopal statements which require only good will for their application and complete solution.

This is not entirely the fault of Catholics in the past. We all know that they were an insignificant immigrant group in America in the nineteenth century, that they were ill educated and hardly in a position to make any contribution to the national consensus on American policy. But it is also true that they had little concern for other Americans, that not too long ago—and even now with some Catholics—their only concern about a tornado is whether any Catholic churches were demolished. Catholics in the past have also tended to be schizophrenic—Catholic on Sunday and on questions such as artificial birth control, but secularist through the week and on such questions as minority rights or foreign aid.

Catholics have also put stress on wrong things in the past, on those which divided them from other Americans instead of uniting them. This was a stress on novenas, on shows of strength in Holy Name or St. Patrick Day

parades. And they tended to live in self-contained, self-satisfied ghettos where they talked only to each other and pitched the strength of their numbers against the rest of the city. In this way, they set themselves up against the rest of America as a party of opposition who apparently would change the system if they came to outnumber the opposition. And in more recent times they have tried to exert influence on bills proposing federal aid to Catholic schools. Many of these aims were legitimate in the American system, but they were sometimes pursued in an imprudent and not-really-Catholic way.

Education in social studies must be of such a nature that being a Catholic makes a difference. I do not think this has been distinctly so in the past. If we examine the record of Catholics on the national, state, and city levels we must conclude that Catholics are neither different nor better than others. The same conclusion must apply to them as voters and citizens. They behave according to economic and social position rather than religious consideration. This is a grave reflection, and it indicates that social studies have not been effective in Catholic schools in the past.

To be more specific, Catholics have done very badly in the area of civil liberties, and it is only in recent years that we have shown any concern with the rights of Americans—and the man who now heads the Catholic Civil Rights organization is apparently under suspicion in his archdiocese. Under the leadership of some members of the hierarchy we have done well in race relations—as is the case under Cardinal Ritter in St. Louis. But generally, when one considers our teaching and our tradition, we Catholics have been disgracefully slow in recognizing Negroes as fellow members of the Mystical Body of Christ and as human persons made to the image and likeness of God.

We have done better in labor relations, but this does not reflect greatly to our credit, for here we were taking care of “our own,” of Irishmen, Poles, Italians, and other Catholics who made up the American labor force. This same concern was not shown for migratory workers, even for Mexicans who seemed somehow not to be Catholics like us. The inevitable conclusion that history imposes on us is that our social thought has been deficient, that we have tended to think of the Catholic Church as a mutual-aid society rather than what it claims to be—and truly is—the depository and guardian of moral truth, the refuge of all who suffer from injustice, the champion of charity for all men.

Social studies should give the student:

1. *An understanding of right moral and social principles.* As well as I can determine, Catholics do very well in this regard. This is to be expected, for these principles have been thought out and spelled out for us in papal encyclicals, pastoral letters, and the works of eminent social philosophers and theologians. But this is only the beginning.

2. *A good knowledge of American institutions.* Here we have not done very well. We know what we are against: divorce, artificial birth control, communism, sin, and a number of other things. It is easy to know what one is against. But it is not so easy to know what one should be for, because this requires more subtle, difficult thinking. What about the Fifth Amendment? What about the First Amendment? American Catholics should know American institutions, the Constitution, the Bill of Rights, court procedures, lobbying techniques, and other such matters. We should learn the rules of the game for effective and still legitimate social and political dialogue and action in our pluralist society.

3. *Understand the complexity of social problems.* Here we join the ranks of many other Americans—as failures. We tend to think that all one need do is state a valid principle, like slapping a mustard-plaster in days gone by on a little boy's chest, and the problem—like the chest cold—will disappear. If matters were that simple, problems would not persist—but persist they do. Social problems are complex because they are problems involving persons, who are themselves—thank God—complex and, in the final analysis, mysterious. Knowing the complexity of the problems facing us need not inhibit prudent action, and it will meanwhile open up to the student an area of study that will add to his worth and stature as a social person.

4. *Social awareness.* Here we have been weak. It is too well known to need repetition here that we have not been as concerned with all Americans, with all the human race, as we should have been. We must be aware of other Americans, not as “separated brethren,” but as fellow Americans, as fellow children of God for whom we have a responsibility and to whom we have obligations.

Can we be more specific on what social studies should be in the high school curriculum, and what can rightfully be expected of each study? Here we enter into competition with other studies, each for a larger share of the student's limited time. And we also enter into intramural competition in our own field. What about Latin American history, for example, or a knowledge of the Asian and African civilizations? Let us assume that we have gone through all this competition and have settled for very modest, minimal requirements—three years of social studies. What should they be?

I submit that there should be a course in world history, a second in American history, centering on the United States but not entirely neglecting Canada and Latin America, and a third course in American national problems. Too much to cover in each year? Of course, but is this not always the case? And is it not true that high school education is only an introduction to further education that ideally should stop only at death?

Why do I suggest each of these courses? I suggest world history because the histories of various nations and civilizations have united in recent decades into a single history of the human race. This we cannot understand, even dimly, if we have no acquaintance with the way Chinese, Indian, and other world civilizations came into being and grew into what they are today. I suggest American history so that the student can understand how we grew to be what we are today, how our very growth generated the problems we are forced to cope with in our lifetime. And I suggest a study of national problems for the obvious reason that this is preparation for citizenship and for the kind of thinking required of all American citizens and members of the Christian community to which we belong.

More important than what courses to include is the question of what is their purpose and how are they to be taught. Is history to be considered a subject in its own right, with its own cultural value, or is it to serve as an introduction to the present so that the student can better understand the world in which he lives? I see no sharp dichotomy here, but there is a question of approach and emphasis, which boils down to the problem of whether history can be so taught as to explain the present without doing injustice to the study of history as a valid reconstruction of the past. I think it can. Can we have the present ask questions of the past without reading the present into the past?

These are difficult questions to answer, not so much in theory as in the practice of sound pedagogy in the social studies. I would conclude, however, that we have a right to expect from a sound presentation of world history and American history that our students would have a knowledge of our priceless heritage as Catholics and Americans, that they would understand at least something of the other cultures in the world and our relationship to them.

From the course in American national problems they should have learned how to utilize this heritage and how to improve it to pass on to their children and grandchildren. In this course should the teacher "solve" social problems for the student, or have him solve them in the classroom? I think not. We will have accomplished all we should if we teach our students how to think about these problems. Then we can hope and pray that they will add their voices to the others that make up the American consensus working on these problems in days to come. This is our proper contribution, as teacher, to the common good.

May I conclude by saying all this in different words? Our students are entering a society which is pluralistic, largely urban, highly industrialized, truly democratic, and still insisting on conformity to established norms of dress, social behavior, consumer reactions, and even thought patterns. In our social studies program we must equip these students so that they can achieve a full personal development—as individuals and as members of society—so that they can feel secure in making independent judgments, so that they can lead the good life in our society, and so that they can help make justice prevail and thus promote the common good.

NATIONAL COUNCIL OF HOME ECONOMICS

CHARACTERISTICS OF A MATURE PROFESSION

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THIS PRESENTATION is made up of three points: first, The Maturity of Home Economics Education as a Teaching Field; secondly, special opportunities presented to all teachers at this particular time of history; thirdly, the particular opportunities which home economics education offers especially at the secondary school level.

During the last twelve years since I have worked as a member of the board of directors of the American Social Health Association, I have been constantly impressed by the fact that Family Life Education is one of the most significant areas today as far as our society is concerned. The lack of family stability is at the root of some of our most perplexing problems. The American Social

Health Association constantly works for and studies the American family. It does research into teen-age motivation and behavior. One of the recent research studies carried on by the association tried to answer the question: What essentially is the difference between "good teen-agers" and "bad teen-agers"? How do the "good youngsters" differ from those who, for instance, run afoul of the law? The study showed that families which are rationally governed do not generally produce children who break the community taboos. But not all children, regrettably, come out of rationally run homes. There are many sick people in many quarters of the world and most of them have families. It takes learned knowledges and skills to construct the emotional, psychological, and spiritual setting in which human beings can grow up and mature.

How mature is the field of home economics education as a teaching field? As a profession? What characteristics indicate a mature discipline?

In the twelve years that I have observed the field of home economics education, I have noted a great deal of maturity developing. It is possible, however, that the field still has some way to go. As yet, the field does not possess enough maturity. There are, for instance, too many religious communities who still place unprepared people into the field. These communities forget that virtue is no substitute for knowledge and professional preparation. The field has suffered too long from the fact that too many unprepared teachers are placed into the home economics education classroom. This in part accounts for the lack of acceptance of home economics in many schools. Too many home economics education teachers themselves are doing armchair speculation instead of facing their field as a solid area of study and research.

We can somewhat evaluate the maturity of a profession by using those criteria which traditionally are set up as the characteristics of a mature profession.

First, the profession must have hammered out for itself what it sees as its own unique, definite, essential social service. What is the unique, definite, essential social service of home economics education? Many teachers in the field, I am afraid, could not answer this question. On the other hand, from many quarters one could receive a very mature and responsible answer.

The second criterion on a mature discipline is this: A teaching field, a bona fide profession, places its major emphasis on intellectual techniques in performing its service. The *why* must be as evident and known as the *what* and *how*. The emphasis on the intellectual technique, however, must not exclude or downgrade the emotional and psychological aspect. Even Holy Mother Church, sometimes, has suffered from a kind of voluntarism, an over-emphasis on a cold, unrealistic sort of willing. Nor has home economics education altogether escaped this fate. It must be recalled that in the human unit, wishing alone will not make anything a reality.

The third criterion insists that a mature discipline must have a more or less long period of specialized training which is primarily intellectual in nature. Learning to ride a bicycle could not fill this order—even if it took a long time to learn to ride.

Fourthly, there must be a broad range of autonomy both for the individual and for the group in a discipline or occupational group as a whole. The discipline under question should not be so unstable as to stand by for dictation from another discipline. It should not be a carbon copy of another allied discipline. It must have its own ammunition. It must know its own goals and

develop its own techniques. By now, home economists know what they stand for and what they want; they know why they want their goals; they have begun to fashion the means to teach these goals. This is a step toward definite maturity.

The fifth criterion of a mature discipline is the acceptance on the part of both the individual practitioner and the group as a whole of a broad responsibility for the judgments made and actions performed within the scope of the aforementioned broad autonomy. The profession must take the initiative for its own decisions and then accept the responsibility for the consequences of those decisions. This requires intelligent loyalty to carry out the mandates of the field as the field sees them.

Sixth, there must be an emphasis on service to be rendered rather than on economic gain to the practitioner. Material aspects are important but they must never get more importance than the service for which the profession exists. Each individual practitioner in a profession must constantly make sure that he is fully aware of the service to be given and that he is actually giving it. In some fields this is not easy; in home economics education, however, it should be very clear.

Seventh, there should be a comprehensive self-governing body for the group as a whole. There must be a cohesiveness among those who teach in a given discipline or there cannot be true professional maturity. The profession must not be the pawn of the dictates of another discipline or seek to achieve prestige by conforming to another "more respectable" area of study and research.

The eighth and last criterion for judging the maturity of a profession is its possession of a code of ethics which clarifies and interprets ambiguous and doubtful situations in particular cases. The admission of anyone to the profession, the evaluation of his or her professional adequacy through training comes under this code of ethics.

These, then, constitute the criteria for judging the maturity of a given profession.

In the second part of this presentation, I should like to call attention to the rich opportunities which this moment in history is giving the teaching profession for the formation of young adults.

Cardinal Newman's words are most applicable. When he asks what is the purpose of an individual life, he answers that each person has some unique task to perform as part of his participation in God's creative plan. He further states that each individual's major task is to be a "link in a chain, a bond of connexion between persons." Surely, this is an admirable description of the Christian teacher. No moment in history has ever more urgently needed such "connections among persons."

The vocation of a teacher is the vocation of an artist. Like the artist he takes the "materials" of his medium and fashions them into some artistic expression. The medium of the teacher includes the minds, the hearts, the emotions, the intellects, and the wills of his students. Artistry in teaching comes from the "hammering on the door" because each student is an aborning adult. "Behind each door" there is a person in danger. He is destined for greatness and success or failure. The teacher must "hammer on the door with naked hands" to help his students make prudent, constructive decisions for building a wholesome life.

Another way of answering the question, "What is teaching all about?" is to reflect on the statement which Newman made. Each teacher is in the classroom to do a unique job; to do something special which no other teacher or person can do. This is the teacher's participation in the on-going work of God. The teacher is a link in a chain, a bond of connection between persons.

Now, home economics education is a field which has in the Catholic setting a total Christian focus. Its target is constructive family life. This field uniquely affords the opportunities to teach human beings how skillfully to be a bond in their vocation among persons.

The third and final part of this presentation aims to highlight some of the special opportunities that the field of home economics education presents for forming human beings emotionally, psychologically, and spiritually.

Home economics addresses itself to young adults in order to help them find their own identities. These students come to the classroom from families, good or bad, as this or that family may be. Home economics, therefore, is fortunate in that the student already has some experience with family life. This experience forms "the hooks" upon which the good teacher can hang the new knowledges and skills.

Some of the traits which the efficient and sensitive home economics teacher must have are indicated below. It is assumed here that in order to cultivate these same traits in the student, the teacher herself must demonstrate them in a high degree.

A teacher must be open to all information no matter whence it comes. If a thing is true, the forcefulness of its truth obtains irrespective of its source.

The teacher must never laugh at new ideas. Remember when we were taught that the atom was the last irreducible element in matter? Then came the day that the atom was split! How embarrassed some closed minds should have been.

The teacher must be alert constantly to cross-examine her day dreams, her myths, her bromides.

The teacher must exemplify the fact that the strong person, the sound person, discovers her strong point, develops it, and does not apologize for her limitations. The field of home economics education is admirably suited for this issue because its main concern is people—and people in their primary setting, the family.

The teacher must understand the value of good habit patterns. Again, this is so intrinsic to your whole field.

The teacher should know when not to think; when to call on the expert. Old Bill Mayo used to say that it was not surgery that killed people but delayed surgery. . . . One must not hesitate to seek expert counsel; to go to the right authority for a given answer. Know when to call in the expert.

The good teacher never buys magic. This calls for the constant exercise of examining evidence—to deal with facts and not distorted perceptions. When the teacher sells a concept, she should thoroughly understand why the concept is understood to be true.

The constructive teacher has a forward, outward looking point of view. This will take one from focusing on his own little world and will keep his vision broad.

Lastly, the good teacher of home economics education should have a deep love of the beautiful. Few fields can do this as well as the field of home economics.

These, then, are the characteristics of the good home economics education teacher. These will help her make a significant contribution especially at the high school level. In conclusion, let each be sensitive to what the student's "door" stands for. Know when to hammer. Know how to hammer skillfully. "Behind that door is a person" being made.

THE FUTURE IS NOW—HIGH SCHOOL COURSES ON MARRIAGE AND THE FAMILY (Summary)

SISTER MARY EDWARD, D.C.

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POPE PIUS XI expressed his concern about the lack of preparation for family life in his encyclical *Christian Education of Youth*:

We wish to call your attention in a special manner to the present-day lamentable decline in family education. The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating their children, many parents have little or no preparation. . . .

And more recently, His Holiness, Pope John XXIII said: "Christian Education, if it is to be called complete, should concern itself with every kind of obligation" (*Mater et Magistra*).

My sixteen years of experience in teaching home economics has been on the college level, but I am well aware of the fact that the great majority of high school girls marry soon after high school and need more knowledge and more guidance than they customarily get in school, in both the practical and spiritual aspects of family living.

In June, 1960, I had the privilege of participating in a workshop on "Marriage Preparation in High School," at the International Catholic Family Life Convention held in San Antonio, Texas. Shortly before that, I had been assigned to organize a department of home economics in a newly constructed high school. I decided to solicit some aid from members of the National Catholic Council of Home Economics, and I sent questionnaires to approximately 200 members listed as teaching at the high school level. I was grateful for 76 replies, since this was the month of May when schools are under such pressure.

To this question: *Does your high school offer a separate course in marriage preparation?*, 33 replied "Yes"; 38 replied "No"; 5 no answer.

Do you think there should be a separate course? 16 "Yes"; 20 "No".

Where such courses are provided, in what years are they taken? 6 replied "11th grade"; 47 replied "12th grade."

Do you think such courses could possibly focus the attention of the young on too-early marriage? 12 replied "Yes"; 45 replied "No"; 1 said "Maybe."

Do they prevent too-early marriage? 44 replied "Yes"; 9 replied "No"; 8 said "Maybe."

The question, "*What text, syllabi, etc., are available to help the teacher?*" brought forth 27 different sources ranging from the Ottawa Marriage Preparation Course through mimeographed notes by priest instructor to pamphlets.

Answers to *Does the High School Course on Marriage and the Family belong to any particular discipline?* were as follows: health, 5; physical education, 1; home economics, 50; literature, 3; religion, 35; sociology, 7.

Question 8, *What training do high school teachers have in this area, and what should their training be?* was dismissed by some by saying "Very little or none," and "Not much to my knowledge," but many were very precise in their answers and others gave specific suggestions:

"Should have master's degree."

"Graduate and postgraduate courses in home economics; sources in universities on marriage."

"A teacher should have a good background in religion, sociology, and home economics if the course she is expected to teach is to be functional as well as theoretical."

"Our teachers have a B.S. in home economics."

"Our assistant pastors handle this course which replaces the regular religion course for two months—five periods weekly."

"Social studies and religion teachers have been trained in theology and family studies by priest."

"It would be fine if we all held degrees in moral theology, canon law, sociology, etc. But since we do not, let no one shirk her duty. Use what you have, head and heart, for all they are worth."

At the conclusion of the Family Life Convention in San Antonio, a resolution was passed to the effect that:

WHEREAS, sound family life is of the utmost importance to the well-being of both the Church and the nation; and

WHEREAS, both school and home must cooperate if children are to be adequately prepared as parents and homemakers;

Be it resolved, That all secondary schools, both Catholic and non-Catholic, be urged to adopt, as a major objective of general education, a full program of home and family life education; be it further

Resolved, That all teachers of such courses be adequately trained, and that a real appreciation for this area of instruction be developed by all members of the faculty and student body.

Subsequently, requests were received from all over the country for curriculum materials such as syllabi, course outlines, and courses of study designed to answer the questions:

What educational goals are important for different groups and for individual students?

What methods of teaching are effective in helping students achieve different kinds of goals?

How can courses be planned so as to provide a good sequence in learning from one educational level to another?

On November 1, 1960, in an effort to "light one candle," I addressed a letter to Sister Mary Anselm, S.S.J., Director of Home Economics Education, Saint Louis University, inquiring whether it would be possible to have some of the graduate students in home economics at Saint Louis participate in curriculum writing conferences directed toward improving high school course outlines and texts, laboratory experiences, and provisions for gifted students in home economics in our Catholic schools. Sister consulted Father Henle, with the result the Home Economics Education faculty of Saint Louis University pledged wholehearted support of the objective.

In June 1961, at the Executive Board meeting of the National Catholic Council on Home Economics in Cleveland, Ohio, the following tentative outline was presented by me, and announced at the general meeting of the association on the following day.

CURRICULUM STUDY COMMITTEE

SKELETON OUTLINE

OBJECTIVE:

TO IMPROVE HOME ECONOMICS EDUCATION AT THE HIGH SCHOOL LEVEL OF INSTRUCTION (GRADES 9 THROUGH 12)

Content: High school level selected because it is a most strategic area. Terminal education for approximately 80 percent of our students. A good high school foundation also provides better preparation for college research.

To include:

- A. Evaluation of present offerings;
- B. Determination of what can and should be learned at the above-mentioned grade levels;
- C. Discover how this might be developed in an integrated, flexible program for Catholic schools across the nation, to provide for the average and challenge the gifted.
- D. Enlisting the cooperation of those involved in and responsible for teacher-training, to provide opportunities for in-service and future potential teachers to become better qualified for the task.

POLICY:

To work with small headquarters staff, and use consultants and committees to as large an extent as possible.

TENTATIVE COMMITTEES

GENERAL EDUCATION

3-member committee

STEERING:

4-member committee

INVESTIGATIONS

4-member committee

A. Historical:

Summary study of home economics education in Catholic schools to date.

B. Teacher-Preparation:

Qualities and characteristics that should identify outstanding home economics teachers

C. Textbooks:

Analysis of books on teaching home economics in various areas. (Panel to review)

D. Learning aids other than textbooks:

(Panel to review)

PUBLICATIONS:

4-member committee

Brochures: giving general information on the Project

Periodical Newsletter

Articles for NCCHE Bulletin

Articles in various other publications (Journals, newspapers, etc.)

Eventually:

Committees for assembling, coordinating, etc., to prepare the data in manuscript form to be tried out in perhaps four geographical areas.

Perhaps four committees called Writing Conference Committees.

Committee on Evaluation of Preliminary Material.

Committee on Final Draft.

We share with others the opinion that if a nation is to survive, our young people should be taught and made to realize the responsibilities of family living. We are convinced that the American family has long since proven itself incapable of accomplishing the task independent of the school.

We are sincerely interested in instructional improvement. To accomplish this we are eager and willing to conduct cooperative curriculum research that will permit an assessment of the present state of affairs, with a view to diagnosing needs and selecting activities to meet these needs, and with a future view to carrying through the activities and evaluating the success or failure of the activities.

THE FUTURE IS NOW—HOME ECONOMICS CURRICULUM TODAY

SISTER LEO MARGARET, S.C.

FENWICK HIGH SCHOOL, MIDDLETOWN, OHIO

IN MAY 1961 A SHORT QUESTIONNAIRE was sent to the superintendent of schools in each diocese, from the curriculum committee, in the hope of learning a little about the national picture of home economics. Of the 130 superintendents contacted at the time, 90 replies were received, or 66 percent. The tabulation of these replies indicate that approximately 50 percent of the high

schools were teaching a skilled-centered program, 31 percent an integrated program, 9 percent a combination of both and 10 percent did not describe their program.

To the question inquiring about the course of study of home economics in each diocese, replies show that 5½ percent use a state or city syllabus, 5½ percent were working on a diocesan syllabus, 10 percent had one completed, 7 percent used a religious community syllabus, and 72 percent made no reply to the question.

At this same time we asked the superintendents to send us a copy of the courses of study available in home economics from their dioceses, and of the thirteen only five represent a well-organized program of study.

Once the tabulation was completed of the questionnaire to the superintendent of schools, it was evident that we did not have sufficient information and should contact the teachers directly. The superintendents had offered the committee the name and address of one of the home economics teachers in the diocese with whom we could communicate.

In the fall of 1962, 106 teachers from the 135 dioceses agreed to take part in the distribution of a questionnaire to be sent to all the home economics teachers in their dioceses. There are undoubtedly many reasons for the fact that to date only 56, a little over 50 percent, of the dioceses have completed the tabulation and returned the composite to the committee. From the composite of the 56 dioceses, one can measure to a more accurate degree a partial picture of the problems facing home economics in the Catholic schools throughout the country.

That there is a need for further study and development of one curriculum of home economics is evident in the following statistics. Of the 609 teachers contacted in the 56 dioceses, 366 teachers replied. Sixty-one percent of the teachers are teaching a skilled program; 13 percent are teaching the integrated program, and 26 percent, a combination of skilled and integrated or different combination.

Home economics is being taught at every grade level in the high school. The replies show that 187 teachers hold B.A. degrees, 118 master's degrees, 12 reported enough credits for teachers' certification, and 49 did not reply to the question.

Ten percent report not having had a home economics course in 20 years; 13 percent in 10 years; 53 percent have had a course within the last five years.

Sixty-six percent prefer an integrated program, yet we note from the above that only 13 percent to 26 percent are using the integrated program. Some of the reasons seem to be that 21 percent of the administrators wish the skilled program, 11 percent of the teachers feel more competent in teaching skills. About 40 percent of those replying would like help in setting up an integrated program in their school; 86 percent would like a workshop on curriculum either on a regional or diocesan basis.

Forty-four percent of the teachers belong to NCCHE. Twenty-four percent belong to AHEA.

The publications, such as a *What's New in Home Economics and Forecast*, have far more subscribers among teachers than does the *American Home Economics Journal* or *NCCHE Bulletin*.

Among the comments which are made over and above the questions, these seem to have general significance:

1. The need for well-trained teachers of home economics to challenge the

students whose attitudes toward family life must be uplifted. This integrated program is most needed on the junior and senior level particularly if only one year of home economics is available to the student.

2. Need to educate administrators to the wealth of knowledge in the area of home and family living taught in the home economics department. Too many administrators still schedule students into home economics classes with the thought that they are to be taught cooking and sewing. There is no provision in the schedule for college-prep or gifted students. In some of these schools the elimination of the double period would help to accommodate a greater number of students as well as lessening scheduling problems. It is suggested that the principals and guidance teachers be invited to home economics workshops in order to make them aware of our future plans and needs.

3. Many schools cannot offer more than a skill-centered course because teachers are not prepared for a more challenging course. All the blame may not be placed on administrators, but on the teacher-training for home economics. Standards will remain low until teachers are adequately trained to offer courses with intellectual depth. One solution to this problem in large departments might be team teaching.

4. Some teachers expressed the desire for standardized programs of home economics for all Catholic schools—home economics classes offered to all levels of intelligence or graded courses that could be adapted throughout the country. Many teachers ask for a compulsory requirement of home economics for one year for all students; others want it to be an elective course. There is a great need for Catholic textbooks in the areas of family living.

In the hope of meeting some of these problems on a personal basis, NCCHE will hold its first curriculum workshop the day following the annual meeting in Atchison, Kansas.

THE FUTURE IS NOW—PROPOSALS FOR HOME ECONOMICS CURRICULA IN CATHOLIC SCHOOLS

SISTER MARY JEANNE, R.S.M.

HOME ECONOMICS CONSULTANT, ARCHDIOCESE OF DETROIT, MICHIGAN

I HAVE INTERPRETED THE THEME of this panel, "The Future Is Now," in terms of curriculum proposals "now" for the home economics curriculum of "the future."

It seems that the great concern for quality and intellectual excellence in education, about which so much has been said in recent years, is expressing itself in the planning of new curricula for the elementary and secondary school. At no time in history has there been so much interest in these curricula on the part of university scholars and others distinguished for their work in their respective disciplines.

This interest in curricula in disciplines other than home economics has not centered around catch phrases or clichés; the primary concern of scholars who are working in science, mathematics, and English is in presenting subject matter more effectively. What shall be taught, when shall it be taught, and how shall it be taught are the questions which leaders in the various disciplines are trying to answer. The one term which might almost be considered a catch-word in this new pulsating movement is "structure." You have heard it over and over again. Perhaps the idea of emphasizing structure in all that is taught is rather vague and needs to be made more specific. Let us explore some of the connotations of this term and then try to apply it to teaching in our field.

These are some of the ways in which we find the term "structure" used: to grasp the structure of a subject is to understand it in a way that permits many other things to be related to it meaningfully; to learn structure is to learn how things are related.

To emphasize the structure of a subject is to give students a sense of the fundamental ideas of a discipline as soon as possible.

To develop an understanding of structure is a minimum requirement for using knowledge, for bringing it to bear on problems and events one encounters outside a classroom, or in classrooms one enters later on in life.

To emphasize the structure of a subject is to enable the less able as well as the gifted student to grasp the significance of what is being taught.

To teach and learn structure is not only to master facts and techniques; it is to form a general picture in terms of which the relationships between things encountered earlier and later are made as clear as possible. To know structure is to be able to make active use of the materials one has come to understand.

To teach for structure is to make a subject more comprehensible because of its simplicity. If the student is led to understand that there are only a limited number of different skills in clothing construction, for example, she will understand the many processes better.

To emphasize structure is to help memory, because unless details are placed into a structured pattern, they are rapidly forgotten. What learning general or fundamental principles does is to ensure that memory loss will not mean total loss, but what remains will permit us to reconstruct the details when needed.

To understand structure is to understand something as a specific instance of a more general case. This is to know a model for understanding other things like the one known, when such are encountered.

To arrive at structure is to narrow the gap between advanced and elementary knowledge. When elementary and advanced knowledge are continuations of one and the same, advanced knowledge builds on, rather than ignores, elementary knowledge. When isolated facts are taught in the elementary stages of learning, they are likely to be obsolete by the time they are needed as building blocks for further understanding, in these changing times.

Now, let us see if we can apply these ideas on structure to the field of home economics. I would like to suggest proposals for the improvement of home economics curricula which incorporate some of the connotations listed on structure.

PROPOSALS FOR HOME ECONOMICS CURRICULA

1. We need to determine the underlying principles and ideas which give structure to the many areas in the general field of home economics. Each of

these areas should be analyzed in turn: consumer education, family finance, child development, textiles, clothing, foods and nutrition, Christian family living, home furnishings, et cetera. Once the main principles and ideas are established, we need to plan how they can be made thoroughly comprehensible to students.

2. In planning the procedures in each area we should ask ourselves what exercises in any given area are most likely to give the student a sense of intelligent mastery over the material. We often see rote drill condemned and understanding praised. There is danger here that in condemning "rote" drill we will condemn drill or practice altogether. Drill or practice need not be without understanding. Performing a task can well help the student in arriving at an understanding. Also, we cannot know what a student understands unless we see what she can do. Too great an emphasis on understanding or theory to the exclusion of drill or practice may lead to a verbal glibness which is useless without the ability to put into practice what is known theoretically.

3. In our curriculum planning we need to stress the formula which can be used in many instances, the average which stands for a range of items, the picture which preserves an essence, rather than have students learn a myriad of unrelated details.

4. Our curriculum should be sequential. It is maintained that the foundations of any subject may be taught to anybody at any age in some form. I believe that this is very true in our field; indeed, we can not mention any phase of our work and say that some rudiments of the subject were not already known by the student before she came to us. We need to build on what the student knows when she comes to us, and to continue to build on foundation courses as the student progresses. By providing for student participation in the planning of the day-to-day procedures, the teacher can determine where the student is at present and what she needs to do next.

5. Our courses of studies should give the important ideas and attitudes which we wish to develop a central role. We can do this by listing major topics appropriate to the unit being considered. The topics which are listed need to be really central to an understanding of an area.

6. The experiences which we provide need to match the capacities of students with varying abilities. What we teach needs to be intelligible to the poor, average, and gifted student. Differences in rate of accomplishment should be expected of the slow and fast learner.

7. An ideal curriculum should be intellectually stimulating. In classroom discussions and textbooks we often speak of and read about the conclusions which others have reached. We should cultivate a spirit of inquiry in the student. Why not supplement the more traditional approach with opportunities for intuitive thinking, guessing, and leaping at tentative conclusions. All of these are carried on in everyday living. For example, in addition to required assignments which students make from patterns in clothing, why not have them design something useful or ornamental from fabric leftovers. They are then forced to be ingenious.

8. We need to decide the type of atmosphere we want for our classes. There is a level of aroused attention which is desirable. Excessive orderliness with each student waiting passively for her turn leads to apathy and boredom. I believe that as we increase the inherent interest in materials taught, as we suc-

ceed in giving the student a sense of discovery, as we learn to translate what we have to say into word patterns appropriate to the student's level, so shall we arrive at the atmosphere we want in our classes.

9. It is only by becoming masters of our subject that we shall be able to communicate it to others. Unless we have the professional requirements for our work we are going to be insecure, and an insecure teacher is not a good model for students. The insecure teacher cannot be found making a mistake. If we cannot be caught making a mistake, we are not likely to have the courage to venture ahead on paths untried. Our students are not going to risk shaky hypotheses or develop initiative unless they see this kind of performance in their teacher. As teachers we are communicators, models, and identification figures. As such, we need to provide the student with the "exposure to greatness" which every adolescent looks for.

An example of teaching for structure and depth is reported in the March issue of the *Journal of Home Economics*. At the University of Southern Illinois in a course entitled "Contemporary American Youth Culture" the students arrive at a composite picture of the topic they elect to study. One spring the students made an intensive study of the research findings on young people from ten to twenty years of age. They used source materials from many outstanding authorities who have published works in the last thirty years. Each student made a critical analysis of the research studies, surveys, and polls in a particular area: some of these areas were home and family relations; educational aspirations and progress; personal goals and aspirations; characteristic fears and problems; social concerns and problems; adolescent expenditures and interests; dating and courtship patterns; changing standards of morality; and religious affiliation, philosophy, and values. The students documented their findings in comprehensive research papers and reports. They then reached some summary conclusions. Their composite summary was, "Today's youth in search of identity tends to be personally conservative, conforming, peer-oriented, and security-motivated." This seminar was directed by Dr. Evelyn Duvall.

Another term, students made a study of various art forms to acquaint them with ways in which they could enrich their own lives and also pass on to their future students and families an appreciation for art in its many aspects. Pooling their resources, the class compiled an annotated bibliography for self-directed study in the arts. Hazel Crain and Dr. Dorothy Keenan directed this seminar.

The spring quarter seminar this year is being conducted by Dr. Faith Fenton, a distinguished visiting professor in the food and nutrition department of the university.

I have been working on curriculum materials for some time, as some of you may know. From my units on Preparation for Marriage and Christian Family Living I have taken topic four from the teacher's guide, the student unit, and the programmed text to show how these materials are used. I believe that the proposals which were made regarding curricula can be put into effect by using these materials. This is not the only form that units may take, but I believe that it is one form. [At this time these materials were distributed and explained. A discussion followed.]

REPORT ON HOME ECONOMICS MEETING

THIS YEAR FOR THE FIRST TIME, the area of home economics was represented on the program of the National Catholic Educational Association.

On April 16, there was a closed meeting of the Advisory Committee of the National Catholic Council on Home Economics. The following members were present:

SISTER LEONITA, O.P., College of St. Mary-of-the-Springs, Columbus, Ohio

SISTER ANSELM, C.S.J., St. Louis University, St. Louis, Missouri

SISTER MARY PIERRE, Mundelein College, Chicago, Illinois

SISTER MARY EDWARD, Elizabeth Seton High School, Blandensburg, Maryland.

SISTER LEO MARGARET, Fenwick High School, Middletown, Ohio

SISTER CAROLITA, Alverno College, Milwaukee, Wisconsin

On April 17, forty-five people met in Room 4D of the Kiel Auditorium. A panel entitled "The Future Is Now" and the discussion which followed the panel were devoted to progress and prospects of the secondary curriculum in home economics. Sister Mary Edward presented the history and development of the Curriculum Committee currently functioning under the National Catholic Council on Home Economics. Sister Leo Margaret followed with a progress report on the work of the Curriculum Committee up to the present time. Sister is chairman of the committee. Sister Mary Jeanne, R.S.M., the last speaker on the panel, discussed teaching for structure, its meaning and application to classroom situations. Discussion from the floor followed the presentations of the three panelists.

In the afternoon, Father Trafford Maher, S.J., spoke on the characteristics of a mature professional organization. Father Maher developed a set of criteria for judging the maturity of an area of study and then described the special opportunities which the teaching of home economics offers particularly on the secondary level. Sister Mary Pierre, B.V.M., and Sister Anselm, C.S.J., commented on the various challenges and problems suggested by Father Maher.

On April 18, there was a second meeting of the Curriculum Advisory Committee. Perhaps the words of Cardinal Ritter at the opening session of the NCEA could best summarize this first representation of the field of home economics at the NCEA meeting: "We have been too modest in letting people know about our work." Or, in the words of Sister Mary Jeanne, R.S.M., "With serious but playful mind, be a teacher who is fearless in clinging to a point of view if we can substantiate it."

SISTER M. LEONITA, O. P., *Chairman*

PROCEEDINGS AND REPORTS

REPORT ON CURRICULUM ADVISORY COMMITTEES

ADVISORY COMMITTEES were set up in 1962 to study the current trends in curriculum in six subject areas in Catholic high schools—English, foreign languages, science, mathematics, religion, and social studies. They began their work at the Detroit convention in 1962.

General objectives of the Curriculum Advisory Committees are:

1. To determine three specific points of information about the curriculum in various subject areas in Catholic high schools:
 - a) Who does the actual planning of curriculum?
 - b) How are curriculum decisions being made and introduced?
 - c) What curriculum changes are occurring?
2. To assemble this information through six Advisory Committees so it will include:
 - a) Cross sections of practices throughout the country.
 - b) Trends within distinct subject areas.
 - c) Dissenting as well as concurring judgments on trends and practices.
3. To report results to Catholic high school administrators and teachers to provide them with:
 - a) A survey of current curriculum practices and trends.
 - b) A critique of some of these trends.
 - c) A list of suggestions for improvement in some curriculum areas.

Summaries of the the last year's activities of each committee follow.

THE ADVISORY COMMITTEE ON ENGLISH *

During the 1963 convention of the NCEA, the Advisory Committee on English held three closed meetings and one open meeting. As a prelude to these meetings, the members, in an attempt to evaluate the present status of English in the Catholic secondary school, investigated various areas of concern: teacher-training programs; articulation between high school and elementary school; current research studies in English; the place of reading, speech, and composition in the English course of study; the integration of literature and composition; the honors program in English; the role of the English Department.

The results of these surveys, questionnaires, interviews, and studies, discussed and summarized in the closed meetings, indicated present trends in the teaching of English. These trends, reported at the open meeting through the summaries delivered by Brother Leonard Gilhooley, C.F.X., Sister Mary

* The full report of the Curriculum Advisory Committee on English appears in the *Catholic High School Quarterly Bulletin*, July, 1963.

Jeannine, SS.N.D., and the Reverend William J. Power, S.J., and the discussion by all committee members, highlighted the following points:

1. There is repeated emphasis today on the need for teaching expository writing in a variety of forms.
2. Attempts are being made to derive subjects for composition from the study of literature.
3. There seems to be less certainty that the weekly theme is desirable. Fewer themes more carefully corrected and more frequently rewritten is a growing helpful practice.
4. Research papers are receiving less attention, while concentration is being placed on the fundamentals of clear expression in essays and short papers.
5. The values of structural grammar and the linguistic approach are being given consideration.
6. Surveys indicated a great need for sequential programs in writing and speech, with certain areas for concentration being mastered each year.
7. There is an obvious growing conviction that there should be provision made for systematic reading growth at the secondary level.
8. English departments are encouraged to accept current challenges:
 - a) Be willing to try new ideas.
 - b) Experiment with honors courses.
 - c) Use a lay-reader plan.
 - d) Revise or compose an English syllabus: make it pointed and creative.
 - e) Decide what is to be read in literature on each grade level.
 - f) Emphasize mechanics for what they are worth and not one bit more.
 - g) Check your professional status in English.

College English departments were challenged to look to the needs of future English teachers by offering courses that will help the new teacher to handle the problems of language, composition, speech, etc., while administrators were encouraged to delegate real responsibility to the chairman of the English department and to the department. Administrators should view with more than sympathy the obligation of a department chairman to instruct new teachers, to supervise routine class instruction, and to examine the results of teaching.

The agenda for the final closed meeting at the convention concerned itself with the formulation of recommendations made to the NCEA and the adoptions of the coming year's project. These recommendations are:

1. That the NCEA, through its various channels, encourage English teachers of the Catholic secondary schools to make every effort to become active members of the NCTE and of other national and local professional groups.
2. That a national center be established for the deposit of current curriculum outlines and courses of study.
3. That an attempt be made to secure foundation funds for the study of English. The project adopted by the Committee for the coming year will be a study of "Teacher-Preparation in English."

SISTER MARY EDWARD, C.P.P.S.
Secretary

THE ADVISORY COMMITTEE ON FOREIGN LANGUAGES *

The newly created Advisory Committee on Foreign Languages recommended last year that, as a precondition to the formulation of recommendations to Catholic school superintendents and supervisors, a thorough study should be undertaken of those areas of foreign language instruction which elicited the greatest interest during the buzz session of the April 1962 NCEA convention at Detroit. The Advisory Committee also suggested measures designed to assure the maturation of such a study.

The areas of more common concern among the profession were:

1. Aims of a Catholic Language Program.
2. Teacher-Training in Foreign Languages.
3. The Audio-Lingual Approach.
4. The Language Laboratory.

The most effective procedure for the treatment of each subject was deemed to be the appointment of a working committee of five members, recruited from various areas of the country and representative of diverse religious communities engaged in teaching at the secondary level, who would prepare a report on the topic assigned, including specific recommendations, for the purpose of discussing it, fully and frankly, in an open session at the next NCEA convention, and later drafting final suggestions to Catholic school administrators.

The main advantages of this approach may be summarized as follows:

1. The reports are the product of collective rather than individual thinking and experience. Thus, the following benefits accrue: (a) a more detailed and serene consideration of the subject; (b) better integrated materials; and (c) more complete coverage.
2. The conclusions are more representative of the profession as a whole because a larger number of religious communities are called upon to participate in the preparation of the reports.
3. The open sessions at the convention can be entirely devoted to discussion rather than mostly to exposition, as the reports are distributed in time for foreign language teachers to read them before attending the public meetings. This also leads to debate in greater depth and intelligence.

The expansion of the Advisory Committee, which was originally composed of twelve members, was authorized by the Executive Committee of the Secondary School Department at its October 12, 1962, meeting in Chicago. Pursuant to this authorization, the Advisory Committee invited ten new members to join it on an *ad hoc* capacity. Of these ten new members, seven belong to six religious communities not already represented in the Advisory Committee, one to the secular clergy, and two to the laity. Seven of the ten have doctorates. An effort was also made to secure a wider geographical distribution. The new members were all suggested by those already in the Advisory Committee.

The chairman and vice-chairman of the Advisory Committee were entrusted with the responsibility of defining policy and procedure for the working committees as well as stimulating and coordinating their activities. Moreover, each was to supervise the work of the two committees predominantly located in his region. The actual organization of the working committees, drawing their

* The full report of the Curriculum Advisory Committee on Foreign Languages will appear in forthcoming issues of the *Catholic High School Quarterly Bulletin*.

membership from distant places in the country, did not take place till mid-December. Work began with the New Year.

ALFONSO TOUS, *Chairman*

THE ADVISORY COMMITTEE ON SCIENCE *

The Curriculum Advisory Committee on Science is composed of administrators, department heads, and teachers whose major fields of interest are in physics, chemistry, and biology, as well as Introductory or 9th-grade science.

Early in the 1962-63 school year, the committee undertook a random sampling by questionnaire of teaching policies and practices in Catholic secondary schools in the East, Midwest, Southwest, and Pacific Coast. No distinction was made between diocesan or private schools, or schools with large or small enrollments. Approximately 300 schools replied to the questionnaire. Heaviest response was obtained from the schools in the middle states.

The inquiry concerned the following areas:

- 1) Time allotted to laboratory and lecture work;
- 2) Degree of participation in the new approaches to the teaching of science (PSSC, BSCS, CHEM Study, and CBA programs);
- 3) Desirable curricula and sequence of courses;
- 4) Adequacy of elementary science programs as preparation for secondary school science;
- 5) Degree of in-service training of teachers;
- 6) Participation of teachers in professional organizations;
- 7) The effect of local, state, or other regulating agencies on the effectiveness of science teaching; and
- 8) The mechanics of curriculum planning and textbook selection.

The following is a running account of the results of this random sampling.

Lecture-Laboratory Time: The majority of schools schedule science for a 1-hour (50 min.) period, five times a week. This is the traditional setup, with lecture 3 hours per week, laboratory 2 hours per week. There seems to be no trend back to the 90-minute laboratory period although this did appear in some isolated instances. This may be due to the difficulty of scheduling 90-minute laboratory periods in large schools. Those schools which have introduced the new programs in chemistry, physics, and biology either seem to favor the 90-minute laboratory period or else prefer to make no distinction at all between laboratory and lecture time.

New Programs in Science: A discouragingly small number of our Catholic schools have introduced, or are planning to introduce, the new programs in science (in spite of the fact that many individual teachers are interested in these new programs). Of the schools polled, roughly 15 percent have introduced the PSSC physics. The BSCS biology is even less *used* although more schools have shown an interest in the biology than in either CHEM Study or the CBA programs. Of the latter two, CHEM Study seems to have preference. A rather large number of schools indicated that they have incorporated *portions* of these new programs into the traditional chemistry, physics, or biology. Possibly one could draw the inference that these teachers have not had the op-

* The full report of the Curriculum Advisory Committee on Science will appear in a forthcoming issue of the *Catholic High School Quarterly Bulletin*.

portunity to attend a summer institute in any of these disciplines, and consequently do not feel competent to introduce the full course. However, much of the merit of these new programs lies in the different methodology and philosophy on which the courses are based, so that it would seem to be of little advantage to try out small sections or snippets of the course.

Course Offerings and Curricula: Secondary Schools: It would seem to be most significant that, in the majority of schools, no introductory physical science is offered in the 9th grade for the *above average* student. When a science is offered in the 9th grade for the gifted student, it is usually biology or general science. For the most part, biology continues to be offered in grade 10 for both the average and above-average student. The pattern continues to be traditional for the most part in grades 11 and 12. A limited number of schools offer physics in the 11th grade and chemistry in grade 12. Few schools have attempted advanced placement in either biology, chemistry, or physics. An introductory science course organized around the problems and methods of science, or centered on a laboratory approach, does not seem to exist in the overall picture. This might bear looking into, whether the course be biology or introductory science, as long as it really teaches the method of science as a preparation for PSSC physics, the new biology, or advanced placement programs. The traditional general science for average or above-average students does not seem to fulfill the objectives that an introductory course in science should have.

Elementary Science: Secondary school science teachers seem to have little knowledge and little concern for what is going on in science education at the elementary level. This could be interpreted as a serious lack in our general concern for better secondary science education. Roughly, half of the schools sampled seemed to think the Catholic elementary schools were doing an adequate job of preparing students for secondary school science. The other half either gave no reply or thought it could be better. (No attempt was made to extend the sampling into the elementary science area. This should be the concern of the elementary school science people.)

Professional Attitudes: An encouraging number of our teachers in Catholic school systems are either participating in or planning to participate in summer institutes devoted to the new science programs, notably the PSSC physics and BSCS biology. The majority of teachers polled are members of some professional science group, the largest numbers being members of the National Science Teachers Association and the National Association of Biology Teachers. Membership in state organizations is more common than membership in national organizations. Active participation beyond the state level is practically nonexistent: very few of the Catholic teachers sampled have ever held offices in a national organization. The opinion was often expressed that administrators, supervisors, and superiors in general need to encourage attendance at national meetings, summer institutes, and workshops. It should be noted that a representative number of articles by religious have appeared in recent issues of national journals, which would certainly indicate a fresh and active professional spirit. Perhaps the absence of Catholic science teachers among the board members, regional directors, and officers of national science groups is due to the reluctance of some of us to make our presence felt at the annual meetings of national associations. There seems to be no lack of competence or ability among Catholic high school teachers, since they do show considerable activity on state and local levels.

Curriculum Planning and Textbook Evaluation: On the basis of the schools sampled, there is little if any uniformity in curriculum planning across the country. No national patterns appeared in the reports. The mechanism for curriculum planning mentioned most frequently is that of faculty participation under the leadership of the principal. But this has many variations, such as delegation of the job to the assistant principal, forming of separate curriculum committees by the principal, and turning the responsibility for planning over to the head of the science department. Few dioceses have a diocesan science committee whose purpose is to study, plan, or coordinate the science curriculum. None of those reporting mentioned the use of resource people or trained personnel to assist in planning the science curriculum.

To the question of whether or not local or state regulating agencies interfere with effective science teaching, the answer was unanimously "No" from all schools sampled. To the question of whether other problems existed that would interfere with effective science teaching, the only significant complaints made by the teachers were "too heavy" or "too diversified teaching schedules," "lack of homogeneous grouping in the 11th and 12th grades," and "insufficient laboratory facilities and equipment." No doubt these are problems that will plague us in Catholic education for a long time to come.

Textbook evaluation and selection seems to be about as diversified as it possibly could be, or should be. In some cases the diocesan committee selects the textbook or recommends several texts. Reference was made in some instances to an "evaluation guide," but the structure of the guide was not explained. Some school systems rely upon the reputation of the publishing company for an evaluation criterium. A few of the schools sampled use of the evaluation guide from the Catholic University. Selection of a text through consultation with other teachers was mentioned about the same number of times as selection by diocesan committees.

Final Comments: In answer to the final statement of the questionnaire asking for "Other comments or statements you would wish to make concerning the science situation," the comments were varied but were focused chiefly on curriculum, methodology, teacher preparation, and professional growth. Noteworthy among these comments was the suggestion to fuse chemistry and physics into a 2-year course and thus encourage more integration and correlation in secondary school science. It was also suggested that General Science be either deleted from the curriculum or made more meaningful by introducing regular laboratory work into the course.

Suggestions were made to re-vitalize our methodology in science (which at the present time seems to be too authoritarian) by introducing teaching techniques which require more outside reading and which will tend to develop critical thinking through a problem-solving approach on the part of the student. At the same time it was suggested that we de-emphasize textbook teaching and placing too much emphasis on the purely descriptive type of science. In addition to what had been said previously concerning in-service teacher-training, it was pointed out that prospective science teachers at all levels should have a sufficient number of college courses in science subject matter.

Professional growth of science teachers was touched upon briefly in these comments. It was pointed out that science teachers who are religious need more than the permission of their superiors to pursue graduate work, participate in summer institutes, and take an active part in professional societies

through the contribution of articles to the national journals. These religious need an encouraging, appreciative superior who will assist the teacher in his efforts to grow professionally.

BROTHER FRED WEISBRUCH, *Chairman*

THE ADVISORY COMMITTEE ON MATHEMATICS *

Many developments indicate that there is in progress an irreversible change in mathematics education at the secondary level. The choice seems to be between starting now and seeking to keep current with these developments or waiting and finding oneself hopelessly behind in the march of progress.

The NCEA Advisory Committee on Mathematics wishes to go on record as strongly supporting the movement for a thorough modernization of the secondary school mathematics program. The committee recommends further that Catholic secondary schools be guided by the proposals found in the *Report of the Commission on Mathematics of the College Entrance Examination Board*.

The committee is well aware of the fact that the Commission's assignment was to propose a mathematics program for the college-capable; but, in the committee's judgment, the principles of mathematics education found in the Report are sound and are capable of being adapted to students of varying abilities.

By way of general guiding ideas and principles, the committee advocates the following:

1. While recognizing that the new mathematics program embodies traditional mathematics to a high degree (80 percent), the committee recommends that the secondary school mathematics program should be revised to provide for:

- a) the earliest possible introduction of mathematically significant facts and concepts;
- b) enrichment through contact with a variety of mathematical ideas;
- c) emphasis on the axiomatic approach to mathematics in each area studied;
- d) training in precision of statement and mathematical rigor appropriate to the maturity of the student;
- e) increasingly higher standards of achievement.

The committee, while favoring acceleration and enrichment, holds to the view that the introduction of calculus in the secondary school should be made only where students have reached an advanced level of comprehension in mathematics through a special program, and should be made by teachers with adequate and recent preparation in the subject. Otherwise, to ensure a solid foundation for this fundamental subject, the first course in calculus should be deferred until college.

2. A change of subject matter is not sufficient to provide a good mathematics program. Just as important is the manner in which the material is taught. The committee believes that guided discovery should be an integral part of all mathematics education; that the development of intuitive ideas should precede rigorous treatment; that students should be given the opportunity to think for themselves and not simply be provided with a set of theorems with formalized proofs by the teacher. Furthermore, student exercises should involve actual mathematical effort on the part of the student and not be limited to

* The full report of the Curriculum Advisory Committee on Mathematics will appear in a forthcoming *Catholic High School Quarterly Bulletin*.

exercises following a formulated pattern. On the other hand, the new approach in mathematics should not exclude a thorough development of basic skills without which mathematics is relatively useless.

3. The committee believes that the most important element in the program is the teacher. Therefore, no change of content will be of any great avail unless the teacher has been properly prepared to teach the new program. This requires additional study of subject matter to become familiar with ideas and viewpoints in modern programs as well as acquaintance with recent developments in methodology.

4. Mathematics should be taught both as a discipline of value in itself and as a tool subject. With younger students, the main motivating power should come from the inherent interest found in the subject, but the teacher should not neglect to indicate how mathematics is of consequence in life situations.

ADMINISTRATIVE RECOMMENDATIONS

- I. Each school system and teaching order should charge specifically selected educators with the responsibility of keeping abreast of developments in mathematics education, and take means, whether by conferences, written publications, or study groups, to make this information available to administrators and teachers.
- II. Each Catholic high school and/or school system should plan and carry out at regular intervals an evaluation of its mathematics program in the light of current demands and developments. This is particularly urged on schools that have not made a curriculum study within the last five years.
- III. The committee recommends that all levels of the Catholic educational system assign the highest priority to the preparation and recruitment of well-trained mathematics teachers for service in the Catholic schools, and, in addition, make realistic provisions for upgrading the mathematical background of teachers now in service.
- IV. The committee recommends that Catholic schools and school systems actively participate in the experimental use of modern mathematics course materials developed by reputable national and local groups.
- V. The committee recommends that Catholic secondary schools seek to evaluate results achieved in their mathematics programs by the best instruments currently available; that they provide their better students with sufficient training and stimulation so that they may be able to compete in mathematical contests; that students with exceptional ability be helped to prepare for taking advanced placement examinations in mathematics.
- VI. The committee recommends that Catholic educators participate actively in mathematics groups and conferences; that they report the results of their findings to groups promoting mathematics education; that they publish significant ideas in publications dealing with mathematics education; that they seek to become members of committees influencing the course of mathematics education development.
- VII. The committee recommends that consideration be given by the NCEA and its member organizations to the compilation of a directory listing Catholic educators who have special competence in the field of secondary school mathematics, and who can make their talents available by speaking, writing, committee work, or consultation.

INTRODUCING A NEW PROGRAM

The committee recommends that schools or school systems that have decided to introduce new programs consider the following suggestions in planning the actual transition from old to new.

1. An overall plan covering the entire course of the introduction of the program should be worked out at least on a tentative basis. This would involve such specifics as the curriculum to be adopted; which classes are to be involved; which teachers (as far as foreseeable) need to be prepared for the work, etc.
2. It would be advisable to proceed gradually, introducing one year of the new course at a time and even limiting the offering to special groups which have a greater probability of success.
3. Teachers need to know well in advance the course material they are to teach so that they can be prepared in content. During this period of preparation, it would be highly desirable to provide consultants who have good grasp of the new program on the basis of theory and practice.
4. While the program is being introduced, especially during the first year, consultant service should be available on both a regular and emergency basis.

SUMMARY AND CONCLUSION

The Catholic school systems of the United States, represented in the persons of superintendents of systems, heads of teacher-training programs, administrative staffs and chairmen of mathematics departments, are by this report urged to study and implement the general and specific recommendations of this committee.

Up to the present, some skepticism regarding experimental programs has justifiably dominated the thinking of many. While prudent caution and evaluation must always characterize sound advance in curriculum change, this present report is an approving green light to well-conceived programs designed to upgrade mathematics in Catholic secondary schools.

This committee thus strongly recommends that educators responsible for the quality and direction of mathematics education incorporate the spirit and content of this present report into their plans for curriculum study and improvement.

Report submitted by,

BROTHER U. ALFRED, *Secretary*
St. Mary's College, California

ADVISORY COMMITTEE ON RELIGION *

The chairman of the committee, Rev. Edward Burkhardt, asked that it be clearly understood from the beginning that in all the discussions, no criticism of the past and its accomplishments would be implied. Each member of the committee has great admiration for all that has been done and each member also recognizes the era in which texts, methods, etc., had been prepared. A

* This report is a summary of the two closed sessions at the NCEA 60th Annual Convention at St. Louis, 1963. A full report of the work of the committee will be published in the *Catholic High School Quarterly Bulletin*.

new era began in 1943 with the encyclicals *Mystici Corporis*, *Mediator Dei*, and others, and new approaches are now essential. Major publishers are starting over in textbook production and do not intend just to "fix up" present editions.

Regardless of the text, it is essential that the teacher be as well prepared to teach religion as he is to teach any secular subject. In religion, more than in any other area, the proper type of personality is required. It is, therefore, strongly recommended that there be a religion department, a qualified head of the department, and teachers properly selected and trained to teach religion. Since adequate teacher preparation cannot always be presumed at the present time, strong teacher manuals should accompany each text.

With regard to both content and method of presentation, the clergy must be careful not to try and give a seminary course or a sermon. Religious must be careful not to try and form "religious" rather than first forming adult Catholics. It must be an *academic* presentation of Christ, of Divine Revelation. It is the student's grasp of this *academic* presentation that is the only thing marked under religion on the report card.

The objective of our religious instruction must be the total commitment of the person in faith, hope, and charity, following upon his intellectual assent to doctrine. We must strive to develop a mature type of adult faith that results in complete dedication; in a total response of a living, supernatural faith to the message that is Christ. It can be said that there is a proximate objective which is the imparting of knowledge and there is also an ultimate objective which is the formation of a mature faith.

The *doctrinal* approach, which is very important, does not go far enough to produce the ultimate objective. The *Christo-centric* approach goes further. Christ, the Message, the Logos, the center of doctrine, of the liturgy and of biblical history, is the motivating force for the complete dedication of mature faith. In our teaching there must be a blend of the Biblical Sign, the Liturgical Sign, the Doctrinal Sign, and the Sign of the Witness. (This last sign again emphasizes the need for well-prepared, attractive religion teachers.)

High school religion must be biblical. It must be a presentation of events with the realization that we are caught up in these events. These are not just historic events, but God's action in the world in the past, the present, the future. The student must be taught Christ in the Old Testament (B.C.), Christ on earth in the New Testament (A.D.), Christ living now (1962), and Christ living triumphantly (Parousia). The student must be made to see the unity of things as a result of God's planning and Christ as the center of it all.

It was the general opinion of the committee members that the 1963 NCEA religion sections would be most practical if the time could be given to the religion advisory committee for two open meetings.

It was suggested that these two open meetings (120 minutes each on two different days) would follow this pattern:

30 minutes—a paper given by a committee member

15 minutes—an interview-question type of panel consisting of other committee members and prepared in advance with the one giving the paper

10 minutes—questions from the floor

5 minutes—recess

30 minutes—another paper given by another committee member and then the same procedure as above.

It was also the general opinion of the committee members that the groups at the NCEA are too large for practical buzz sessions.

SISTER MARY VERONA, S.S.J.

THE ADVISORY COMMITTEE ON THE SOCIAL STUDIES *

The social studies committee here presents certain summaries of its survey made in the last year, which are worthy of note. The recommendations are not necessarily those of the committee but are rather those of those individual areas surveyed. The survey shows widely differing practices in various parts of the country with variations in requirements due to state, diocesan, religious community, and other directives. This divergence points up the lack of coordination presently existing and, perhaps, the inadvisability of too close national regimentation. However, the survey indicates important areas where the meeting of minds of different backgrounds can produce a profound uplift for the social studies in the Catholic secondary schools.

In general, curriculum planning is carried out in a variety of ways, the most prevalent of which is that of the diocesan committee working under the sponsorship of the superintendent. There is apparently a general absence of the use of curriculum specialists, research groups, Catholic or non-Catholic, in planning Catholic high school curricula. *It is recommended that curriculum planning be in the hands of diocesan committees of competent scholars and teachers who have access to the results of meaningful research.*

Guides to curriculum decisions have been haphazard. Detroit will have the advantage of the nationwide survey of the social studies situation in the Catholic schools of the United States made by Sister M. Rose Matthew, I.H.M., of the Archdiocese of Detroit School Office. Recommendations for decisions include the use of thorough research and of K-12 planning. There should be room for further experimentation in any adopted curriculum.

It is felt by many that there should be a closer relation of curriculum decisions to our Catholic philosophy of education by more study of the social encyclicals. In addition, some felt the need of electives such as American Church History and sociology and economics.

The effectiveness of curriculum planning in a majority of cases is hampered by a "status quo" attitude though there is considerable evidence of good curriculum progress with increased diocesan-level planning and of a few depth studies. There is universal evidence of curriculum experimentation especially with economics, geography, world cultures, and in a few areas with foreign relations and comparative government. Students are using more supplementary materials and some are being motivated by scholarship and advanced placement opportunities.

Course sequence shows very great diversity throughout the country. The usual pattern is a two-year history requirement: world or modern history at 9-10 level, and American history at 11-12 level. Where a third course is scheduled, it is usually government, Problems of Democracy, or sociology in the 12th grade. Graduation requirements average two social study units.

* The full report of the Curriculum Advisory Committee on Social Studies will appear in a forthcoming issue of the *Catholic High School Quarterly Bulletin*.

Curriculum recommendations show great divergence. In general, both average and above-average students could follow the same sequence at different depths. The pattern suggests the following: grades 9-10, geography (1 or 2 semesters) followed by 3 or 2 semesters of world history or World Cultures; grade 11, American history; grade 12 (the area of greatest variation) comparative government, American history or Social Problems; second year American history with government, economics, and foreign relations.

The large majority favor four required social studies units. Auxiliary courses (in addition to those in the above recommended list of requirements) include sociology, communism, state history, World since 1914, American Diplomatic History, and Christian Social Principles. Economics is almost universally recommended. The majority of these electives are placed in grade 12 with an occasional recommendation for economics in grade 11.

Comments on improving student attitudes place primary stress on thoroughly prepared teachers who have enthusiasm and are not distracted by physical education interests; and also on awakening in the student a concern for human beings and a responsibility for world and local affairs.

Improvement of the auxiliary courses is thought to depend largely on teacher qualification, complete syllabi, higher-level student participation. One suggestion recommends that there be no auxiliary courses but rather that the basic principles of economics, geography, and sociology be planned in the basic required four-year program.

To ensure more flexibility in scheduling worth-while courses, suggestions include emphasis on individual student scheduling rather than on homeroom or other blocks; reduction of four-year Latin or science requirements; use of new developments in time scheduling, individual study; involvement of the administration in discussion of this problem; more teachers.

This survey indicates the following trends in curriculum changes in the Catholic high school:

1. In both trends and recommendations there is an increase:
 - a) in the use of TV and AV teaching aids;
 - b) in construction and use of detailed flexible syllabi;
 - c) in freedom of choice of texts. (There is evidence of a trend away from the so-called "Catholic" texts.)
 - d) in supplementary texts and references through use of multiple texts, paperbacks, and auxiliary reading lists;
 - e) in library usage;
 - f) in use of guest speakers and other community resources;
 - g) in Advanced Placement courses which help to provide college articulation;
 - h) in provision of social studies laboratories or special rooms.
2. The number of credits offered in the social studies is increasing to a range from 3 to 6 units. A minimum offering of 4 units is recommended. Recently there has been a slight increase to approximately 2 required units although 3 to 4 are recommended.
3. Scheduling of classes shows no pattern or significant trend except for occasional efforts to utilize TV or team teaching. The recommendation is for greater flexibility in scheduling.
4. There is marked emphasis on homogeneous grouping in all except the

small schools. Homogeneous grouping is recommended wherever possible.

5. The overall picture of team-planning and teaching shows it to be only on an experimental basis in a few areas. It is widely recommended that there be greater use of these techniques.
6. TV is not widely available and has raised serious questions relative to scheduling, suitability of syllabi, etc., in areas where it is available. In general, the suggestions favor adjusted use of TV.
7. Programmed instruction has not been explored in the social studies. There are mixed reactions to it. Some do not recommend it, others see great value for specialized areas.
8. Articulation with elementary school curricula is being investigated in many areas. One commentator stated that this is probably our greatest need: K-12 articulation. In general, further work in this area is recommended.
9. The testing pattern is varied. Some use diocesan testing programs; others, national standard tests. There is a plea for "teaching *how* to think rather than *what*: more essay tests." There are diverse recommendations for evaluation.
10. In the matter of guidance there is evident need in some areas for more individual counseling relative to the social studies course and careers where Catholic youth may be a voice for right principles in government, social, and economic enterprises, and foreign service.

In addition to recommendations above, it is necessary to emphasize: (1) the great need to do much more with the social encyclicals than is done at present; (2) to reemphasize the place of courses in geography and cultural history, economics, communism, and world cultures.

Schools that wish to introduce these ideas would benefit by utilizing local community resources (colleges, public school systems, TV course offerings, local NCSS units, other Catholic schools). This may be done by visiting classes, holding consultations, and so forth. Have the courage to do something new.

Two pertinent observations on the criteria for judging textbooks may be quoted here. First, "Read texts with attention to their relation to your school's philosophy and present materials accordingly. Students must have a chance to meet controversial issues under our guidance, so that they can learn to evaluate what they will meet later." Second, "Social teachings of the Church and the fact of a Christian culture should be considered. They do not necessarily have to be *Catholic* texts if they are true."

A final comment on the material of the survey involves the implications for teacher-training. These include: (1) Greatly increasing the in-service training and updating pre-service training; (2) Need for more thorough grounding in subject matter with a major in history or one of the social sciences; (3) *All* areas of the social studies should be included in a teacher's training with a strong major in one of them; (4) There should be definite training in non-Western cultures.

The extensive survey of the social studies in the Catholic schools in the United States made by Sister M. Rose Matthew, I.H.M., Consultant for the Social Studies, Archdiocese of Detroit School Office, is entitled *Self-Portrait in Social Studies*. Copies may be purchased for \$1.50 from School Office,

305 Michigan Avenue, Detroit 26, Michigan.

During the second year of its work the Social Studies Committee plans a limited investigation of:

1. The use of team teaching in the social studies.
2. Available materials on the social encyclicals.
3. Attempts at K-12 articulation in the social studies. Reports on these topics and a demonstration of team teaching in the social studies will be presented at the 1964 NCEA Convention in Atlantic City.

SISTER M. XAVERIA, I.H.M.
Assistant Secretary

REPORT OF THE COMMITTEE ON REGIONAL UNITS

St. Louis, Missouri
April 16, 1963

NEW ENGLAND UNIT

The unit met at Marian High School, Framingham, Massachusetts, on December 8, 1962. The morning program consisted of a panel discussion entitled, "Introducing the Secondary School Teachers to Who's Who in College Admissions." Panelists were: Thomas A. Garrett of Assumption College, Dr. Fred J. Donovan of Rhode Island College, Miss Jeanne Cushman of Boston University, and Miss Marcia Mason of Cardinal Cushing College. A second morning session was entitled, "Teacher Certification in Massachusetts: Should Catholic School Teachers Be Concerned?" The luncheon featured Father John Kinchla in a talk entitled, "Stressing Sanctity in the Catholic High School."

The afternoon session was divided into subject-matter areas. *Language*: Sister Margaret Pauline of Emmanuel College, "You Can Teach a Language Without a Language Lab." *English*: Brother Sulpicious, C.F.X., of St. John's School, Danvers, Massachusetts, "The Great Books Program in High School." *Science*: Mr. Joseph Walsh of Hyde Park School, Hyde Park, Massachusetts, "A Deeper and a Necessary Treatment of the Energy Concept to Strengthen an Understanding of Science at the High School Level." *Mathematics*: Sister Mary Adelbert, C.S.J., "The U.I.C.S.M. Programmed Instruction Project."

Officers of the unit: *Chairman*, Brother Marcellus, C.F.X., Mission High School for Boys, Foxbury 26, Mass.; *Vice-Chairman*, Sister Mary Edward, R.S.M., St. Mary Academy, Riverside, R.I.; *Secretary*, Rev. Richard Carelli, Sacred Heart Academy, Worchester 5, Mass; *Delegate*: Rev. Thomas Lawton, C.S.C., Notre Dame Catholic High School, Bridgeport 4, Conn.

EASTERN UNIT

This unit met in conjunction with the Middle States Association convention at Atlantic City on December 8, 1962. It was a morning meeting. Brother E. Anthony was introduced and spoke about the NCEA. The main speaker of the day was John B. Mannion, Executive Secretary, Liturgical Conference of Washington. The talk was entitled, "Liturgy and Religious Education."

Unit officers: *Chairman*, Brother Benjamin Benedict, F.S.C., Guidance Counselor, Christian Brothers Academy, Lincroft, N.J.; *Vice-Chairman*, Mother

Mary Raymond, S.H.C.J., Supervisor, Convent of the Holy Child Jesus, Rosemont, Pa.; *Secretary*, Rev. Joseph C. Hilbert, Principal, Lebanon Catholic High School, Lebanon, Pa.

SOUTHERN UNIT

The unit met at the Baker Hotel in Dallas on November 26, 1962. The topic was, "Educational Aspects of the Encyclical *Mater et Magistra*." Charles O. Galvin of Southern Methodist University was the speaker. Discussion panelists were: Rev. Robert McGill, Sister Mary of St. Cecilia, Miss Mary Pat Hill, and Miss Dorothy Kassel. These panelists were all from the Dallas area.

Unit officers: *Chairman*, Rev. John A. Elliot, Catholic High School for Boys, Memphis 4, Tenn. *Vice-Chairman*, Brother J. Stephen F.S.C., Christian Brothers High School, Memphis 4, Tenn. *Secretary*, Sister Mary Michael, Sacred Heart High School, Memphis 4, Tenn. *Delegate*, Rev. Walter C. McCauley, S.J., Principal, Jesuit High School, Dallas 19, Texas.

MIDWESTERN UNIT

The unit met in Chicago at the Morrison Hotel on March 19, 1963.

The morning session included two excellent talks: Sister Alexa, S.P., of St. Mary-of-the-Woods College: "Implications of the Biblical Movement Related to Secondary School Religion Courses—Old Testament." Rev. Christian Ceroke, O. Carm., of Catholic University: "Implications of the Biblical Movement Related to Secondary School Religion Courses—New Testament."

The afternoon talk was entitled: "The Interracial Council and Its Practical Effect on High School Living." The speaker was Dr. Deton J. Brooks, Director of Research and Statistics, Cook County Department of Public Aid.

Unit officers: *Chairman*, Brother Francis Haug, S.M., Cathedral High School, Belleville, Ill.; *Vice-Chairman*, Sister Aquinata, S.S.J., Nazareth Academy, LaGrange, Ill.; *Secretary*, Rev. Robert Verstynen, O.S.A., St. Rita High School, Chicago 36, Ill.; *Delegate*, Rev. David Murphy, O.Carm., Carmel High School, Mundelein, Ill.

NORTHWESTERN UNIT

The unit met in Salt Lake City, Utah, at the Judge Memorial Catholic High School on December 2, 1962. The theme of the meeting was: "Role of the Lay Teacher in Catholic Education." The main address was given by Dr. William H. Conley. The talk was discussed by Dr. Elizabeth Baricevic of Marylhurst College, Ore., Rev. Anthony M. Brown of Carroll College, Helena, Mont., Rev. James Mallahan of Blanchet High School, Seattle, Wash., and Dr. John P. Sisk of Gonzaga University, Spokane, Wash.

The afternoon included: "Guidance Problems" by Rev. Harold Arbanas of Billings, Mont.; "Administration and the Administrator" by Rev. James T. Kenny of Salt Lake City, Utah; "Effective Teaching of Religion in High School" by Rev. Charles D. Skok of the Spokane Catholic School Office; and "What We Know About Teaching Machines and Programmed Learning" by Dr. Gabriel Della-Piana of the University of Utah.

The new unit officers are: *Chairman*, Rev. Joseph E. Perri, S.J., Principal, Jesuit High School, Portland 25, Ore.; *Vice-Chairman*, Sister John Marian, S.N.J.M., Supervisor, Convent of the Holy Names, Marylhurst, Ore.; *Secretary*, Sister Mary Marcine, S.S.M.O., St. Mary of the Valley Academy, Beaverton, Ore.

SOUTHWESTERN UNIT

The unit met at Loyola University of Los Angeles on December 20, 21, and 22, 1962.

Unit officers: *Chairman*, Brother Ignatius Kenny, F.S.C., Principal, Sacred Heart High School, San Francisco 9, Calif.; *Vice-Chairman*, Sister Mary Vernice, S.N.D., Principal, Notre Dame High School, Los Angeles 65, Calif.; *Secretary*, Sister Generosa, C.S.J., Vice-Principal, Rosary High School, San Diego 5, Calif.; *Delegates*: Rev. Richard Maher, S.J., Bellarmine College Preparatory, San Jose, Calif.; Brother Navard, C.S.C., Notre Dame High School, Sherman Oaks, Calif.

HAWAIIAN UNIT

The unit met on February 4, 1963, at the St. Ann School, Kaneohe, Oahu. Guest speakers included Burl Yarberry, State Public School Superintendent, and A. E. P. Wall, editor of the *Sunday Advertiser* and the *Star-Bulletin*. The Most Rev. James J. Sweeney also addressed the meeting. Other activities of the day included an exhibit of Sunhild and Charles Hampson's puppets, and an explanation concerning the effective use of puppets in teaching. Field Enterprises presented a motion picture for those interested in the crafts and skills of the process of printing.

This unit publishes a bimonthly bulletin entitled *Ideas*.

The new officers are: *Chairman*, Charles Ehrenfeld, S.M., St. Louis High School, Honolulu; *Vice-Chairman*, Sister Anna Marian, O.P., St. Augustine's Convent, Honolulu 15; *Secretary*, Mrs. Beatrice Affatica, Kailua, Hawaii; *Treasurer*, Sister Catherine Therese, C.S.J., St. Anthony's Convent, Kailua, Hawaii; *Secondary School Department Chairman*, Sister Catherine Elizabeth, S.N.D.

Respectfully submitted,

REGIONAL UNITS CHAIRMAN
BROTHER JUDE ALOYSIUS, F.S.C.
Lewis College, Lockport, Illinois

CATHOLIC HIGH SCHOOL QUARTERLY BULLETIN

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It is sent gratis to institutional members of the Secondary School Department, to members of the Executive Committee of this Department, to members of the General Executive Board of the Association, to all sustaining members of the Association, to members of the Executive Committee of the College and University Department, and to all superintendents of diocesan school systems.

In October, 1961, the *Bulletin* was completely revised as to format. A two-year program was set up to form an integrated approach to problems facing the high school principal. The format at present is such that each issue can be used eventually as a chapter in a handbook for high school administrators. The *Quarterly Bulletin* is likewise designed for in-service courses for teachers.

Beginning with the July, 1963, issue, the *Bulletin* will carry the reports on curriculum problems. These reports are the work of the NCEA Curriculum Advisory Committees.

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"FOR US THE LIVING"

REV. JOHN J. SWEENEY

DIOCESAN SUPERINTENDENT OF SCHOOLS, PEORIA, ILLINOIS

COMING AS I DO FROM THE LAND OF LINCOLN, my boyhood was filled with tales of the Great Emancipator. The great-souled genius, whose speeches at times had almost the touch of divine inspiration, is virtually unsurpassed in his expression of the deepest and most tender feelings of the human heart. And with this great gift, he was especially eloquent in his expressions of gratitude.

Can one find a more touching tribute than that of Lincoln to his stepmother? What tremendous feeling he evoked as he said farewell to his beloved Springfield! And I dare you to remain dry-eyed as you read his letters to the mothers of his soldiers killed in battle.

In a very real sense, we Catholic educators gathered here in St. Louis are also honoring our deceased warriors—the thousands of priests, sisters, brothers, and laymen who have given their lives to Catholic education. May I borrow, then, for my text today, these words of Abraham Lincoln, found in his masterpiece, the Gettysburg Address:

"It is for us the living, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced."

I feel an urgent sense of duty, today, to pay a tribute that has been too long neglected in the public forum—to provide a loud and rousing shout of gratitude to those countless souls who have made Catholic elementary school education in these United States in many respects the envy of the entire world!

What a tragedy it is that the only voices heard recently from Catholic education have been those of Catholic college presidents and professors, concerned with their own ineptitude, as they should be, in failing to build scholarly citadels. (Had they not been so concerned with building their own separate dynasties, and a little more willing to cooperate with each other, this sorry state might not have arisen in their ranks.)

But I refuse to accept the blame any longer at the elementary level for the problems of the Catholic colleges and universities. And I wish that the critics of Catholic education within our ranks would properly identify the area of the problem at its proper level. Why should we in Catholic elementary education be blamed for the inadequacies of the Catholic colleges and universities when we have done our job supremely well?

To say that we have done our job supremely well is a strong statement, but this is exactly my thesis for today. It is my bold contention that the Catholic

elementary schools of America have done three things supremely well:

1. We have strengthened the faith of several generations of American Catholics, and have caused the Church in America to become one of the strongest, if not *the* strongest segment of the Mystical Body of Christ in the world!

2. We have provided a basic education at the elementary level every bit as good if not better than that provided by the public schools.

3. We have produced first-class patriotic American citizens.

I think we have received due credit from all sources for the first of these, but I think it is about time we started receiving some credit for the latter two!

Having made three positive claims for our Catholic elementary schools, now let me substantiate them with some facts:

With regard to the first—the strengthening of the faith of our American Catholics. This hardly needs any comment, since the non-Catholic world as well as our confreres in all parts of the world look upon us with great envy in this regard. The vigor of American Catholicity, with its strong sacramental life, its tremendous number of vocations, its growing lay apostolate, and its unmatched material generosity—these are our pride and joy! And for this we have no less an authority than Pope Pius XII of sainted memory, who personally toured the United States, and never tired of speaking in glowing terms of these items just mentioned. Need I say more about what is obvious to all?

The second point—that of providing a basic education comparable to that of the public schools—we have not made sufficiently clear to our non-Catholic friends and neighbors. The Metropolitan Achievement tests, the most-used testing device of American elementary school achievement, clearly indicate the superb job we are doing in the basic skills of reading, spelling, arithmetic, and social studies. And this fact can be substantiated by a careful look at any nationwide testing device which measures the achievement of elementary school youngsters. This is precisely the story we need to tell our fellow Americans, because up to now we have failed to make these facts known! Why are we so bashful when we have so much to be proud of? I believe we can be encouraged by the most recent Gallup poll which shows that 49 percent of our fellow Americans do grasp this point of the educational service we are providing and are willing to give us tax support for this educational function, if some means can be found to properly equate it in terms of our entire educational plan.

And what about patriotism? Surely a justifiable wrath is engendered in the hearts of American Catholics when their patriotism is questioned. Fortunately, it is only rarely that a thoughtless and completely false accusation is leveled at our schools such as the "divisive" charge made by the self-styled paragon of pedagogical propriety—Dr. Conant. Such accusations are so easy to disprove that they are hardly worth mentioning except to indicate the resentment they initiate.

One need only look at that classic combination of basic education and basic virtue which is embodied in the *Guiding Growth in Christian Social Living Curriculum*, used as a framework for every Catholic elementary school in America. If any better method of training American elementary school children in basic Christian virtues, including patriotism, has been devised, we have not yet seen it and I doubt if we ever will.

If Dr. Conant needs further proof, may we add that the Communists in government and wherever they are found are not coming from *our schools*.

And now let us turn to our crowning glory—our *teachers*. Is there anything more that one can give than one's life? Think for a minute of the thousands

of lives that have burned themselves out for the cause of Catholic elementary education in the United States. To complete this total dedication with professional competence, the wonderful Sister Formation Movement came into being. And now that it is beginning to bear fruit, our land is blossoming from coast to coast with what every pastor and superintendent recognizes as the choicest of all God's gifts—a nun who is professionally the equal of any teacher in the land. Why are we so hesitant to tell the world about our price-less possessions?

And the lay teacher? Now a permanent feature in our schools, she is both a great blessing and a problem. Without her, we simply could not expand our facilities, but taking proper care of her has become one of the great problems facing us. The matter of her acceptance has finally come about, but in this regard we could help the lay teacher even more by reminding our parents that there are many Catholic school systems in other parts of the world staffed entirely by good Catholic lay people. As to their competence and due compensation, let me point with pride to my own Bishop who has solved the problem for us.

He came to us from Kansas where every teacher is required by law to have full certification from the state. Bearing that in mind, he has stated publicly that he will guarantee to the parents of our children who contribute so generously to the support of our schools that they will never have a lay teacher for their children who is not qualified. He seals that guarantee by personally signing three copies of every lay-teacher contract, and we have three hundred lay teachers, all of whom are guaranteed a living wage and a pension plan if they so desire.

And our Bishop is not the only leader. Far from it. It has just occurred to me that we have blanketed the nation with magnificent Mac's. In the East we have McCarren, whose thoughtful thesis asks the question: "If the law forbids the support of Catholic religious education, why does it not equally forbid the public school religion of secularism?" Moving westward, we have the daring McDowell in Pittsburgh who has pioneered in the ungraded classrooms, shared time—and made them work! In our largest school system, we have McManus in Chicago, whose vision and determination will provide the solution to the numbers problem, with which he has considerable acquaintance, coming from Chicago. And then on the West Coast, we had the mellifluous McCluskey, who gave us the unbelievable image of a son of Ignatius who was more Catholic than Jesuit!

We are justly proud of all these men today, just as we are proud of our past in Catholic elementary education. And if you will permit me a personal note in closing, I will explain briefly why it is easy for me to be so optimistic. Each day I walk the same streets that were once trod by the immortal John Lancaster Spalding—Spalding who thundered loud and long that education without religion is not complete. He even presented this thesis at the NEA convention in 1901. (Apparently the NEA could not hear our pleas any better in those days than it does today!) Each morning I pass the schools where Fulton Sheen and John A. O'Brien learned their four R's. And last year the Catholics of twenty-two of our parishes raised a total of five million dollars to expand Catholic education facilities.

It will give me great pleasure on the way home to pause in Springfield at the mortal remains of the Great Emancipator and tell him that we have learned his message of gratitude. As he so beautifully thanked his own warriors at Gettysburg, we thank our warriors in Catholic education with his unforgettable

words: "It is for us the living, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced."

FORWARD MARCH—WHICH WAY?

VERY REV. MSGR. JOHN B. McDOWELL

SUPERINTENDENT OF SCHOOLS, DIOCESE OF PITTSBURGH, PENNSYLVANIA

I. I DO FAVOR the lengthening of the school day to a minimum of five and one-half hours of teaching time.

Most children are in school approximately one thousand hours a year. This is roughly 14 percent of the entire year. In other words, formal education constitutes one year in every eight years and one and one-half years in every twelve years. The length of the school day was determined a good many years ago and, although subject matter has developed and courses have been added, no effort has been made to extend the time for teaching and learning. When we say that the child is in school for one thousand hours this includes *everything*: taking off his boots, collecting milk money, sending him for a drink of water, taking him to and from lunch, and sending him home on the bus. Every conscientious teacher realizes that time is essential. I have never met a teacher who maintains that she has sufficient time to do effectively the task assigned. Indeed, I cannot believe that it is possible to do all the things that we are supposed to do at every grade level. When the abbreviated day exists, music, art, and science become luxuries, and are often enough ignored. Obviously there is nothing particularly attractive about the prospect of lengthening the school day or the school year. It is one of the sorry facts of life which must be faced if we are to do the task we have freely and willingly assumed.

II. I DO NOT FAVOR substituting three individual parent-teacher conferences a year for all written report cards.

Grading is one of the most difficult tasks confronting the teacher. I am certain that every teacher, if given a choice, would vote to eliminate this chore before all others. But grading involves two separate functions. One is concerned with a record which will guide present and subsequent teachers in directing the educational growth of the child, determining his present programs, and helping him to realize his aspirations. In this sense, it is an evaluation of where one is and how and where one should go. The second form of grading, which incidentally is the real problem, is the report to the parents. This is a perennial problem. Few parents understand grading and few are willing to accept any grade if, according to their standards, their child is considered less than perfect. What is needed is intelligent grading on the part of the teacher as well as intelligent acceptance of this grading on the part of parents. To be effective, this sort of evaluation should be done frequently. To suggest that it

be given in a personal interview three times a year is putting the cart before the horse. To accomplish anything in a parent-teacher interview would require a 20-minute session. In a school of 400 children this would require an additional 130 hours each session, or 390 hours for three sessions. This time must be added to or subtracted from teaching time. Roughly, it is equivalent to 40 percent of the teaching time now available in most schools. To add or to subtract this much time would involve a precious sacrifice for children, teachers, and parents. What is needed is an intelligently designed report card and properly prepared parents so that reporting of grades can be done easily and effectively. The teacher is not a pathologist. She is simply trying to convey to parents her judgment of the child's achievement in terms of his ability, performance, and effort. Parent-teacher conferences simply complicate this. The report card simplifies the process both for teachers and parents and can achieve the same purpose without digging into the already overcrowded schedule of both parents and teachers. Furthermore, the report card at the elementary level prepares the child for future experiences in the secondary and post-high school years. If handled intelligently by teachers and received intelligently by parents the report card can do the job effectively and allow more frequent evaluation with greater benefit to the child.

III. I DO NOT FAVOR a diocesan policy which restricts daily homework to these maximum time limits: primary grades, 30 minutes; intermediate grades, 45 minutes; upper elementary grades, one hour.

A diocesan policy limiting homework is as unrealistic as a diocesan policy restricting learning. If one accepts individual differences and individual aspirations, then one is forced to admit that these differences are not to be abandoned when the dismissal bell rings. On the contrary, they carry over into the home and apply with equal strength to homework. Homework is or should be an intelligent continuation of the school day. Homework, therefore, is merely another form of learning which is carried on in the home and in which the same individual differences must be recognized. To impose arbitrary limits would be to deny individual initiative and individual differences. The good teacher does not stop the arithmetic class because the time limit has been reached. If she is making her point and if the children are responding she continues. This is fundamental in good teaching. It is equally important in learning. Some children can do homework effectively for ten minutes. Others can do it effectively and without difficulty for hours. To impose arbitrary limits is to stifle individual initiative and to create improper and unsound attitudes in children regarding one of the most important phases of learning.

It is true that some teachers do not handle homework properly. The solution is to help the teacher. Some teachers may need guidance to assure intelligent assignments both in quality and quantity. Parents also need help if the child's homework is to bear fruit. A diocesan regulation is arbitrary, usually unrelated to the facts, and suggests a no-confidence vote in teachers and parents. Often enough it is based on the wild actions of the few parents and teachers who in fact create the problem and ignore the real problem—the development of proper study habits in the child.

IV. I DO FAVOR separating and grouping pupils according to ability at all grade levels in elementary schools which have two or more rooms of each grade.

If one accepts the principle of individual differences the most practical

and effective implementation of the principle is grouping. The more refined the grouping, the more effective is the teaching and learning atmosphere. And if one accepts these facts, there is little justification for limiting their implementation to secondary or upper elementary levels. It is as effective and as important at the primary and intermediate levels as it is at the secondary level. Consider these two reasons. The educational, emotional, and social development of the child must receive prime concern. This is best achieved when the child is placed in a realistic learning environment and when his abilities are tapped to the optimum. It goes without saying that in homogeneously grouped classes the child learns more, develops better socially, and makes a better emotional adjustment. Countless scientific studies—not to mention common experiences—have substantiated these propositions. The opposite approach has been responsible for developing the mediocre American, a situation which cannot be tolerated on any count.

Secondly, a teacher is not an educational schizophrenic. Teachers have neither the time, ability, nor physical stamina to conduct a host of classes successfully in which the spread is from the very slow to the very gifted. Often enough, the teacher gradually adjusts to the largest segment, and invariably the gifted or the slow student suffers in the process. For the sake of the children, for the sake of the teacher, and for the sake of a sound learning and teaching policy, multi-tract programs are essential at all levels, and this means ability grouping at every level when this is possible.

V. I DO FAVOR a program of departmental instruction for the intermediate grades (4th, 5th, and 6th grades) in an elementary school which has at least one full room for each of the intermediate grades.

Departmental instruction means specialized teachers. It is not a device for ventilating rooms and students, nor is it a substitute for the administration's physical fitness program. It is a device to provide quality education. There may have been a time when a teacher was an expert in reading, arithmetic, spelling, handwriting, art, music, modern languages, science, and religion. That day has long since passed. One of the answers to the quality problem is the quality teacher, one who is not "jack of all trades and master of none" but one who, while understanding the interrelatedness of all subjects in the elementary curriculum has, nevertheless, specialized in a specific area of that curriculum. Reading, arithmetic, science, art, music, social studies, and religion each deserve adequate time, preparation, and skillful presentation. The teacher must know her field and know it well. The sooner this is accepted, the better for teachers and students. To me this means the introduction of specialized teachers at the earliest possible moment in the child's education. It means using specialized music teachers, art teachers, reading teachers, and arithmetic teachers—those who know an area and know it well and who are confronted with the reasonable and possible task of preparing one or two subjects thoroughly. Such a teacher knows what she is teaching today, what should have been taught yesterday, and what will be taught tomorrow. Ideally this can be achieved in a departmental arrangement so long as this means, as it usually does, specialized teachers using specialized rooms to provide a quality education.

VI. I DO NOT FAVOR an annual diocesan-wide testing program, using standardized tests prepared by nationally recognized authorities, in all elementary grades.

Testing has a very specific purpose. An old professor of mine had a saying, "teach a little, test a little." A good teacher, therefore, tests frequently, but she tests for a specific purpose. The purpose, obviously, is to determine whether or not the child has learned what has been taught and, therefore, what must be retaught or relearned or what can be taught and learned in the future. A diocesan-wide testing program prepared by nationally recognized authorities is a delightful luxury which has little relation, if any, to learning, consumes fantastic sums of money and time, and creates unnecessary and meaningless stress for teachers and children.

There is no nationally standardized test which can adequately evaluate the work of a teacher in an isolated classroom in Pittsburgh, Chicago, or Baltimore. Testing has a specific purpose. That purpose is to help the child and the teacher to such an extent that future learning and teaching activities will be more fruitful. Whatever testing is done should be done locally, intelligently, and prudently. Huge, diocesan-wide testing programs are the most effective instruments I know to halt teaching. Many teachers stop teaching the minute they learn standardized tests are to be given and begin to prime their children for the forthcoming ordeal. Consequently, the results are often meaningless because teachers rightly assume that they, not the children, are being evaluated. Schools are for learning, not for testing.

VII. I DO NOT FAVOR a diocesan policy that in the future all religious and lay teachers assigned or employed for the first time in a Catholic elementary school be required to pass a national standardized examination on the philosophy of Catholic education and the essentials of professional competence.

Occasionally one encounters a will-o'-the-wisp in education. A nationally standardized test on the philosophy of Catholic education and the essentials of professional competence is a will-o'-the-wisp. For years we have made an effort to combat national movements geared to standardize education. This standardization can affect teachers as well as students by imposing unrealistic and nationwide criteria which may provoke senseless and odious comparisons and limit local initiative. Moreover, such a move suggests that local authorities are not competent to decide the ability of their teachers. It ignores local problems and aspirations and imposes a rigid regimentation on standards which must always be free to grow. While it may improve the standards in some areas, it may very well freeze them in other areas. It suggests that some super-authority be involved in the direction of diocesan activities. It has a slight taste of the NCATE, the NEA, and the WPA.

If school programs are to be good, then it must be the responsibility of competent local authorities to select teachers, to establish criteria governing their eligibility, to organize in-service training programs, to evaluate competency, and to reserve the right to make decisions regarding teacher employment in local Catholic schools. A national standardized examination would keep a lot of people busy, but would not satisfy anyone, and it might eventually bring into existence unrealistic, ineffective, and unreasonable standards only remotely related to the local educational problem.

VIII. I DO FAVOR the addition of modern languages to the existing curriculum at the elementary level.

Hardly anyone would question the usefulness of a modern language. Indeed,

those who are aware of the shrinking world in which we live, the perilous problems which we face, and the struggle for freedom confronting mankind realize the urgency of communication and the embarrassment which we as Americans face because of our narrow and limited knowledge of languages. There was a time when one could reveal that he knew another language only in the secrecy of the confessional or only if he had aspirations for a doctorate. Not long ago, anyone who spoke another language was considered slightly un-American or at least uncivilized and suspect. Today it is generally accepted that American education made a miscalculation on "foreign" languages. In the fight for the survival of humanity, ideas must win the battle and ideas are expressed through language. Now we are all aware of the need for a second language.

The question is this: When can children best learn another language? Shall we wait until elementary education is completed? Research, experience, and common sense tell us that the most effective time for the learning of a modern language is in early childhood. We know that youngsters at the elementary level can handle a foreign language. Countless elementary schools have successful programs. Some schools may not be able to offer this program because of a variety of reasons, but the child's ability to learn a foreign language is not one. Should there be modern language instruction at the elementary level? The answer is obvious. The real question is: How soon can such programs be initiated? How soon can properly trained teachers be made available? How soon can continuous programs be established?

IX. I DO NOT FAVOR a diocesan policy that pupils admitted to the first grade must have had their sixth birthday before September 1 of the year they enter the first grade.

Restricting first-grade admission to those who are six by September 1 or October 1, or any specific date is to miss the point and to substitute expediency for sound educational policy. It implies that readiness for school is determined solely by chronological age. Such procedures reflect the mass-production, convenient technique which so often characterizes our educational programs. Regretfully such a technique is convenient for everyone except children and learning. The only absolute thing which the age of the child tells us is how long he has been in the world. It does not reveal his readiness for school. While it is true that *most* children at the age of six are ready for school, it is also true that many six-year-old children are not ready for school. Moreover, many six-year-olds have been ready for a year or longer, many will not be ready for another year. Yet their readiness at admission makes the difference between success or failure. Who has not faced the problem of the child admitted too soon or too late to first grade? The age device has created more emotional problems, more reading clinics, more summer classes than Horatio dreamed of.

Individual difference means at least this: Children are ready for school at different times. It may very well be at age six, but it can also be at age five or age seven. What is needed is an intelligent method of determining readiness, reasonably divorced from chronological age but substantially based on other factors which are involved in learning. Each child has a right to a good start in education and the determination of that start must be relatively free of the usual social and pragmatic reasons which currently motivate teachers and parents. Only when parents, teachers, and administrators thoroughly understand that schools are for learning, will quality education be possible. When the

sacred cows of age, grade, and social sanctions are reasonably neutralized, perhaps children will have a chance to learn and teachers an opportunity to teach.

FORWARD MARCH—WHICH WAY?

REV. JAMES C. DONOHUE

SUPERINTENDENT OF SCHOOLS, ARCHDIOCESE OF BALTIMORE, MARYLAND

I. I DO NOT FAVOR the lengthening of the school day to a minimum of five and one-half hours of teaching time.

There is no scientific answer to the question of how long the school day should be. The expanding curriculum, the shortage of qualified teachers, the poor achievement of many of our graduates prompt some administrators to consider lengthening the school day. Is that the solution? I think not. If we honestly appraise how effectively the time is used by teachers and pupils; if we consider ways of giving assistance to the teacher, and if we study effective ways of motivating the pupil, I am convinced five hours of teaching time is enough. My teachers tell me that the attention span of most elementary school children is stretched almost to the breaking point now. Administrative efforts over the past decade have modified the organization of the school to advantage. We have grouped children according to ability; we have planned a differentiated curriculum for the gifted, the average, and the slow learner; we have made available audio-visual and library materials, we have scheduled the school program to provide for tape-teaching, team-teaching of various types, and for educational television in one or more courses of the curriculum. All of these measures have been aimed at improving the effectiveness of teaching within the traditional five-hour teaching day. Have these measures failed? And what of the overcrowded curriculum? Would it be heresy to suggest that many of the so-called "new courses," the additional things we are asked to do, are a waste of time? Would it be wrong to ask for the elimination of much peripheral educational nonsense before we ask for an addition of one half hour? Would not a five and one-half hour teaching day give the irresponsible innovator more time for irresponsible innovation? Superior teaching can accomplish every worth-while Catholic educational goal in a five-hour teaching day. Mediocre teaching couldn't accomplish this in a 24-hour teaching day.

II. I DO FAVOR substituting three individual parent-teacher conferences a year for all written report cards.

It is time we stopped placing such insistent emphasis on grades and marks, report cards, and grading sheets. Frequently these reports indicate nothing but how much the child is able to memorize. Frequently all they do is hide the purpose of education. Bridget, a typical parochial elementary school child,

finishes her seventh grade geography unit. She sighs with relief and says, "Thank God! I'll never have to look at a map of South America again. I've passed that test!" You and I know in today's world, Bridget may need to know a great deal about South America—soon! Her race for grades seems to have made her ignore that fact. The report card has traditionally been the way children have been graded, although it has undergone quite a revolution in the last twenty-five years. You would hardly recognize the different types of report cards that are in use today in our schools. Even so, no matter how much they change, they do remain alike in purpose: they are designed to measure a child's work in school, and to report it so that parents at home will know what the child is doing. But do they? Especially in the second instance. Do parents look at their child's report and perceive clearly the extent of that child's educational growth? Or, rather, does the report become for them a score sheet and do they study it much the same way they would study a baseball box score—our home team has a better score or mark than the other home team next door or across the street, or like the stock market report—science and math average is up, we are sure of high school acceptance as a dividend. I am afraid the race for grades threatens to obscure the acquisition of understanding. I would abolish report cards. The parent-teacher conference is an effective substitute. The teacher can have the child's work on hand to show to the parents. She can tell the parent what she has observed about the child's behavior. She can ask and answer questions and get a greater exchange of mutually useful information. Any misunderstandings can be corrected immediately. There is full freedom to explore every phase of the child's development instead of a meaningless mark. There is no question that such conferences are time-consuming, but if parents are to play their God-given role in the total program of Catholic education, they must receive and give information relating to their child. I submit that report cards can't do this. Parent-teacher conferences can.

III. I DO FAVOR a diocesan policy which restricts daily homework to these maximum time limits: primary grades, 30 minutes; intermediate grades, 45 minutes; upper grades, one hour.

Homework can be, and frequently is, completely ineffective, a waste of time. This fact has been demonstrated by many well-planned and well-conducted research studies. The results of these studies has generally indicated that whether homework was regularly assigned or was never assigned made absolutely no difference in the amount of subject matter learned by students. Research at the elementary level shows that what children learn academically is principally the result of what goes on between the teacher and pupils in the classroom. Not only has homework frequently been proved a waste of the student's time, but it is often accompanied by undesirable by-products. For example: permitting children to practice and fix errors when they have failed to learn adequately in class; rewarding students whose assignments are copied or are done by parents; fixing slovenly habits of study in children who are not properly supervised at home; interfering with family activities which are sometimes more educationally productive than many assignments; aggravating tensions in the slow-learning child who, after a hard day at school, may need physical exercise and recreation rather than harassment by over-zealous parents to do in three hours what an average student may accomplish in an hour;

and placing on parents tasks which demand emotional detachment and professional skills which they do not have.

In view of these facts, I advocate a diocesan policy severely restricting the length of homework assignments and a diocesan guide for teachers suggesting the type of assignment that will promote effective learning. Let's realistically face the issue. Our teachers need help in this regard. I believe they would welcome it. The end of all liberal education is to teach a child to think. We have not explored the possibilities inherent in the nature of homework to help us realize this goal. Short, imaginative homework projects, challenging each child according to his ability, free from the stultifying effect of unnatural length, would go a long way in showing children the joy of learning.

IV. I DO NOT FAVOR separating and grouping pupils according to ability at all grade levels in elementary schools which have two or more rooms of each grade.

There is no good reason to believe that ability grouping improves the performance of our pupils. There are facts to prove the opposite. First, the mechanics of grouping are subject to error. Tests do not always measure perfectly what they are supposed to measure; attitudes and physical conditions sometimes interfere with the accuracy of tests results. Teachers' grades vary in their validity from class to class and school to school. Likewise, there are the nonperformers and the late bloomers. Evidence indicates that changes within individuals take place continually so that homogeneity—which might have been obtained when a group was first formed—will continue to move toward heterogeneity, especially in the early grades. The results of testing which help to measure various mental abilities may be useful for studying children individually. It is questionable that knowledge gained in this way makes a difference in any long-term expectations for ability-grouping purposes. The uneven growth patterns of individual children make grouping hazardous. One is never completely certain that a given child will long retain personal and academic attributes governing placement in a group.

Second, homogeneous grouping according to ability in many instances lowers the recognition of the need to provide for individual differences. Superintendent after superintendent will argue that "something has been accomplished" when he persuades his supervisors and principals to group their schools. I will admit, in the current state of teaching methods, something probably has been accomplished—the homogeneous group is more "teachable" than the random group for the average teacher. But the procedure matches the weaknesses of teachers rather than the facts of educability, and brings in its trail the terrible danger of stereotyping the average child at a level of performance far below his true capabilities. Teachers who are capable of working in different ways with children of differing abilities and interests will succeed equally well with the homogeneous and the heterogeneous group but not because of the grouping. Teachers who can handle only the textbook program will not be very successful with either. There is much to be said against any organizational procedure which seems to justify the teacher who gives the same work to all the children in her class. Finally, let us be honest with ourselves and admit there is precious little research to indicate grouping improves the ability to think, the ability to make sound judgments, the development of such values as concern for others, or the development of creativity. And what experienced teacher amongst us would deny that children of varying ability, in the same classroom, help to improve learning opportunities for each other?

V. I DO NOT FAVOR a program of departmental instruction for the intermediate grades (4th, 5th, and 6th grades) in an elementary school which has at least one full room for each of the intermediate grades.

This is carrying a good thing too far. There is no controversy about the suitability of departmentalization at the high school and 7th and 8th grade levels, for it is difficult for any one teacher to be competent to the extreme required by the more mature students in divergent areas such as science, mathematics, art, music, English, and foreign language. But at the intermediate level, grades 4, 5, and 6, the maturity level of the pupil is such that to experiment with departmental teaching would be unnecessary and indeed harmful. I am not going to spend time convincing you that in our Catholic schools departmental teaching at this level would be economically unsound, nor am I going to inquire what miracle of in-service training would adequately prepare the countless thousands of our present religious and lay teachers for such a move. I am only going to point out to you that the self-contained classroom organization has been ideally suited to the intermediate grades where young children need the stability of constant guidance by one teacher who can come to know their individual aptitudes and problems well, and where the depth of knowledge or technique needed to meet their needs is not too great for the average teacher to encompass. It solves the need of the child to belong somewhere without adjusting to different teaching personalities and different classrooms, and it permits the teacher to develop more intensive knowledge of the individual characteristics of her students. On the other hand, if we were to adopt departmental teaching for the intermediate grades, the student's education would become too compartmentalized; he would be the responsibility of no one teacher; he would have to adjust to many teaching personalities; and his learning experiences are unlikely to be integrated. The possible traumatic effect of all of this on a child in the intermediate grades is too frightening to contemplate.

VI. I DO FAVOR an annual diocesan-wide testing program, using standardized tests prepared by nationally recognized authorities, in all elementary grades.

I have yet to meet a teacher who has a boundless enthusiasm for any form of a diocesan-wide testing program. At the same time, I have yet to find a teacher who denies the necessity for it. It would be hard to argue against the claim that standardized testing is overdone. After all, in an ordinary year, school children take a total of 125 million standardized tests. You can't fault anyone who says that here and there standardized test results are misused. And I certainly wouldn't put my head on the block by suggesting standardized tests could ever take the place of the classroom test. Classroom tests are essential for the valid measurement of a child's achievement. But let's face it—classroom tests are basically private matters, known to the teacher and the children and God. The good school administrator who must know how the children are doing can't interview a thousand teachers to find out. A well-organized, properly administered, prudently evaluated standardized testing program can be a big help. Once the administrator, be he principal, supervisor, or superintendent, admits realistically that the testing program will not answer all his problems, realizes it is only one informational source among many, it will become an effective tool for determining curricular changes, testing the effectiveness of instructional programs and the effectiveness of the teacher, and contributing to his basic information about children. Standardized testing results properly analyzed can benefit the children by revealing to them

the nature of their own abilities. Teachers, too, gain from the use of standardized tests by a careful examination of the performance of pupils on different items of the test. In this way, they obtain clues to guide them in correcting particular weaknesses both in their pupils and in themselves. Let's not summarily reject a standardized testing program because it can be misused by irresponsible administrators. Let's not say it fails as an instructional aid simply because we are too lazy to take the steps necessary to make the results meaningful. Rather, we should heed the respected, practical educators who never tire of urging us to use every valid means at our disposal to understand children and improve instruction. Standardized testing is *one* means.

VII. I DO FAVOR a diocesan policy that in the future all religious and lay teachers assigned or employed for the first time in a Catholic elementary school be required to pass a national standardized examination on the philosophy of Catholic education and the essentials of professional competence.

At the outset let me assure you this is not a revolutionary idea. In 1884 the fathers of the Third Plenary Council of Baltimore concerned themselves primarily with the question of teachers' qualifications and decreed that all teachers "whether they are religious . . . or seculars who wish to employ themselves in teaching in the parochial schools in the future" be examined and if they are found worthy "to grant them a testimonial or diploma of merit. . . . The diploma shall be valid for five years. After this period, another and final examination will be required of the teachers." I submit that this dictum is more germane to our problem in 1963 than it was in 1884. When in the foreseeable future, 75 percent of all new teachers will be lay teachers and recruiting will be a major problem, we are going to defeat our whole purpose if we employ teachers who lack an understanding in breadth and depth of Catholic educational philosophy and who lack competence in the fundamentals of the teaching art. When teachers are sorely needed, principals, pastors, and, alas, some superintendents will *literally* take anybody. To avoid the ill-advised, hasty, panicky hiring of poor teachers, I propose in all dioceses an examination on the principles of Catholic educational philosophy and the essentials of professional competence. All beginning teachers, religious as well as lay, would be required to take it and pass it before they were assigned. To be effective, this test should be the product of the best Catholic educational minds in the nation. The organization of the program must transcend the limits of the individual diocese in much the same way as the Sister Formation program transcends the limits of the individual religious community.

When the overall standard of excellence for Catholic schools is involved, we cannot afford narrow parochialism. What we are trying to do here is bring the standards of all our lay teachers up to the level of our religious teachers. May I say parenthetically I can't conceive of one of our religious teachers failing to pass this examination. We have passed the day when we can tolerate two faculties in our schools, but, in effect, this is what we have when we have two standards, one for our religious and another for our lay teachers. The proposed national standardized examination would assure us of integrated faculties and better schools.

VIII. I DO NOT FAVOR the addition of modern language to the existing curriculum at the elementary level.

No one is a greater champion than I of the urgent need for the mastery of

a second language. Historically, patriotically, culturally, ideologically, it's a must for future world citizens. We cannot allow a language barrier to divide us from the rest of the world. But is the elementary school the time to begin its instruction? A lot of nagging little doubts in my mind add up to a great big "No." The secondary school program, strengthened by new methods, language labs, higher teacher standards, and a four-year program, is beginning to produce results. Even the staunchest advocates of the FLES program won't assure us that five or six years of an elementary school language prior to this will result in greater proficiency at the end of the high school years.

There is also the very real problem of getting enough competent teachers. The oral-aural FLES method, to be at all effective, demands instructors with perfect pronunciation and correct accent. Practically, this means native speakers or graduates of good language schools, preferably those who have had the opportunity to live a year in the country of the language's origin. How many of these per year come knocking at the superintendent's door? And when you consider that classes must be kept small, the numbers of qualified teachers necessary to conduct an elementary language program in a diocesan system grades three through eight is rather staggering. And if you don't have the program in every school, if you are selective, there is the problem of transferring students from a modern language school to a non-modern language school. If the high school language program can do the job (and it seems reasonable now to assume it can), I would not be willing to invest the time and effort necessary to add modern languages to the existing curriculum at the elementary level, especially when the return on the investment is problematical. I would rather expend that time and effort on the most important thing a child can achieve in the elementary school, learning to communicate coherently, intelligently, and beautifully in English.

IX. I DO FAVOR a diocesan policy that pupils admitted to the first grade must have had their sixth birthday before September 1 of the year they enter the first grade.

It is a fine thing to be able to have diocesan regulations that make allowances for every possible exception. But, under the pressure of large enrollments, there are certain areas, where, to prevent chaos, diocesan policy has to be established on the theory of the greatest good for the greatest number. A case in point is first-grade admissions. I do not know a single diocesan school system, or public school system for that matter, without some regulation governing the age at which a child will be admitted to the first grade. The trouble with many of these regulations is that they are arbitrary and unrealistic. They are not based on the judgment of experienced teachers nor do they consider the social or emotional maturity level of most children. There are very few questions on which you can get the unanimous agreement of Catholic school teachers. But I would be willing to wager that the majority of teachers in this assembly would tell me that their present diocesan admissions policy allows too great a percentage of children to enter the first grade who are not ready for the first grade. That is why I propose we move the admission date backward and establish a diocesan policy that pupils admitted to the first grade must have had their sixth birthday not before December 31, nor November 1, nor even October 1, but before September 1. It will be argued that many children can learn before they are six years old. Of course they can. All children can. But that does not necessarily mean they are ready for school in a class-

room with forty-nine other children. It is the classroom teacher who knows the truth of this. She has seen far too many children who have not been ready to adjust emotionally or socially to the give-and-take of school life and have floundered. She has seen too many repeaters, too many heartbreaking cases of children who, if not harmed irreparably, have been seriously hampered in their educational growth throughout the first three or four grades because of a premature first-grade experience. Given the hard facts of Catholic school life, especially the hardest fact of all—the overcrowded classroom—the diocesan policy of admissions that I have proposed is the only one that makes good sense.

HERE IS MY PROBLEM: THE ELEMENTARY SCHOOL PRINCIPAL SPEAKS OUT

SISTER M. JEROME, O.S.U.

DIOCESAN SUPERVISOR, YOUNGSTOWN, OHIO

IT IS AN HONOR to speak at this first National Catholic Educational Association meeting planned for elementary principals. It has been sixty years since the first NCEA Convention, which was held here in St. Louis. At that time, there were 4,000 Catholic elementary schools, and about 1,000,000 pupils. Today, our elementary schools number almost 11,000 and our pupils $4\frac{1}{2}$ million. This means we have three times as many principals today, and, therefore, three times as many educational leaders.

This special meeting for principals recognizes the fact that the Catholic elementary school principalship has emerged as a distinct and important profession. More and more workshops and special courses are being tailored to fit your needs. A couple of years ago, there was even a professional textbook written just for you, *The Catholic Elementary School Principal*. You are taking a more prominent place in the Home and School Association, in civic undertakings, and in educational groups. The significance of the elementary sister principal is becoming more recognized. I know that you have problems: I am sympathetic with your problems, and for some of them I hope I can offer suggestions.

There are three big problems. First, "I simply can't get around to all I have to do"—the problem of not enough *time*.

Second, "I must get someone to clean the school better"—the problem of *personnel*.

Third, "How can I keep up with all the new things?"—the problem of *change*.

Time, personnel, and change—these seem to be the biggest problems of our sister principals. There is also the problem of money. But every principal I know can tell me how to manage money, so I'll stay with the things I know more about. The fund-raising companies are blind when they don't see that

their best workers could be any sister principal with a little experience! So, the money problem I'll leave in better hands.

With regard to the problem of "not enough time," there are two things that can help. First, is a systematic *time budget*, in which the principal plans each week a schedule of her chief duties and the exact amount of time she will devote to each of them. In this time budget, activities to improve instruction get top priority. The teaching principal allocates 8 hours each week, and the supervising principal 20 hours a week to those activities which help teachers teach better so that children learn better. The other duties are also budgeted—administration, public relations, clerical work, and miscellaneous duties. No one really enjoys adhering to a close schedule, but it is one way of getting time for the important things and bypassing the less important ones. Certainly, in the cause of canonization of any sister principal, it would read well that she made and kept a faithful time budget.

A second help in getting more time is *delegation*. By delegation, the principal assigns certain duties to staff members, thus freeing herself for her major duties and at the same time developing the ability of her staff. There is no good reason why a principal should be embarrassed when she delegates duties; this is only a proper valuation of her professional status. We do not expect the surgeon to roll his own bandages, do we? There is a whole corps of techniques, nurses, aides, and auxiliaries to take care of preparation for surgery. Why should we expect the principal to do routine tasks, such as mimeographing? The surgeon is a topflight professional; his time is too precious for rolling bandages. The principal is also a professional; we should think it strange to see her doing sub-professional work, or even professional work that could be delegated.

The principal's time is precious. In the public schools of the country, the average salary for an experienced principal is \$4 an hour. Though our principals, because of their religious dedication receive no such salary, their time is equally valuable. A \$4-an-hour person should not be doing \$1.50-an-hour jobs. Last summer at Marquette University when I was seriously making this point, one realistic principal asked: "But where do we get the \$1.50 person to do the \$1.50 job?" More and more, principals and pastors are seeing the need for this \$1.50-an-hour person.

A forceful point to make in delegation is this one. "If I do something myself, that is good. If I can get other people to do it and thus to multiply the activity, it is better still." Or, put in another way: "I have done *nothing* unless I have trained ten others to do what I do and to do it better." We extend and multiply our own abilities when we delegate; we develop future leaders when we delegate. A beatitude for principals might well read: "Blessed are you who develop leaders while you are leading." And the whipped cream and cherry on top is the fact that delegation is a way to get time for one's duties as principal.

These two suggestions—a time budget and delegation—will, I hope, help principals with their problem of time.

The principal's second problem is one of personnel. There are many difficulties—too many new teachers, more lay teachers than sisters, no secretary, insufficient janitorial service, and others. I could take each of these problems and relate it to the principal's job, but I think it is more important to begin the other way around. Let's concentrate on what the principal *is*, rather than on what other people are *not*. The sister principal is the person who can most effectively bring about educational progress. Superintendents and supervisors

work hard and competently, but it is the sister principal who sets the educational tone of her school. It is no exaggeration to say that educational progress in a school is impossible without the leadership of the principal, no matter who the staff members are. I say this to include both teaching and supervising principals.

But the teaching principal may say, "I'm teaching full time; my first duty is to my class." This is actually not so. The first duty of any principal is to administer, and ways must be devised for taking care of administration, supervision, and teaching. The trend throughout the country is toward more time for supervision. This trend is good; our growing schools need the services of full-time or at least part-time supervising principals. The principals themselves can sometimes arrange that they will be *supervising* principals, through their attitude toward their job. When there is an opportunity for released time for administration and supervision, the virtuous principal seizes upon this opportunity because of the greater good for the greater number of students. It is usually possible to get a substitute teacher, either paid or volunteer, to take over the principal's class for half a day a week or a whole day each week. During this time, then, the principal can get into the classrooms to observe and also do other professional work.

Again, in discussing personnel, one must emphasize the need for delegation. The staff members we have need to be developed, and the principal or administrator needs time to administer. School administration is not a one-person solo these days. The school staff today should be a constellation of experts. So, logically, the principal wisely delegates responsibilities.

Teacher orientation and faculty meetings are two professional jobs that can well be delegated to the teachers. Some administrative duties should also be delegated, such as planning a campaign or managing a club. Always in delegating, of course, final responsibility rests with you, as the administrator. It is essential that the principal view herself as a director, activator, catalyst, instructional leader. When she views herself in this way, she utilizes her own abilities and those of her staff personnel with greatest efficiency.

In summary of these suggestions concerning personnel, I would say, first brainwash yourself till you recognize your important role as professional administrator. Then delegate duties to your staff for two reasons: you will save your own time for the jobs which you alone can do as administrator, and you will develop the leadership of your staff.

OUR CHANGING SOCIETY

I have touched upon two of your day-to-day problems—time and personnel. But an even bigger problem, it seems to me, is this one: there is so much to *do*, there is little time to think about needed *changes*. And we must think, and think clearly, to understand and cope with the changes that face us.

There are fundamental changes going on in every aspect of living. To be effective, we must not continue to think as we have thought for the last twenty-five years; we must think in terms of what will be twenty-five years from now. We must not simply read and think to keep abreast of the times; we must keep ahead of the times. Otherwise, we are losing out as a significant educational force, and consequently we are losing out as a spiritual force.

Let us think of your role as principal now, as society is changing, schools are changing, and sisters are changing. First, a changing society. You and I, in the confines of our convents, sometimes shut out the fact that we are in a

world vastly different from the world we grew up in. We have gotten used to the automatic washers and dryers, frozen foods, TV, and Telstar. We even forget how the invention of nylons has changed community sewing hour! We assume that we will keep on improving and adding more conveniences and wonders, but that life will go on pretty much the same. But this is not so. The changes under way are not just changes in degree; they are changes in kind.

Informed people say that we really have no idea how radically our world is changing; that we are like prehistoric peoples on the verge of civilization. Perhaps a quotation from a Massachusetts Institute of Technology specialist might help us to grasp this concept of change. Dr. Bernard Muller-Thym says:

We are living at the end of the Neolithic Age. The changes taking place in the world today are not merely changes from one form of society, one form of technology, to another. The changes are so wide-sweeping that they are taking us from one major epoch of human history into another. . . . The changes in which we are involved are deep, pervasive, irresistible. We may stop them for a while, or in some part of the world, but we cannot stop them everywhere, nor for long. Their direction is irreversible. And our past has not prepared us for these changes.¹

Some of the changes indicated here are in the field of technology. For example, a new telephone exchange in Morris, Illinois, is completely electronic—no wheels, no moving parts, just an electronic memory. Then there are the new computers, the electronic brains, that work in a few hours mathematical problems that would take a man years to do. Technological changes are many and awe-inspiring, even when we are not thinking of nuclear war and space flight.

Political and social upheavals indicate that our world is in a state of change. We read in the papers and news magazines of the almost countless new nations that have been "liberated" within the last few years. All too many of these new nations are either communistic or are leaning toward communism. We know too that millions of people in the United States who want work are out of work and have used up all their unemployment benefits. We are disturbed about strikes and the failure of negotiation boards. Racial integration has shown us how ugly life can be in some parts of our great democracy. And all principals are noticing that there are more broken marriages, and that pupils are moving more than ever before. The average child now moves about three times during the grade-school years. These changes are disturbing not only to those directly affected, but also to those looking on.

However, not all changes are frightening ones. There are many encouraging signs. Here in America we have more young people in college than ever before; we are also having more high school graduates than ever before. More books and magazines are being published and read, and good Catholic literature is flourishing. The Peace Corps and the Papal Volunteers have shown intelligence and self-sacrifice in working with emerging new nations and with disadvantaged peoples. These developments are encouraging; we hope and pray that they are not too little and too late.

I have mentioned a few signs of our changing society. Now, I should like

¹ Muller-Thym, "Cultural and Social Changes," in *The Changing American Population, A Report of the Arden House Conference*, edited by Hoke S. Simpson, (New York: Institute of Life Insurance, 1962), p. 85.

to say something about our changing schools. One thing that is changing our schools is the new technology. Teaching machines are here to stay. As you went about the exhibits here at the convention, you saw some of the automated teaching devices. Some are complicated films and filmstrips; record players and tape recorders are needed along with the program. The language laboratories, for example, look like the Brave New World, with their booths, machines, and the price tag—a language lab can cost \$40,000 for a classroom unit.

A new teaching technique that we can make use of right now is the programmed material—programmed instruction. Encyclopaedia Britannica was one of the first companies to come out with this material. A program is based on a series of items, questions and responses, going from the simplest concepts in the subject on to the most difficult concepts. The whole course of study can be mastered by the average pupil, or even below-average pupils, on an individual basis. Some of these programmed courses have been used with excellent results in our elementary schools for make-up work for absent pupils and for advanced work for gifted pupils.

Team teaching is another technique which is revolutionizing many schools. For a long time we thought that a teacher should teach only a certain number of pupils, and that she should teach all the subjects to the same group every day. With the teacher shortage, experimenters began to see that this was a huge waste of trained personnel. They began to arrange the teachers in teams, with a master teacher leading a group of teachers, and with average teachers assisting and supplementing. The master teacher conducted large group lectures in her field of specialization; then the other teachers took over for small group work and for individual conferences. Team teaching uses teachers more efficiently, is liked by teachers, and pays off with better pupil growth.

Ungraded classrooms have been tried in some schools, and with notable success here in St. Louis. I believe that you were among the first to have a successful ungraded primary school. *Departmentalization* of some subjects is also gaining ground in our parochial schools, particularly in the upper grades. When the principal is a teaching principal, it is a great help to her to departmentalize the upper grades and teach perhaps only two subjects, say arithmetic and religion, to the upper-grade pupils. This cuts down on the time which the principal has to spend on class preparation. *Educational television* is another new tool that is here to stay. Some of you are already taking part in educational television programs within your own schools. The Midwest Airborne Program is excellent, and so are the closed-circuit programs in some school systems. I am impressed with the way the sister principals of the Archdiocese of Chicago have utilized ETV in their schools—a real example of the leadership of principals. These new media are all good, but to use them wisely the principal must be aware of their benefits and their pitfalls.

These developments are based on the new technology and a re-grouping of pupils for instruction. There are also changes in the field of subject matter. In science, for example, biology, chemistry, and physics have changed so radically in content that unless one keeps informed through workshops and reading, one is teaching the science of a world that no longer exists. Most of us have learned a little about the new mathematics and have probably introduced some of the new math into our schools. Some of the "discovery" method is apparent in our elementary teaching, and the emphasis on structure rather than rote is a promising trend.

Some of these developments need the impetus of superintendents and pastors,

especially the ones involving large outlays of money. However, what is needed most of all is an informed principal and staff. It takes time and ingenuity to sift out the good from the bad in these developments. Real leadership is needed to keep on with the good things we now have, while at the same time we put into our schools the best of the new developments.

We need to keep up with these developments through reading. Three hours a week would be the minimum for keeping up with these changes, and another three hours a week would be needed to plan for needed changes in the school program and materials.

The above points highlight the way the educational scene is changing today. Now let us think about that most important change, the change in sisters themselves. Yes, sisters are changing. The most obvious change we see is in their new headdresses. Some exhibitor ought to give a prize for guessing how many new headdresses there are at this convention. An even bigger prize ought to go to the person who can identify the new headdresses! I can speak from personal experience, when I say that you can't even recognize your own sisters at a distance any more.

The new headdresses are only one indication of change. A much more important change is taking place in the formation of the younger sisters through the Sister Formation movement. The program has enjoyed the leadership of such outstanding persons as Sister Emil, Sister Annette, and Sister Ritamary, and others. Our mother superiors, in spite of the severe sister shortage, have either put in a juniorate program or are working consistently toward this end. The Sister Formation program is aimed at the full development of the potential of the sister—intellectual, spiritual, and apostolic. After completing the juniorate program, the young religious has a bachelor's degree before going into the active apostolate. But more important still, this young religious is a person who has been formed thoroughly, one who is able to take her place professionally with the best in the country. How different for these younger sisters trained under the Sister Formation program! Their summers can be spent in continuous self-development, intellectual and spiritual, and in apostolic works. In the good old days, as you and I know, summer school drained all our energy after a long and hard school year. Getting degrees has changed for the sister, and the whole Church will benefit from the services of the sister who has been thoroughly prepared before beginning to teach. Vocations are bound to increase, for these well prepared sisters are attractive to young girls considering the religious life.

With the younger sisters coming to us highly trained, the sister principal herself needs more than ever to keep up professionally. How can the principal lead unless she is well informed and can utilize the excellent potential of the younger sister?

The Sister Formation program is not the only influence which is changing sisters. Another factor is the emergence of woman in the modern world. The woman's battle for political rights came a little before our time, and we may have been slightly amused at the stories of the women who led this so-called emancipation. However, there has been a steady rise in the educational level of women during the past half century. In fact, some research studies say that in America today women have a higher literacy rate than men have. We won't push this point; let's settle for the fact that capable women are today found in all areas of American life and work: medicine, law, government, diplomacy, business, and education.

What has this to do with sisters? Sisters, too, are developing as successful

professionals in many fields. Last week we read in the newspaper that Sister Rose Cordis, of Maryknoll, had successfully sewed on the foot of a little girl. The child had had her foot almost completely cut off by a machete in Guatemala. Not long ago, we read of the Marist sister whose scientific research has resulted in a drug for the treatment of leprosy. In our own field of education, the New Catholic Encyclopedia, now in preparation, has selected a nun, Mother Benedict, R.S.H.M., as Education staff editor. Sister Richardine, B.V.M., and Sister Nora, S.S.N.D., executive secretaries of the NCEA, Elementary School Department, are examples of nuns competently performing in educational leadership today. And, then, of course, there are you sister principals and I—who could doubt our leadership? The image of the sister today is changing from the “cute” image of the sister in the first movies—(the sister playing baseball)—to the image of the sister as a competent practitioner in her field.

You and I are very traditional. Before we say anything is all right, we want to be sure that the Church says so. Well, the Church is saying so. Cardinal Suenens, in his recent book *The Nun in the World*, wants to see sisters working right beside lay women in the important activities of social and civic life. Cardinal Suenens says:

One must not be afraid of being too ambitious. If woman today has such a place in social life, then the nun with the qualification of her professional training has a reserved seat in the same row. Wherever public opinion is formed, wherever educational laws are drafted or laws concerning the home or health, the nun has a part to play.²

Whenever I listen to someone giving a talk, I always expect to be told that I should read a particular book. I'd like to recommend strongly to you this book by Cardinal Suenens, *The Nun in the World*, a paperback at \$1.95, The Newman Press, Westminster, Maryland.

Father Elio Gambari, Secretary of the Sacred Congregation for Religious in Rome, also feels that sisters should be leaders in the world and the Church today. Father Gambari says:

Sisters are an important sector of the official Church. They have a canonical mandate from the Church. The present period will be called the era of religious women, for it is a wonderful providential event of our times.³

Pope John can be a happy inspiration to you in viewing your leadership role. Pope John had plenty to do directing the day-to-day work of the Vatican. Yet he did not confine his efforts to this. He had the vision, and the leadership, to look out to world problems and the problems of the future. He called the Ecumenical Council although informed sources said that another council would not be called in this century. Pope John delegated the day-to-day jobs, decided on a Council, and then delegated the planning for the Council. Pope John's leadership has done untold good for the Church.

Principals, too, need the vision and the courage to organize.

Never before has there been such a favorable climate for leadership. Leadership of our Holy Father, our bishops, our superintendents, and our sister principals. This opportunity for leadership is your big problem—and your challenge.

² Leon Joseph Cardinal Suenens, *The Nun in the World* (Westminster, Md.: The Newman Press, 1962), p. 146.

³ Opening Message at Sister Formation Leadership Group, August 3-5, 1962, reprinted in *Sister Formation Bulletin*, Vol. IX, No. 1, (Autumn, 1962), p. 9.

ADMINISTRATIVE GUIDES FOR HELPING GIFTED CHILDREN

(Summary)

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To BE MOST SUCCESSFUL in helping gifted children, carefully worked out plans are essential. Those who would start a new and effective program for the gifted, or revitalize an existing one, are personally called upon to set the example of interest in the gifted through word and deed, and must:

1. Always remember the best of programs can decline and disappear without public support: Formation of a local chapter of the National Association for Gifted Children with membership comprised of lay and professional persons may prove a valuable aid.

2. Be able to state the incidence of giftedness in the school population, using multiple methods of identification.

3. Constantly keep aware of the environment in which the school is situated, its shortcomings as well as its assets in terms of human resources, natural resources, and those man-made (historic, scientific, or cultural).

4. Determine what enrichment, acceleration, or special groupings for the gifted already exist, though not necessarily so labeled.

5. Effectively research the literature on education and psychology of the gifted through such publications as those which specialize on the gifted, that upgrading of the program may be continuous, and wise initial decisions made.

6. Find programs that are tailored specifically for individual schools, in the light of research and the school community needs.

7. Grant flexibility to all concerned with the gifted program, both in terms of overall planning and specific provisions for an individual child.

8. Have the services of a consultant for the gifted available, if not on a full-time basis, then possibly part-time shared with other schools.

9. Institute a guidance program, career-wise for all, with remediation for the underachieving gifted, that problems may be identified from the onset, and alleviation, where possible, applied with dispatch.

10. Judge the success of the program by annually evaluating the progress of the gifted, subjectively, and objectively. Consider grades accorded, standardized achievement test results, individual intelligence test scores, teacher, parent, and student opinion, as well as art, writing, and scholarship awards.

11. Know that the school district does not suffer from "pilot-study-osis." Many systems acceptably enough begin with a pilot study program in a given grade, then fail to use the findings. Program provisions for the gifted from preschool through college entrance.

12. Let parents attend the annual in-service training provided for teachers (in the form of guest lecturers, workshops, et cetera) throughout the system. All teachers should be familiar with characteristics of the gifted and on the alert for identifying them.

Administrators who provide for the gifted to the greatest extent possible, whatever the nature of the children's talents, may rest with good conscience. Soon a total over-all improvement in the school can be anticipated. Research indicates that where a school has programs for the gifted, the whole school program tends to improve.

School executives may further be satisfied in the knowledge that they have helped fulfill their duty in accepting the responsibility of bringing the talents of the gifted to highest possible fruition. Helping to identify, educate, and motivate the gifted will benefit all mankind, providing yet untold pleasures, the solution of such ills as mental illness, cancer, and heart disease, and a more assured, everlasting peace for all the world.

Those school administrators who would like to rate the programs for the gifted in the school systems with which they are most familiar, may evaluate the school on each of the twelve items above. Up to eight and one-third points may be given each question, with a passing score of 70, and a perfect score of 100.

LITERATURE: HIGHWAY TO QUALITY READING

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IF WE ACCEPT as our major purpose for teaching literature, to show our students how necessary literature is to their development, how enjoyable and exciting it is to read stories, novels, poems, and plays—if this is our objective, it is obvious that we have had in the past and are having now very little success. This is true of public and private schools on all levels.

If we consider the number of required literature courses being taught in junior and senior high school, and for many students in college; the number of teachers of literature hard at work; the vast array of good books now available in their attractive covers and at attractive prices—if we consider all of this and then look at the amount and the quality of reading being done by adult Americans, we have to conclude that our literature courses are not succeeding in interesting most of our good students in good reading. There is even evidence to show that some literature courses have turned students away from good reading or from any reading at all.

It is certainly true, if we try to look at the bright side of today's reading habits, that there has been considerable improvement. Excellent books in paper-cover editions have sold well and certainly most of these editions have

been read. An increasing number of books is being published. But it remains true that the highest sales are among those books that peddle sensationalism, violence, perversion, and impossibly bad writing, or the other side of the coin, the vast number of books that sell sentimentality, one of our best selling American products. It is also true that nonfiction is more popular than fiction and fiction is more popular than poetry. Or to put it more bluntly, good poetry has almost no audience. Good poetry is not being read by college graduates. It is not even being read widely by teachers of English on all levels. Those of us here today might well ask ourselves this question: When did we last purchase for our personal enjoyment a book of poetry? Or when did we last sit down to read for our personal enjoyment a book of poems, either an anthology of poems or a single book of poems by one poet? And how many of us—teachers of literature—agree with the average student and with the man who runs the filling station where I buy gasoline that modern poetry doesn't make sense?

I think that it is now time—and already too late—for all of us as teachers of literature to accept the conclusion that we are failing miserably in our sacred task of introducing our students to the uniqueness of literature. What we have been doing has not been working very well, and yet we continue to do the same thing day after day, year after year. And our failure cannot be attributed simply to the lack of response in our students; their lack of response is only evidence of our failure.

We need to reassess our objectives and our methods of accomplishing these objectives. We need to introduce literature in some new way. And I do not know how to do it, and at the present time I do not know anyone who can provide us with the means for success in the future.

I would, however, like to suggest some of the reasons for our failure, and in almost a whisper I would like to suggest out of my own puzzlement some possibilities that we might risk in the future.

One of the courses I have taught during the past eight years has been an honors course in Freshman English. The students were selected for this course on the basis of their achievement scores on the College Entrance Examination Tests. They had all scored exceptionally high, and they represented the best freshman students in the country. Most of them had attended Catholic grammar and high schools. They had all studied in high school American and English literature; many of them had also had a course in World Literature. Each year in a class of thirty students there were no more than one or two students who were capable of reading and understanding a short story or a poem. Yet all of these students were bright, above-average students.

At the beginning of one fall semester, I asked the class to read a short story by John Cheever titled "Christmas Is a Sad Season for the Poor." The story satirizes the false and sentimental notions of charity that are often revealed at Christmas. It describes several persons who live in poverty and loneliness, in need of love, persons who are ill-treated throughout the year and who at Christmas time are deluged with gifts by those who enjoy the feeling they derive from giving gifts at Christmas, not out of love but out of sheer sentimentality. The tone of the story throughout is obviously satirical. At several places the author parodies the false attitudes of charity by describing his characters in phrases such as this: "She knew that we are bound, one to another, in licentious benevolence for only a single day." Now even if the students did not know the meaning of licentious, a word that hardly fits with benevolence, they certainly should have noticed that there was something

odd about our being bound one to another in benevolence *for only a single day*.

There were similar phrases throughout the entire story, but every student, without one exception, wrote a paper saying that the story showed that it was better to give than receive. Not a single student noticed that the story was a satire. In other words, not a single student read the story properly, with attention to the words that were used, the descriptive passages, or the tone of the entire story.

The tendency of most of these students when they read a short story is to read in order to find out what happened, to discover what message the story conveyed, a brief and general message that can be stated in one or two sentences: "It is better to give than to receive"; "This character in this story got in trouble with the law because he was not disciplined at home"; "This boy discovered that it never pays to lie," and so on. All of the details in the story—the descriptive passages, the imagery, the rhythm of the sentences, the tone of the story, the conflicts, the complexities—all of these are there to conceal the story's message, and once the message has been found, the rest of the story can be thrown away as one throws away envelopes once a letter has arrived.

If the teaching of fiction presents problems, the problems are multiplied when we attempt to teach poetry. Poetry to the majority of the students is a prose message wrapped in the decorative paper of rhyme, rhythm, meter, and imagery—something pretty that poets seem attached to for some strange reason. What is to me most surprising about the students' attitude toward poetry is this: they not only do not read a poem properly; they also rebel strongly against poetry and claim that it cannot be understood. They do not rebel against short stories, nor do they claim that they cannot understand them. But they don't understand short stories any better than they understand poems.

I do not mean to complain about the poorly prepared students being sent to the colleges by grade school and high school teachers. Unfortunately, there are many college graduates today who cannot read a poem or a story properly, and who couldn't care less. What I am talking about is a problem facing all of us as English teachers regardless of where we teach.

When these same freshmen I teach write for me, what happens is related to what happens when they read literature. Since these students are above average, they write for the most part correctly, without serious errors in grammar or mechanics. But their papers are dull and dead. They do not include details or concrete examples or imagery; they do not pay attention to the rhythm of their sentences; they write in generalities, using abstract words. They never say starlings or robins or even birds; they say "Nature." They never say brightly lighted or dark red or light blue, or the leaf that fell, or the oaks and elms and spruce trees; they say "beautiful." They say good or bad, beautiful or ugly, pleasant or unpleasant. I sometimes ask them, for their first paper, to write fifty words describing what it feels like to them to be alive. Every paper begins as follows: "Life is . . ." and they go on to say that Life is partly good and partly bad, a mixture of pleasant and unpleasant. But they don't say what anything *feels* like, certainly not what anything feels like to them. They find it safer to remain in the realm of abstractions such as Life, something safe and impersonal that keeps them out of what they write.

What does all of this mean—the widespread inability or unwillingness to write or to read with any attention to the richness of language, attention to specific, concrete, sensuous details about objects, people, emotions, individuals, the realities of daily living, seeing, feeling, tasting, hearing, smelling, breathing?

It means something far deeper than a reaction to English courses. It means, I believe, that today's students have rejected language entirely, have refused to commit themselves to life and thereby have committed themselves to death instead. And what is true of the majority of our students is equally true of many adults in this country, and is also unfortunately true of some teachers as well.

The means by which man discovers reality is through language. And man discovers his relationship to the outside world, to the universe, to all mankind, to all living things, to all inanimate things, by means of language. Man discovers himself and finds his identity through the form of language. And man discovers God and his relationship to God by means of language, too.

I cannot believe that a student who writes and reads only in generalities and with no attention to details is at the same time a student who fully understands religion or history or biology or physics or geography or sociology or any other subject. He may have revealed his capacity in these subjects to memorize facts or to memorize even the interpretation of these facts presented by the author of the textbook or the teacher, but this is an impersonal task, and by itself it does not indicate that the student is himself feelingly aware of the problems involved, the triumphs or the failures, the excitement of discovery, or even more important, of his own ignorance after he has studied any subject.

For many years now high schools have been teaching courses in American history and civics, including a knowledge of the Constitution and the Bill of Rights, how these magnificent documents came about and why they included the various protections for individuals they did include. Yet, a number of surveys in recent years have shown that large numbers of high school students were not only unaware of the principles of civil rights, but were willing to abolish these rights in order to ensure that the guilty were always punished for their crimes. And in defense of these students I might add that there are many adults who would share their ignorance and their opinions. Quite obviously, in spite of what these students did in their courses, they did not understand what they studied any more than the student in literature understands the richness and nuances of fiction or poetry.

For Catholic teachers, the relationship of language and literature to religion is important. The teaching of religion involves certainly more than factual knowledge, or any knowledge gained impersonally. To know one's religion is to have a feeling knowledge of it, to know it not merely through abstractions, but to be able to translate these abstractions into the concreteness of our everyday lives. We all agree that charity is a virtue desirable to possess; we only disagree when we are confronted with the concrete situation requiring our charity, when the abstract word suddenly means to accept with patience and loving kindness the obnoxious student, the relative who is an alcoholic or emotionally ill, the old woman who lives next door to frustrate parents, the person who does not understand us or our problems or our needs, the old person who is lonely and boring and in need of an act of love that involves listening to him or her. Teachers of religion must seek the language that conveys most effectively the meaning of what they teach, and this often means to give up words and phrases that have lost their meaning and to seek new and fresh phrases and examples. And, here, literature is helpful to our awareness of religion. For when the moralist says that charity is good, literature can, if we read it properly, tell us what charity is, and what it is not. Literature by its use of detail and concreteness does not tell us something *about* charity or evil or compassion, as students sometimes think; literature *shows* us charity and evil and compassion

and love and sin and loneliness, shows us what these things taste like, smell like, feel like, sound like, and look like. And the student whose rejection of language prevents him from recognizing satire or complexity or compassion in literature is not likely to recognize these things in his daily experience either.

The Old and the New Testament do not speak to us in abstractions and generalities, but constantly provide us with sensuous imagery, concrete words, parables, incidents, realities—the lepers, the virgins, the betrayers, the waters of the sea, the sands of the desert. And the liturgy of the Church—the poetry of the Church—constantly provides us with appeals to our senses, with details that will lead us to the fullness of our development, with incense and music and candles and water and oil and stone and wood and color, and the physical movement of genuflection, bowing, striking the breast, that through these things we may say with some meaning: “Bless the Lord, O my soul. All my being, bless His Holy Name.” We are constantly provided with things—references to Cedars of Lebanon, to rocks and stones and mountains, to tents and armies, to lions and tigers, to asps and spiders, to beasts of the field and creatures of the sea, and hence to our relationship to these things and to God.

Students who read literature as if it were a collection of generalities, who ignore the language of detail, are not going to appreciate the beautiful canticle of The Three Young Men printed in most missals for a prayer after Holy Communion. This canticle of the prophet Daniel is magnificent and moving because of its details, in such phrases as: “All ye works of the Lord, bless the Lord . . . O ye sun and moon, bless the Lord: O ye stars of heaven, bless the Lord . . . O ye fire and heat, bless the Lord . . . O ye cold and heat, bless the Lord . . . O ye ice and snow, bless the Lord” (particularly appropriate during the past winter in the Midwest) “. . . O ye mountains and hills, bless the Lord . . . O ye whales and all that moves in the waters, bless the Lord . . . O ye beasts and cattle, bless the Lord”—and detail upon detail joining man in paying homage to the Lord God.

Father William Lynch, S.J., in his book *Christ and Apollo* points out the fallacy of believing that the supernatural can be reached by going around, under, or over the natural. The supernatural, he emphasizes, is reached by going right straight through the natural, through things and details, through the routine of daily living, through harvests and classes and cooking and eating and frustration and boredom and pleasure. Christ told us this, too, in His life on earth, His acceptance of manhood, and His trials and tribulations leading to Gethsemane and Calvary and then, after all of that, to His Resurrection. If our students, therefore, reject language, they reject the natural, and hence reject the means for their fulfillment. If they can only write about nature and not about birds or starlings or robins, they cannot know Nature. If they claim that stories they read are about charity, they miss the details that show how complex and frustrating and difficult charity actually is in practice, which means that they do not know charity except as a word without meaning.

As teachers of English, teachers of language, we are in the unique position of teaching a subject that is concerned ultimately with all subjects, all topics, and with the important and, indeed, sacred means by which man as man discovers himself, discovers his relationship to all other things, and discovers reality itself. Literature is concerned with every topic without any limitations, but its concern is a most personal one because it is concerned with the personal vision and discovery of the individual artist and the personal individual reader who must see the artist's full vision in order to understand what he is reading and in order to understand even himself.

Our task is indeed difficult, for all of us, in grammar school, in high school, and in college. We need to reestablish the value of language, a value that has been destroyed by logical positivism and utilitarianism, and by our own neglect as well. We have tended to think too often of language as a mere tool of communication to others, a utilitarian tool enabling us to perform the necessary functions of life, and a life too often made up of prose without poetry. We have narrowed our task, concentrating too often on the mere parts of language, on mechanics, on grammar taught bit by bit and without relation to the use of language in writing and speaking and thinking. We have tried too often to make the English course like all other courses with too much stress on books and tests and right and wrong answers. Literature has too often become facts, history, information, or even the moral message contained within the envelope. Today there is considerable stress on linguistics, and an attitude that seems to think of linguistics as the answer to our problems.

What we have lost in all of this is the mystery of language, the miracle and richness of language, the power and energy of language, and this is what we must attempt to regain for ourselves and then for our students.

In recent years, both poets and scientists have written books about the power of language and its relationship to our view of reality. The scientist and philosopher from England, Michael Polanyi, in his book titled *Personal Knowledge* shows how science and art are related through language. Elizabeth Sewall, in her book *The Orphic Voice* talks about the relationship of poetry and biology and language and the power of language.

By means of language, we communicate not only with others, but also with ourselves. Language tells us what we know, what we don't know, and what questions we need to ask. And language has also the power to tell us where to look for our problems and their answers. Haven't all of us had the experience of trying to write a paper and becoming frustrated because the material won't fit right or we can't finish one particular paragraph? We fight, we are irritated, we try, we quit, we try again and again, and quite often we succeed in writing out something that surprises us—it isn't exactly what we tried to write; it's much better; it's an insight we are proud of and surprised to learn we had. Wasn't our initial difficulty telling us that we didn't know what should come next, and that is why we couldn't write it, and when we finally succeeded we knew for the first time something we didn't know we knew? Language is creative, and it tells us something about ourselves.

For most students today, metaphor is looked upon only as a figure of speech, a device, a decoration, and sometimes this notion of metaphor appears in textbooks, even in books about poetry. All language is metaphor. And metaphor is a way of thinking, a way to knowledge, not at all an appendage or a decoration, but the very stuff of language and thought. This is what we must recognize ourselves and convey to our students.

Before we use any textbooks or anthologies, we must try to give our students the opportunity to discover for themselves what language is and what it can do. I think something can be done by taking up the question of the nature of language, asking students to write about it, talk about it in class, providing examples from their experience to show how language works in strange as well as familiar ways. Hundreds of topics for their themes can come from this. Let them, for example, collect examples of vague words in print, words that do not have any specific meaning. Let them also collect examples of metaphors in print to see if they are good or bad metaphors, and to see what the good metaphors are doing. Let them examine jokes in order to see how the proper

phrasing makes a joke a joke, how the humor is gone when the language is changed. And let them do numerous exercises in the use of their five senses, using each sense separately to describe familiar objects.

For their study of literature, begin with poetry and look first only at the various words to see what they are doing and what happens when the individual word is changed. Let them write poetry. Some of them will be surprisingly good. And even though most of what they do is bad poetry, the experience of trying should tell them something about language and about poetry. Discuss imagery of all kinds—from poems, from movies and television when possible, and perhaps even from the Old and New Testament, the liturgy of Holy Week, rich and inexhaustible, still telling us something, never ending.

Read poetry to them aloud in class, lots of poetry, and poetry that you bring in whether or not it is in their books. And use recordings of poetry. And try not to cover any book or any period at all. We should concentrate on reading well and carefully each story and poem we read even if the result is that we don't cover very many poems or stories.

And I would hope that some day soon we can replace the huge anthologies with paper-covered books, and that each teacher will have considerable choice in what to teach, choosing the works the teacher is most excited about, and also works that are really related to the lives and interests of the students in the various age-groups.

The uniqueness of literature and what it does is best shown in the literary works themselves, but the value of literature is best summed up in Joseph Conrad's preface to his novel, *The Nigger of the Narcissus*. Conrad said that the artist, and he was referring specifically to the artist in fiction,

speaks to our capacity for delight and wonder, to the sense of mystery surrounding our lives; to our sense of pity, and beauty, and pain; to the latent feeling of fellowship with all creation—and to the subtle but invincible conviction of solidarity that knits together the loneliness of innumerable hearts, to the solidarity in dreams, in joy, in sorrow, in aspirations, in illusions, in hope, in fear, which binds men to each other, which binds together all humanity—the dead to the living and the living to the unborn.

If students could discover in literature what Conrad tells us is there, it would not only mean that students could write better, could understand better and hence appreciate literature; it would also mean that they would be fuller persons, spiritually and intellectually. It would mean, too, that they would find in literature a source of enrichment and pleasure that would be of value to them in the future, especially in these times when so many people are frustrated and bored. That Conrad saw the vocation of the artist as something sacred is evident in the language he uses here; his statement could also apply, I believe, to Catholic teachers of English who also perform a sacred role in revealing to students the daily miracle that is language.

THE ART OF AUTHORSHIP: CREATIVE WRITING IN THE INTERMEDIATE GRADES

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DEVELOPMENT OF ANY HUMAN ABILITY is not a task of this or that moment in a person's growth. Any ability whether related to physical skill, intellectual prowess, or emotional expressiveness is the result of continuous growth and maturity. Hence it would be foolishness for us today to think that intermediate grade teachers can assume total responsibility for the development of creative writing skills. Nonetheless, you do have particular obligations in this matter. You must see to it that those things that can be done to develop creative writing skills for the 9-, 10-, and 11-year-old child are done. Undoubtedly, each one of us in these grades must have the sign which former President Truman is reputed to have had on his desk, "The buck stops here," in our mind's eye, with the modification "Part of the buck stops here." Each agent of home, school, and society has some part in the task of education that is assuredly his. I am going to try to designate some areas of special responsibility for creative writing skills that are eminently yours.

Every few years a new word or phrase pops out in educational circles, which when used by a person indicates to all around that he or she is abreast of the latest in educational circles. A few years ago, talk about the "typical child" marked one as being *au courant*. Today, talk about creativity places one in the new frontier. Since the studies by Jackson and Getzels at the University of Chicago, more and more research people and educational practitioners have turned to a study of creativity. What do we mean by creative writing or, better, by the creative writer? A popular magazine recently offered a simple example of the creative person that might help us. The creative man, it said, is the one who when asked to work in the improvement of lighting failed to develop a better kerosene lamp as the others had done; he invented the electric light. The creative person is that individual who is able to approach a problem in a different and imaginative way, able to break away from set patterns of activity, able to view and understand through insight the facets and foundations of a thing that are ordinarily glossed over. So, also, the creative writer, even the nine-year-old writer, is one who sculpts new words, sentences, and forms to describe, explain, defend, or question what some conceive to be the prosaic world in which we live.

Let me assure you, however, that I am not at all intimating that this rare type of creativity is the only kind that can be talked about. One teacher in an attempt to develop imaginative expression amongst her pupils was accustomed to describe an incident and then ask the youngsters to write down their own reactions. One day she described in very vivid terms the landing

of the first space ship on an inhabited planet. As the huge metal craft crunched to a landing the astronaut (or cosmonaut, depending on whether we or Russia are ahead) was ejected from his capsule. He was injured and, encumbered as he was by the space suit, could not move from his prone position. In a few moments the weird faces of the planet's denizens appeared. By this time in the narration all the children were seated on the ends of their desks. The teacher stopped and said: "Now, children, put yourself in that spaceman's place and write for me the things that you would say." After some minutes the papers were turned in; on the very first one the teacher found this one-word composition giving the first statement of an earthman to a planetman: "Help." I'm sure that such a composition is creative in the sense of being imaginative. It may not be a poem, novel or short story, but it is the product of imagination. Most of us will not have great creative writers as our students; but all of us will be concerned with the job of developing personal as well as practical writing skills in our youngsters.

It is this distinction between personal and practical writing that is familiar to most of us and that really enables us to talk about a form of creative writing that is possible for every youngster. Practical writing includes the writing of invitations, letters, memoranda, and any other type of writing that is meant to be read by other people in the fulfillment of a task. It is this kind of writing that up to now has made the greatest impact on our schools' curricula. Specialized skills in spelling, punctuation, neatness, simple grammar, and vocabulary provide that child with the tools necessary for the clear and accurate expression that is the first characteristic of practical writing. The need to use such structured, exact skills is in a sense an imposition of our culture upon expression. They provide the external apparatus that makes written communication apt for intelligent and accurate understanding by the recipient of the letters, note, or what have you.

Obviously, the school at all levels must encourage good practical writing. It is because of this that college teachers have from time to time issued statements urging more attention to expository writing and warning that over-stress on personal, imaginative, and creative type writing leads to slovenly writing. These statements recommend that students be given continuous practice in writing that requires greater skill in thinking, planning, organizing, and composing, especially when this requires extended development of a single point of view or a single idea. Hence, it seems wise to me that the goal of good practical writing must not be lost sight of even though today we are concerned with the personal or creative type writing.

Actually, some of the limited research that has gone on begins to indicate that the middle-grade child is at an age when creative impulse is quite low. Some of Gesell's studies point out for instance that the ten-year-old is a very receptive and (I hesitate to say it) obedient child. Such a developmental stage is not calculated to encourage the non-conformity that characterizes creativity. Nonetheless, there are some things that can and must be done at this age if creative writing skills are ever to flourish.

What can be done? Two things: first, a child's observational skills must be sharpened and, second, a love to communicate in writing must be developed. I speak of observational skills for lack of a better term. In very truth, it is the caliber of awareness and understanding that a child has of things that makes for good communication. His ability to perceive, discern, and appreciate the world around him will determine the content of his speech and writing. Thus it is that youngsters who come from the poverty stricken back-

ground so poignantly described by Michael Harrington in his book *The Other America*, or who inhabit the slums that Dr. Conant calls "social dynamite," find themselves disadvantaged in all forms of communication. The dullness and dreariness of life does little if anything to call forth from the child the desire to perceive, discern, and appreciate. Even the child who comes from a "nice" home needs to have his jaded senses sharpened. How many youngsters there are (and adults, too) who look but don't see, hear but don't listen. The first thing, then, that you as teachers must do is apply the saving balm of challenge to the youngster's eyes and ears and utter to him the *ephpheta* of opportunity to speak and see and hear. For some youngsters, it means we must introduce activities that will broaden their limited experiences. The youngster who comes from a slum, be it a sharecropper's shack or city housing project, has often had his personality maimed and scarred. To such a youngster a teacher must be mother, father, brother, sister, neighbor, policeman, nurse, doctor, lawyer and much more; the school must become a far greater resource in his life. Field trips, audiovisual aids, many, many other opportunities to experience widely, to gather the richness of impression that provides the basis for creative writing are needed. The more advantaged youngster is privileged. For him the teacher need not provide the opportunity to observe but rather the incentive to do so. And let no one think that this task is needlessly difficult. After all, the mind, senses and total psychic make-up of the child is essentially oriented to the observation of the good, true, and beautiful. We are not working with a stone or inanimate object.

The second task the teacher faces in promoting creative writing is the development of a love to communicate in writing. This is indeed a difficult and crucial undertaking. For a while in the late primary years and early intermediate years the novelty of written expression makes the job of teaching easier. But too often the innate resistance to work and the tedium of writing raise their ugly heads and make any teaching difficult, to say the least. Perhaps, however, there has been a misdirection in some of our teaching that tended to make of writing a loathsome chore. In some classes writing is purposeless and routine. A chapter in an English book says we will study letter writing, so we all start writing letters to nonexistent companies and mythical cousins. Or the chance occurrence of a poem in the reader means that we begin trying to write a poem. Or the list of words in the speller becomes the occasion of writing two sentences for each of twenty words. Such unreal and forced activities are calculated to make writing unpleasant. I am not advocating some free-flowing curriculum which would be a random gathering of whims and occasions; I believe in structured learning with carefully juxtaposed experiences that seek a very clearly thought-out goal. But the problem is not one of curriculum, it is a problem of method. If the teacher orients her work toward arousing in the child a love to communicate, half the problem of tedious writing is dissipated. The young mind must see and feel that something real, necessary, and good is involved in writing. The letter, the poem, the sentence must not only be purposeful but related to him. One teacher who took great joy in teaching creative writing to fifth-graders had one boy in a group who was not interested in the type of imaginative discussion that precedes good writing. He liked to sit in his seat or be about a project that was different. The teacher realized that no force would compel such a child to be interested so she feigned to ignore him. Each day he would be invited to join the group and would refuse. He'd sit aside and try to listen without being noticed. The teacher observed this, so one day the group

got off into a particularly fascinating discussion of poetry as a means of expression. One little girl was improvising a little poem and could not conclude it well. After she made several futile attempts, the little boy, apparently in exasperation, offered an ending. And as in such stories, the teacher reported he lived happily ever after. No compulsion, except the subtle ones of motivation and felt need, can bring a child to a love of writing.

Authorship, then, even in the intermediate grades is the result of good observational skills and a love to communicate. What practical norms are available to the teacher to improve her teaching? Assignments in composition have been the subject of much research. Alvina Burrows in her book *They All Want to Write* suggests that assignments to be successful must (1) facilitate responses reflecting feeling, imagination, or ideas appropriate to the maturity of the pupil, and (2) be possible in terms of the experience of the child. What a foolish thing it would be to ask a fourth-grader to write about "Why I want to study integral and not differential calculus." Some teachers find they can encourage creative writing by teaching their pupils early the value of making rough drafts, either written or oral. Do we sometimes sacrifice good content on the altar of good external form? Would there be anything wrong in allowing a pupil to turn in a piece of roughly written prose? Might not the necessity of writing a composition in good style encourage a child to turn in second-rate thinking under the acceptable cloak of first-rate neatness, handwriting, spelling, and punctuation? We ourselves realize that different kinds of writing can tolerate different mechanics. The note I dash off to myself looks like a primitive Babylonian scrawl but it serves its purpose. A teacher who occasionally would ask her pupils to turn in the rough drafts of a composition might find that her opinion of some of her pupils' creative abilities would change.

One of the triggers of the "creativity" discussion was the discovery that the creative child could be uncovered by a free-response type of test. Some wag constructed such a test and asked the question, How far can the dog go into the forest? The correct answer is "halfway." The rest of the way he is going out. That answer will not be applicable to this talk. Having taken this time to get into the subject, I won't take anymore to get out. Thank you.

THE MAGIC OF WORDS: LANGUAGE CREATIVITY

(Summary)

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CHILDREN DURING THE PRIMARY YEARS in school stand on the threshold of a world of tremendous new meanings. Primary teachers have much to contribute toward the development of meanings and interpretations which children must master for the years ahead.

Reliable research has shown that first-grade children have a hearing or meaningful vocabulary of 24,000 to 26,000 words. This vocabulary forms the basis for a child's reading vocabulary. Unless the child has at least heard a word and learned to associate meaning with it he finds difficulty in learning to read it. This accounts in part for the difficulty children have in learning to recognize certain types of abstract and unpicturable words in learning to read.

As the school years advance, children's speaking vocabularies change very little. Their understanding vocabularies are rich and full, but their speaking and writing vocabularies are often woefully poor. Many children do not read books. The only place left to cultivate effectively the communication skills of children is the school. That teacher is indeed a good teacher who develops in her children a feeling for words, and an insatiable curiosity about words.

Life in the classroom offers countless opportunities for creativity in oral language. Teachers should avoid rushing young children from one task to another so quickly that any time for creative conversation is squeezed out.

At all times, children are brimful of questions, and they are very eager to share with others the thoughts, plans, and happenings of their "big, wonderful world."

A repertory of humorous poems, melodies, and verses should have a great part in language-arts development. Observation and expression of phenomena close to the child's life develop the habit of using specific words. Through writing their own newspaper, children see the purpose and use of written words. A relaxed classroom climate, interesting first-hand experiences, familiarity with the treasures of children's literature, and, above all, a teacher who is sensitized to the vitality and beauty of children's language are prerequisites for language creativity in the primary classroom.

Leaving short personal notes on children's desks is a good way to begin written communication. Before long, youngsters begin answering these letters. They experience the joy of written correspondence.

There are many proponents for the introduction of a modern language into the primary grades. The Modern Language Association has suggested that children are ready at the age of five to begin experiences in a second language if instruction is properly begun.

The importance of words in the life of individuals and in the history of nations cannot be over-emphasized. The greatest words ever spoken flowed from the mouth of Divine Wisdom in the creation of the world. The most important sentence in Holy Scripture is coined in these sublime words: "*And the Word became flesh and dwelt among us that we might see His glory.*" Through the teaching of effective use of spoken and written words teachers may help children to stay close to Christ, the Word Incarnate.

ACCURACY IS THE GOAL: LANGUAGE SKILLS

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IT ALL BEGAN when Tommy's first lusty wail pierced the tense silence of anxious expectancy and ushered him into this world. A few small years elapsed and Tommy's wail was gradually superseded by his articulate "Me fun," "Doggie bow wow," and the whole choice assortment of expressions intelligible to his mother alone. On occasion, he communicated with his puppy, and the puppy understood. After another year or two, Tommy advanced to the age when he began talking to God. It was then that his mother would wait smilingly until Tommy fell asleep after the usual ritual of "And bless Mommy, and bless Daddy," followed by a litany of benedictions upon relatives, playmates, and pets. And then one day Tommy went to Church. He stretched every inch of his size to reach the holy water font, and very reverentially, with his left hand he traced what appeared like a feeble attempt at the Sign of the Cross. His fervent vocal participation in Holy Mass was strictly his own brand of liturgy. During the sermon he wanted to know how much longer and when they were going home.

All this time Tommy was learning; he was listening, observing, speaking, and just being busy accumulating a rich store of valuable preschool experiences. When at last he arrived in the first grade, he brought with himself a considerable facility to follow the almost identical pattern of listening, observing, and speaking. Later on he learned reading and writing.

The order in which Tommy and all children learn these skills represents a definite and logical pattern in the process of language development. The child learns new words by hearing them and by putting them to use in his own speech. After sufficient listening and speaking in the various and varied real-life experiences, the child develops a readiness for learning to read. He continues this pattern of learning when he actually begins to read and discovers a fuller and more comprehensive understanding of the nature of the word structure, sentence structure, semantics, and the like. Listening, speaking, and reading, in turn, serve as a basis and as a preparation for writing ideas.

COMMON ELEMENTS IN LANGUAGE SKILLS

We recognize the apparent interrelationships among the language skills, and we note that the determining factor in these interrelationships is the factor of common elements, such as vocabulary, auditory discrimination, and the organization of ideas. These three common elements are easily and indispensably the domain of listening, speaking, reading, and writing.

The words that a child hears and understands are the words he will most likely use in speaking; words that he will recognize with comparative ease

and comprehension in reading; words that he will subsequently use with meaning in his writing. It is logical to conclude, therefore, that the vocabulary used in the process of learning one language skill will correspondingly improve and reinforce the vocabulary in the other related skills. Vocabulary is the basic element common to all language skills because words are a medium of exchange as the child trades, so to speak, thoughts and ideas with others; as he relates experiences, poses questions, repeats favorite rhymes, tells stories, participates in dramatic plays, or just simply engages in the childish serious deliberations deciding the lawful ownership of a toy. Words constantly serve him in developing the ability to express himself in many ways.

The second important element found in all language skills is auditory discrimination. The child's ear must be tuned with utmost precision and acuteness so that he will be able to discriminate between sounds of words. Any failure on the part of the child to acquire the necessary mastery of detecting differences in the sounds of words will very seriously impede his effort to speak the words correctly, to recognize them with facility, and to spell them accurately.

The third element characteristic of the interrelationships of language skills is the organization of ideas. During all his preschool years the child learns through observation and through listening. These two skills, observation and listening, can be said to be the open doors to knowledge which will continue to serve him not only in his pre-school and in-school experiences and learning, but throughout his entire life. He is introduced to certain language patterns; he hears sentences; he imitates voice inflections, choice of words, and the like. Gradually he progresses from the word-and-phrase plane to the higher stratum of expressing his thoughts in complete statements. The findings of research show that by the time children reach early school age, they use simple, complex, compound, and complex-compound sentences. These sentence patterns, concepts, and skills continue to be affected, improved, and enriched in school when the child hears stories, poems, explanations, directions, and instructions.

While in the hierarchy of importance to the child in the primary grades, listening is the first and the most fundamental skill, in the organization of ideas listening is closely allied to speaking and writing. Reading, on the other hand, is essential not only to speaking and writing, but to every phase of learning. Thus, there is a complete cycle of interrelated language skills where the mastery of one will concomitantly improve the others. When taught in proper sequence and not as a heterogeneous mixture, effective learning can be expected to be the outcome. None of these language skills stand alone, and while they must be taken and taught in relation to each other, nevertheless they differ from each other physiologically and psychologically.

In the sequential order of physiological and psychological development, listening comes first because listening lays the groundwork for the learning and the mastery of speaking, reading, and writing. At the risk of belaboring the obvious, let me say that listening and its corollary, speaking, undergird the entire language skills program. When children speak, they expect the audience to listen with interest; when they write, they look for an opportunity to read their production to a listening audience; when they read aloud a story or a poem, they share their enjoyment with others—and likewise they, too, enjoy listening to what is read to them. Even stories that children read become more meaningful if they are introduced by a discussion of pertinent experiences that form the basis for understanding, and if they are followed by a discussion of important points or a clarification of misconceptions in reading. Thus,

when a teacher speaks, she initiates a chain of communication reactions. First, the listener is impressed with the idea, then he speaks and others listen. Secondly, if what the listener hears is interesting and stimulating, he will be motivated to gather further information through reading. After accumulating ideas by listening and reading, the child will convey these ideas to others in his oral or written expression. A serious consideration of the psychological process of listening will give the teacher a clear insight into the responsibilities incumbent upon her for developing her students' listening skills.

PSYCHOLOGICAL PROCESS OF LISTENING

Before learning can become effective, it must be purposeful, meaningful, and properly directed. Before learning can become possible, there must be motivation, interest, effort, and training through instruction, concentration, and disciplined attention. Since so much of the teacher's motivation is transmitted through speaking, it is of paramount importance for children to be instructed in effective listening. Whether the child listens to the teacher or to his fellow classmates as they mutually share and exchange ideas in their conversations, storytelling, sharing periods, reporting, group speaking, and all the other oral communicative experiences, it is apparent that the sum total of all listening-speaking experiences must clarify and deepen learning. If listening is to achieve these objectives in making learning purposeful, meaningful, deep, and vibrant, then children in the primary grades must be taught to listen effectively. What does it mean to listen? How can a child be taught to listen effectively and intelligently?

First of all, listening is more than the merely bare recognition of sounds of words. It is more than hearing, which, at best, is simply a physical reaction to sound. Listening is a difficult process of thinking; a process by which what is heard is weighed, analyzed, sorted, related, classified, evaluated, and judged. Listening is a process by which meaning is attached to sound, and this meaning interpreted. In short, it is a physical, intellectual, and psychological process. Someone has rightly said that when we really listen, we listen with our whole body and soul. On the basis of this discussion, the position and the responsibilities of the teacher are clear. She must teach and guide the child to draw the greatest and the most wholesome values from what he hears. How can a teacher achieve this relatively difficult task of teaching a child to listen effectively?

First of all, the setting for instruction in listening in the primary grades is ideal because it offers countless opportunities for listening and speaking. For example, the children are asked to listen to a story, to catch its main points, to follow the sequence of action, to find a main idea in a poem, to select an interesting part in a story. They are asked to follow directions, and listen to the teacher's explanations and instructions. This speaking-listening atmosphere provides a natural environment in the social situations of school life so conducive to instruction in effective listening. In the primary grades the whole day is a "language period" where listening and speaking are both an end and a means to an end in all the work of the day. Listening is an integral part of the whole language program on the primary level, as well as an all-pervading skill of the whole structure of the language skills curriculum. In her efforts to produce an effective listener, the teacher must remember that the good and active listener is a vigorously alert receiver, and not an individual who is politely quiet. She must remember that the good listener is

listening not only with his ears, but also, and more so, with his mind.

Before we review some steps and ways in teaching children to listen effectively, let me hasten to say that all teachers agree that to teach children to listen in our highly "oral age" is a very difficult assignment. Although the child has spent five or more preschool years in listening and, thus, in building a language background of words and meanings and, hence, comes to school equipped for listening and speaking; and although this audio-lingual bond is that aspect of language which satisfies one of the first needs of a child, in our twentieth century world charged with constant and unrelenting din, clatter, and noise, teaching children to listen becomes a challenging and, at times, a harrowing and a frustrating effort. Since the child spends most of his waking time to the tune of a blaring radio and television even when family discussions and conversations are in progress, the child has learned *not* to listen by simply "tuning out" either radio and television or the family conversations. He has devised a very convenient way of not listening to one thing that he may listen to something else which commands his attention and interest at the moment. Because of this early experience where he is able to manipulate a well-functioning system of mental knobs, he is very adept to "tuning out" or shutting off anything and everything that does not interest him. For this reason, if a teacher has a compelling desire to stay on the program, she must exert every effort to keep herself sufficiently interesting. Because she is a messenger with a message, she cannot afford to be tuned out or shut off at the will of her students. On the contrary, she must seize every opportunity to establish effective communication with her students by giving them something wholesome to listen to and by presenting it in an interesting and captivating manner.

SOME STEPS AND WAYS IN TEACHING LISTENING SKILLS

Some suggested steps in teaching children in primary grades to listen effectively might include: (a) instructing them to give full and undivided attention to the speaker; (b) encouraging them to ask for meanings of words and expressions used by the teacher or another child; (c) watching whether they pay close attention in trying to understand the proper and orderly sequence of steps in given directions; (d) instructing them to listen for something very specific according to the teacher's directions, such as "Now I'm going to tell you what makes the plane go. Listen as I read the story"; (e) stimulating them to enjoy interesting parts of stories, poems, or songs; (f) giving them many rich opportunities to enjoy rhyming words in poetry or the rhythm in poetry and music. Later on, children should be taught to listen for sentences, noting the appealing variety of structure, descriptive words that add color and meaning, and strong action words that lend force, motion, and life.

A child in the primary grades has a natural interest in active and concrete types of learning; therefore, wholesome experiences must be provided for him so that he will have the satisfaction of having achieved something through participation in an activity. The teacher will stimulate and hold his interest by associating listening with some interesting and purposefully selected visual appeal so that the eye can reinforce the ear in making learning possible and profitable.

Furthermore, the child will grow in listening power if the purpose of listening is clearly obvious to him. For example, he must know when he is to listen appreciatively, as when he is enjoying a story, a poem, or a musical selection; when he is to listen intently to ascertain and determine an answer to a question

or a problem; and when he is to listen critically in thinking about and weighing what he hears.

To improve listening skills, children must be led to expect meaning in whatever they are listening to. They must be encouraged to develop an attitude of mental curiosity by having opportunities to ask questions when they do not understand or when they need further explanatory details. They must be encouraged to want to know *why*, and they must experience the satisfaction of having received a complete and satisfactory response to their *why*.

Children will grow in listening power if the teacher will prepare them for listening by recalling familiar experiences related to the situation at hand; by introducing and developing the meaning of words; and by questions that stimulate curiosity. Each new experience must be presented against a backdrop of previous familiar experiences. As a follow-up, the teacher will give the children varied and various opportunities to utilize what they have heard through dramatizations, individual pictures, illustrative models, and other activities which will demonstrate how they have listened to what is important to remember.

All these activities which are suggested to stimulate effective listening must be carried on in a relaxed, comfortable, and quiet atmosphere so that children will be disposed to listen thoughtfully and speak and ask freely. An atmosphere of informality and a corresponding feeling of security on the part of children are strong assets to a good language program especially on the primary level. Ease in the use of a language comes only with confidence and the patient and persistent encouragement and understanding of a teacher who is always ready to give the child the confidence that he needs and upon which he will depend to make his meaning clear and intelligible to others. Setting intelligible language in motion is the basic requirement for the primary grades.

EMPHASIS ON INTELLIGIBLE LANGUAGE IN THE PRIMARY GRADES

Jespersen, the eminent Danish philologist, outlines three stages or levels of language. He lists intelligible language as the minimum level, correct language as the more exacting level, and good language which is clear, accurate, and beautiful as the maximum level. The need of the children in the primary grades is the minimum level of intelligible and useful language. At this age of learning, the child is required to express himself with ease, confidence, and clarity so that he will be understood. The introduction in an old Japanese primer which reads, "Dear little children, good little children must learn to use elegant language," has significance and application to primary grades inasmuch as children will be required to use intelligible language elegantly and accurately. We know that improving, enriching, and refining a language is not the task of the primary grades. The aspect of language with which a teacher on the primary level is concerned involves accurate articulation of words, clear enunciation and pronunciation, and the usage and choice of words which convey the intended meaning. Setting intelligible language in motion in the primary grades is the ideal scene that calls for the star performance of the teacher. In her role as the star performer, she shares the stage with the child who himself makes a vast contribution to the success of the program in language skills.

Authorities seem to agree that an average six-year-old has a speaking vocabulary somewhat in excess of 2,500 words, and that his speaking vocabulary is, for the most part, clear and intelligible. A six-year-old also has a meaning vocabulary that may be as large as 17,000 basic words and 7,000 derivatives. In addition to this resource of words, as well as the wealth of concepts, interests,

and experiences, the child brings to school a very special gift, that of imitation. If utilized to the best and fullest advantage this power of imitation can be a brilliant asset to the program of language skills. Much of the learning and improvement of language skills is more readily and more quickly acquired by contagion than by drill. Parents can truthfully testify to everything that Sister did and everything that Sister said.

THE "INTAKE" AND "OUTGO" OF LANGUAGE SKILLS

To speak, to read, and to write well, the child must be filled with ideas. This store of ideas, the impressions he receives from listening, observing, and reading must constantly be replenished and enriched. It devolves on the teacher, therefore, to focus attention on the "intake" side, the impression aspect rather than on the drill involved in teaching mechanical skills. The "intake" and the "outgo" or the impression-expression bond, which is the dual nature of language, emphasizes the interrelationships of all the language skills. The timeworn but very significant statement that impression must precede expression is the first step on the way to learning and the gradual ultimate process of mastering language skills. Unfortunately, a drill-type teacher who is concerned with an emphasis on mechanical skills to the neglect of the fundamental "intake" aspect of language instruction, lays the foundation for oral and written communication which is nothing more than barren verbalization rather than meaningful, living, and vibrant expression.

Robert Pooley says that the ideas to be expressed and the language by which these ideas are transmitted comprise the two elements basic to any form of communication. He decries the tendency that in teaching language skills enormous emphasis is placed on the language itself, which is only the medium of expression, to the neglect of ideas, impressions, and experiences which form the most essential element of communication. It can be said that it is only from a full heart and mind that a child can speak and write. After listening effectively first, and reading intelligently later, the child prepares a rich background of ideas and impressions for expression in speaking and writing.

The vigorous, persevering, and constant effort on the part of the teacher in setting in motion a strong program of language skills on the primary level will find expression when little Mary will produce her first literary masterpiece. With her small and unsteady hand she will write, "God made all things. God made me. God loves me. I love You, God." It is then that the teacher will be convinced that Mary was properly motivated to listen, to think, and to gather rich and wholesome impressions. In all truth, you have taught her the basic language skills, and Mary has produced an art.

FUNDAMENTALS OF MODERN MATHEMATICS

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THE NEED FOR A NEW, MODERN MATHEMATICS CURRICULUM in the schools of the nation has been apparent for many years. The inadequacy of the conventional mathematics curriculum, basic to mathematics textbooks for the elementary and junior high schools and the standardized achievement tests for these grades, is summarized in the first section of the Seventh Monograph for Education,¹ "The Lafayette Project" published in 1962 by Educational Research and Development, Inc., Milwaukee, Wisconsin. The second section of this monograph is a statistical study of the introduction of a new mathematics curriculum in grades one through four of the Lafayette, Louisiana, diocesan schools during the period September 1958 to June 1961. The study is being extended through the 1962-63 school year. The monograph is the seventh of a series of eight monographs reporting research on the new curriculum, now identified in the United States as the Individualized Mathematics Curriculum.

These monographs report results of research on the new curriculum in the Catholic schools of the Archdiocese of Hartford, Connecticut; the Diocese of Lafayette, Louisiana; the Archdiocese of Milwaukee, Wisconsin; and in the public schools of Birmingham, Michigan; Mt. Pleasant Special School District at Wilmington, Delaware; Rose Hill-Minquadale School District No. 47 at Wilmington, Delaware; and Norfolk County Public Schools at Great Bridge, Virginia.

Four years of research in six schools for the blind, using the new Individualized Mathematics Curriculum, are being completed on a research grant from the American Printing House for the Blind. The results of the first three years of this research are reported in an article in the March 1962 issue of the *International Journal for the Education of the Blind*.² An extensive doctoral dissertation to be completed this spring by Sister Mary Felicitas, C.P.P.S., of the faculty of Dayton University, at Fordham University in New York, also confirms the effectiveness of the new Individualized Mathematics Curriculum. A research report on another project in its third year in the Jefferson County Public Schools in suburban Louisville, involving over six thousand students, from grades one through five, is in preparation.

The new curriculum for the individualization of mathematics learning is now complete from the first through the ninth grade. Projects for the exten-

¹ Andrew F. Schott, *The Individualized Elementary Mathematics Curriculum. A Research Report for the Ten-Year Period 1951-1961* (Milwaukee, Wis.: Education Research and Development, Inc., 1962).

² Carson Y. Nolan and Robert E. Bruce, "An Experimental Program in Elementary Mathematics for the Blind," *International Journal for the Education of the Blind*, Vol. XI, No. 3 (March 1962), pp. 71-73.

sion of the curriculum to the preschool and kindergarten classes have been under way for the past three years.

At present, there is no intention of extending the new curriculum beyond the ninth grade. It has been determined that more than 50 percent of the students who study within its structure, through the ninth grade, as it is presently designed, will have completed more than the present conventional high school mathematics curriculum. These students will have the basic vocabulary and understanding that will enable them to extend their learnings on the basis of professional study of mathematics, far beyond the limitations of conventional high school texts or the presently proposed curricula of modern mathematics.

The foundations of this mathematics curriculum are built on the work of Jean Piaget, eminent nineteenth century French psychologist, and on the work of Gestalt and field psychologists as represented by Koffka and Wertheimer. It is designed to utilize the knowledge developed by such men as Gesell and Illig and Weaver and Bray in the fields of child development, physiology, and neurology.

It is built upon the philosophical foundations presented by Father Edward S. Lonergan, S.J., in his tremendous volume, *Insight*, and the structure for learning suggested by Brunner in *The Process of Education*.³

The approach to change, using the new modern mathematics curriculum as the end to be achieved, is based upon Parsons' theory of social change, presented in his volume *The Structure of Social Action*.⁴

The mathematics basic to the new curriculum is not only the mathematics that we use in the social structure of ordinary living, it is also the mathematics of the modern mathematician and the modern scientist. However, it is not only the mathematics of deductive reasoning; of the axiomatic approach to algebra and geometry; of probability; of the atomistic, theoretical mathematics of sets; but also the mathematics of the market place, of the citizen, and of all those who need to understand and apply mathematics at a lower level of abstraction in conjunction with the activities of ordinary living.

It should be recognized and often is not, by those now involved in the development of a mathematics curriculum, that even though a new mathematics terminology has been developed which eventually may become common to even the lower levels of mathematical learning patterns and practical applications, such change cannot be achieved by edict or assertion of its necessity, but can only be achieved by gradual accommodation of such new ideas by their absorption in the language as they become a part of the pattern of action which must be used to communicate satisfactorily such patterns of action in a society. It is not possible, nor entirely desirable, to eliminate the patterns of communication and of understanding of mathematical ideas and processes as they are now used in social communication. The individual must be able to accommodate himself to communication of ideas at all levels of learning, to fit his own and the society's needs, as well as the special needs of the mathematician and the scientist.

Mathematics, therefore, must be the content of the new curriculum. The content must include not only the mathematics which is now a part of the social structure, and is needed by every member of society to function as a member of that society at whatever level he achieves. It must also include that which will be needed, beyond that now in use, to accommodate the

³ Jerome S. Brunner, *The Process of Education* (Cambridge: Harvard University Press, 1961).

⁴ Talcott Parsons, *The Structure of Social Action* (2nd ed.: Glencoe, Ill.: Free Press, 1958).

demands of the society as it develops its abstract mathematics, its science, its philosophy, and its business in the future.

The mathematics of the new curriculum for the individualization of instruction is this kind of mathematics. No apology need be made for the inclusion of addition and multiplication, or for using such terminology as "addend," "sum," "multiplicand," "multiplier," etc. This is still useful terminology. In the new curriculum it is used as a means for proceeding to new vocabulary such as "addition as a binary operation" or "addition as the union of two sets."

The inclusion of the "conventional" mathematics is not, as some protagonists of "modern" mathematics assert, a waste of time. It furnishes a natural, orderly sequence from today's usage to that of tomorrow. It does not burden the student with learnings he will not need, nor will these learnings confuse him, if the curriculum is well organized and carefully executed, and if the scope and sequence of the curriculum can be so planned that each student can proceed at his own rate of learning, commensurate with his pattern of growth and maturation. The new curriculum is so planned and can be so executed.

The new curriculum accommodates all levels of learning: the mentally retarded child and the fast-learning child of exceptional capabilities; the blind and the physically handicapped; the under-privileged child from a low economic environment or the privileged child from a high socioeconomic level. These statements are not based upon conjecture, but upon the accomplishments of children observed and recorded during the last fourteen years.

The child, learning at his own rate within the new Individualized Mathematics Curriculum, develops the art of communication of mathematical ideas and processes first by oral verbalization, then by written means.

The scope and sequence of the new curriculum permits the child to discover basic mathematical concepts deductively, and to gradually extend his concepts to encompass the structure of mathematics in its most modern forms.

The available potential of each child is so developed within this curriculum to the point that more than half of the children working within its structure complete the junior high school programs, such as that presented by the School Mathematics Study Group, by the end of the sixth grade. The more able students, working to their maximum potential, can achieve at such a level that the present high school staff of mathematics teachers, with the exception of a few who are well trained in modern mathematics, will not be able to accommodate the students' rate of learning withing the present knowledge of mathematics possessed by these teachers.

The third outstanding feature of the new mathematics curriculum is a built-in system of evaluation. Since each child can proceed at his own rate of learning, objective records are made of his achievement in the content of the curriculum ten times each school year. These records are simple and effective. There are no tests to correct. The records are passed on from teacher to teacher at the end of each school year. There is no longer a two-month "review" period at the beginning of each school year. Each student begins his learning in September at the point in the curriculum at which he left off in May of the previous year.

The evaluative procedures furnish an objective, satisfactory means of reporting student progress to parents, and, over a period of years, become the basis for a realistic system of guidance of students in the area of mathematics and in related areas for future planning of careers.

The evaluative procedures also furnish data which the child uses for self-evaluation of his own progress and capabilities.

The development of this new curriculum, the tools needed to implement it, the in-service training courses needed to prepare teachers to learn the scope and sequence of the mathematics it contains, the administrative changes needed to accommodate the individual rates of learning of children, and the courses for parents to help them understand its scope, sequence, and content, its accommodation of individual differences and its evaluative procedures, are the product of twelve years of intensive research. There were no great advertising campaigns heralding this new mathematics curriculum as a panacea for all the ills of the textbook curriculum, for the standardized test programs promoted by the test makers, or for the superficiality of the "modern" textbook developers who are often good mathematicians with little understanding of the learning process or evaluation in relation to guidance.

Rate of desired change in the project schools in the use of the new curriculum was based upon the resources available to create such change. It was apparent, even at the beginning of the work of creating change in the conventional mathematics curriculum, that change could not be produced by administrative command. Administrative adoption of a textbook series, as is the custom in education, is the process of imposition by the administration, simultaneously at all grade levels, of a particular textbook and its inherent structure. Practically, change by administrative fiat or command has produced practically no change, since the conventional textbook curriculum still in use in the great majority of schools has not changed. Even those who, in recent years, have changed their textbook curriculum, have not met with any great success.

The problem of in-service training of teachers for the use of the conventional textbook curriculum is largely a problem relegated to schools of education, in methods courses in which teachers' manuals tell teachers how to teach, with little or no regard to their knowledge of content, individual differences, or evaluation. Weak, inept efforts on the part of textbook consultants have little impact on the teachers' understanding of the learning process.

There is also a new modern mathematics curriculum designed for the pre-service and in-service training of elementary and junior high school teachers. It is divided into three courses: the first level for the primary grade teachers, the second level for the intermediate grade teachers, and the third level for junior high school teachers.

In the first workshops taught at Mount Mary College in Milwaukee in 1958, approximately 125 teachers and supervisors were enrolled. During the calendar year 1962-63, over 5000 teachers were trained in 156 academic courses, workshops, and in-service courses under the auspices of colleges and universities, and in public, private, and parochial school systems in every section of the country. There are presently over 100 academic courses, workshops and in-service courses already scheduled for the 1963-64 calendar year, and more are being planned. These courses are designed to teach teachers the modern mathematics needed in our modern society; how to individualize instruction; and how to evaluate student achievement. They are broadly conceived, and are designed to improve the teaching of mathematics under any conditions of teaching—especially where the textbook curriculum has not yet been replaced by a modern mathematics curriculum.

Textbooks and standardized tests have been the bane of our educational system. They have been developed by big business, operating in an area in which advertising programs and sales promotion cannot be justified. The textbook and test promoters have been instrumental in constantly watering down the content of the curriculum to meet the level of learning and knowledge of

the teacher. Few real efforts have been made by the publishing interests to do the necessary research or to establish the in-service training courses needed to improve the teaching of mathematics.

The process of development of change from the textbook curriculum to the new curriculum, carefully developed by experimentation, invention, and exploration, from 1950 to 1963, was entirely different. As the new curriculum emerged and the tools for its implementation were designed and evaluated, teachers, on the basis of their willingness to engage in using the curriculum in the classroom, were given the opportunity to study the curriculum and its implementation before using it. These teachers then initiated the new curriculum in the first or second grades of their schools, with full knowledge by their administrators of what was being done.

Protective measures were taken, to guard against pressures from other teachers and other sources which might disrupt the work of these teachers. By the end of the first year, other teachers, observing their success, enrolled in workshops to learn the new curriculum.

Since 1958 over 1,000,000 children have been and are being taught within the new curriculum in every state but Alaska, in Puerto Rico, in Canada, in Italy and in other parts of the world. It is in its final stages of introduction into the seventh, eighth, and ninth grades.

NEW FRONTIERS OF MODERN MATHEMATICS

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THE INTRODUCTION OF NEW CONTENT merely because it is modern is not, and never will be, a valid or significant criterion for change. Likewise, the lack of modernity is no good reason for abandoning the old. That is why, at the outset, it is well to remember that the new mathematics is as much a point of view as it is a body of materials. It is, moreover, a judicious blending of the old and the new.

A "CASE" FOR THE "NEW" MATH

The new approach to the teaching of mathematics does several things:

1. First of all, it creates interest on the part of the child. He can now begin to see what he is doing. Nothing is more frustrating than to be forced continually to do something that has no real meaning.
2. The placing of all topics into a larger structure and the use of precise terminology unify the student's whole math program from kindergarten to graduate school. There is continuity of experience and sequence in the topics of the "new" programs.

3. The new approach enables the child to analyze, interpret, and create. (This is important in view of the fact that as the demands of science and technology increase, new mathematics and new applications must be created. The youngster must know how to *reach* abstractions and *discover* patterns which he will be able to apply to new situations.) Not all children, of course, can become mathematicians or scientists, but it is more likely that this kind of teaching will produce the large number of high-powered mathematicians, first-rate scientists, and skilled technicians that will be required in the future.

4. The modern child lives in a world in which he is, and will be, constantly confronted in his daily newspaper with the specialized language of scientific surveys, advertising claims, the economic aspects of taxes and other legislation. If he is to make sound judgments and if he is to vote intelligently (in other words, to live in a complex democratic society), he must have some understanding of graphs, probabilities, statistics, sets, and other important topics included in the new programs.

5. Lastly, the new math demands of teachers an improved mathematics background—more preparation and planning. Eventually this should produce better and more enthusiastic math teachers. This demand is one of the reasons why many schools are finding it necessary to departmentalize, particularly in grades 7 and 8 where radically new content is introduced into the program. But, even in grades 1-6 where there is little or no new content, the scholarly approach to the subject, the new point of view demands a re-education of the teachers.

UNIFYING ELEMENTS OF THE "MODERN" PROGRAMS

It is unlikely that any of the claims made here in behalf of the new mathematics can be seriously challenged, but there is one that needs explanation, namely, the assertion that all of the new programs (SMMSG, UICSM, STM, FR. BEZUSKA's Program, University of Maryland Project, Laidlaw Series, World Book Company Series—to name but a few) have a common denominator in their emphasis on the same unifying elements. This is the heart of the topic under discussion today, for it is the stress on structure which the unifying elements spirally develop that will blaze the trail for the new frontiers in the mathematics of the future.

All of the modern programs differ from each other in accidental ways; for example, one is treated from a historical point of view, one uses a strong "discovery" method, and so forth; but they are all essentially working toward the same end and are, I think, all an improvement over the way we tried to teach our children arithmetic in the past. They are all shifting emphasis away from rote memorization of tables and rules toward structure and meaning.

PERCENTAGE AND MEASUREMENTS IN A NEW SETTING

No longer is the emphasis of the 7th and 8th grade math on review operations with whole numbers, fractions, and decimals and on a study of percent applications and measurements. Yet, percent applications and measurements still have a place in the modern courses.

Gone, however, are the "3 cases" of percentage taught with varying rules to be memorized and applied to discount problems, tax problems, or interest problems. Today, the child applies percent to statistics and simple proba-

bilities. He solves percent problems by means of ratio equations which *he* formulates rather than by the memorized rules of the "3 cases."

Measurements, too, are still taught in grades 7 and 8, but they are no longer a re-hash of earlier grade work. The child meets some new challenges in the use of the metric system, statistics and informal non-metric geometry (which is, for the most part, intuitive and inductive). It is in geometry and measurements particularly that the pupil has innumerable opportunities to use the notion of sets and the language of sets. More about that later.

THE HEART OF THE MATTER

The most important unifying elements in the elementary new math programs may be formulated as follows:

- 1) Numbers
- 2) Properties of numbers
- 3) The language of mathematics
- 4) Rates and problems solving
- 5) Sets
- 6) Measurements and geometry
- 7) Abstractions and generalizations

It is impossible, within the scope of this paper, to discuss even one of these elements definitively. Moreover, there is an inherent difficulty in trying to explain concisely, yet clearly, to an audience with differing backgrounds, the way in which any one of these elements operates in unifying the program. Therefore, I would like to say, at the start, that it is inevitable that the explanations given will in some cases be too simple for the trained and too difficult for the untrained.

The discussion will be limited to a very brief treatment of each of the first five unifying elements. It would be interesting to say something about the new content in measurements: the metric system, elementary statistics, and simple probabilities. It would also be stimulating to take a look at the new approach to geometry—a subject which was formerly reserved for 10th-grade classes. But both these temptations must be resisted if we are to adhere to the time schedule. We turn our attention to the first of the unifying elements.

WHY STUDY OTHER NUMBER BASES?

Of great importance among the unifying elements of the new math is number. Incidentally, the concept of number is prehistoric in its sources, but the analyses of the *structure* of the number systems and their extensions is distinctly "modern"; and yet, more than 130 years ago a mathematician by the name of Augustus DeMorgan was advocating what is just now being incorporated into math programs—namely, the teaching of our number system by means of studying the structure of numbers in other bases, and the use of deductive reasoning as an early means of learning mathematics in a more meaningful way. Then, too, the "discovery" method which underlies most of the modern approaches is not new, either. Socrates used it 2,000 years ago.

Until very recently, some of the characteristics of our own numeration system have not been fully understood by our children. The numerals were so familiar to them that by rote methods and rules, without any thinking,

answers were secured routinely. Lately, re-slanting the teaching of our numeration system, wherein we first show students how to analyze other systems of numeration with different bases, we force the student to discover the patterns of place values: in other words, to see the structure of his own numeration system.

It isn't important for a child to remember that the Eskimo numeration system is in base 5, the Babylonian in base 60, and the Celtic in base 20. It isn't important for him to remember the Egyptian or Mayan numeration symbols. It is only important for him to study the structure and fundamental operations in some of these systems, to *discover* a pattern of numeration systems in general, and to *deduce* some abstract laws and properties of numbers.

Our numeration system is based on tens. In our system, therefore, $42 = 4$ tens and 2 ones. But, in another system (like base 7) this would be different. For example, $42_{\text{seven}} = 4$ sevens and 2 ones. If this had been base 5, it would mean 4 fives and 2 ones. When a child adds 42_{seven} to 17_{seven} he gets 5 groups of sevens and 9 groups of ones. But he can take 1 group of sevens out of the 9 ones and add it to the 5 groups of sevens which he already has. His answer is now 6 groups of sevens and 2 ones, or 62_{seven} . Of course, addition and subtraction can be much more complicated than this as more place values are added.

Nevertheless, since the purpose of this talk is not to attempt to teach two years of mathematics in a half hour, but to try to give you some idea of what the new math is trying to accomplish, it is perhaps wise to avoid complicated illustrations here such as multiplication or division in other number bases. But it is important to remember that the child is taught over a period of months what you are spending minutes on now and, therefore, it may seem more difficult to you than it really is.

WHY CARRY? WHY INDENT?

With practice, the child not only learns to compute with facility in other bases, but he knows what he is doing. In other words, he increases his computational skills and at the same time uses his reasoning power. Think of the way in which he previously multiplied any numbers. For example, 46×32 . What did he say? Two sixes are 12; put down the 2 and carry 1. Two fours are 8, and 1 is 9; indent one place to the left. Why indent? Why to the left? Usually he didn't know *why*; he only knew *how*. Multiplication becomes more meaningful when the child understands how to multiply in, for example, base 7. Take the algorism $46_{\text{seven}} \times 32_{\text{seven}}$. When he says 2 ones \times 6 ones and gets 12 ones, he is forced to think of how many *sevens* there are in 12 ones. He puts down 5 ones and carries the one set of 7's, and so forth. After working this way, 46×32 in his own system takes on meaning. He knows that it means 2 ones \times 6 ones or 12 ones (1 ten and 2 ones).

There is no objection to a rote operation of the traditional system if it is merely a short cut to getting an answer. It is good, provided the child knows that he is putting down 2 ones (not the 2 that is the end number on the 12). The youngster must first learn *why* he can do the problem this way and he does learn why when he studies place values in other number bases.

Anyone who has taught Intermediate Algebra on a high-school level remembers the lengthy explanation necessary in teaching the so-called "digit" problems, to show how $10t + u$ represents any 2-digit number. With the

new algebraic approach to teaching the numeration system, an average elementary child can discover this generalization for himself.

ARE WE OVERLOADING THE CURRICULUM?

Operations of the number system, including the set of counting numbers, whole numbers, rational numbers, and irrational numbers, are all studied in the 7th and 8th grades. The child even takes a glimpse at the complex number system in grade 8.

Some teachers are worried about this, for they think there is an overcrowding of the math curriculum, but most educators are more and more convinced that, in the past, we have often underestimated the child's ability. Incidentally, the pupils do not find the new content as difficult as do the teachers. The children do not have to unlearn a traditional way of working. To them, working with different bases in the number system, or learning a bit about modular arithmetic, is no newer than learning percentage or denominate numbers for the first time.

As a matter of fact, the new topics are not difficult and are interesting. We all know that 7th and 8th graders have always considered drill work in the fundamental operations, such as multiplication or division, "old hat." They worked without zest. In the modern courses, students are not aware of the fact that in using different number bases and different modula in modular arithmetic they are getting skill in the fundamental operations. More than that, they are thinking and are not bored.

In addition to the value the study of the numeration system has in revealing structure and in showing the unity of all levels of mathematics instruction, there is a very practical reason for this kind of study. Computer machines are constructed on the principles underlying other base numeration systems. At present, the binary system (base 2) is widely used. In this system only 2 numbers exist: 0 and 1. The "on" switch may represent "1" and the "off" switch "0." If a number like 8 is to be registered, "on" is pushed once and "off" three times because 8 in base 2 equals 1000_{two} .

PROPERTIES OF NUMBERS—BASIC TOOLS

Within the realm of number as a unifying element, it is impossible to overlook the emphasis on the properties of the natural number system. In the contemporary math programs, children use the commutative law, the associative law, and distributive law from the first grade up, though the terminology is not generally used in the lower elementary grades. By the time the students reach the seventh grade, they are ready to learn the new terminology and to study the application of these laws on a deeper level.

Teachers have always obeyed these laws, but in their traditional manner of teaching they have often used them automatically and taught the children to use them mechanically.

Most of you are familiar with the three laws or properties of numbers, so I shall not explain them here except to say that when a child understands the three properties of numbers he will know when and how he can combine numbers. He will, moreover, not only be able to understand what he is doing in fractional operations, in factoring, and in other processes, but he will also be able to do many problems by mental computation that he previously had to

write down. The emphasis on structure helps him to perform operations without having to visualize the digits in an algorithm.

In the lower grades the child will expand the notation on paper but with practice he will *think mathematically*, compute mentally, and estimate answers—in other words, he will begin to combine automatically and subconsciously as a mature mathematician does. Incidentally, most of the new math programs stress mental computation and estimation. Half of the incorrect answers arrived at would be eliminated if pupils had roughly estimated before they started. In estimation, they anticipate answers and therefore realize that some answers are obviously incorrect. If a child approximates that the answer is about 300 he knows that he has done something wrong if he gets 32 as an answer.

The time to start talking about the three laws or properties of numbers is not when the child begins 9th-year mathematics (the formal study of algebra), but in the lower elementary grades. In grades 7 and 8 the student should be able to use them with facility.

By teaching the three properties or laws of numbers, we show relationships and structures. Without a knowledge of them, it is necessary for a pupil to resort to a "bag of tricks," "type" problems, "cases," "rules," and "box" analysis to arrive at solutions. When this is done, mathematics is dull, uninteresting, and routine. It is literally *doing* arithmetic, not *thinking* mathematically.

MATHEMATICS—A LINGUISTIC ACTIVITY

Another of the most important of the unifying elements is the use of the language of mathematics. In itself, mathematics is not a language but is a linguistic activity and as such can be called the "language of science." It involves the use of symbols—both number symbols and operation symbols. Only through language can the child see the relationships between the abstractions of pure math and their concrete applications.

Not all the misunderstandings that arise come from the wrong use of operation symbols. Often ambiguities emerge from the use of words, phrases, and sentences. Sometimes teachers fear to use a word like "set" (which is, incidentally, not unfamiliar to the child who has had a set of dishes or a set of silverware for many years). New ideas and new terms have come into being because of the more recent penetrating analysis of the structure of mathematics. A precise language and vocabulary are needed to build up a precise understanding of the new mathematical ideas.

The modern terminology and symbolism does many things. It clarifies, simplifies, unifies, and broadens old ideas, and, even more important, it implicitly introduces the student to new ideas. Just as contemporary words such as "astronaut" and "megaton" sharpen an idea, so a new mathematical term frequently gives precision to a concept. For example, "ray" for the side of an angle, or "multiplicative inverse" for the use of a reciprocal.

Often a new term is used to avoid ambiguity, for example, distinction between "number" and "numeral." Certain new terms are used for purposes of economy. To illustrate: the word "set" can be used for a herd, a flock, a collection. Whereas we cannot speak of a "flock of coins" or a "collection of geese," we can say a "set of coins" or a "set of geese." Again, we use the one word "factor" for the multiplicand and the multiplier, for the divisor and the quotient.

Some of the modern terminology is really just a more precise expression of an old term: for example, we used to say "a straight line is the shortest distance between two points." But a line is really *not* a distance at all. Now we say "The shortest path between two points is along a straight line."

We can all rejoice that such meaningless expressions as "goes into," "borrow," "pay back," "cross out," "cancel," and "transpose," "bring down," "move the decimal point two places to right," and so forth, have been abandoned in the new mathematics.

The child who has learned the terminology of sets, of graphing, of measurements, will *see* the *unity* in mathematics as he proceeds from grade school to secondary school and to college. He will feel that he is on familiar territory because he speaks the same language as the algebra, geometry, and calculus teacher. If mathematics is to live, it must grow and consequently its language, too, must grow.

PROBLEMS AND CREATIVITY

Another unifying element in mathematics is the solution of problems by the use of ratios. It is logical that we should discuss the problem here immediately after speaking about mathematics as a language, because *vocabulary* is one of the main factors in a student's ability to solve problems. For example, a child is taught a definite procedure for solving problems involving areas. You may find, however, that when he is asked to find the area of a box 8' long, 4' wide and 2' deep, he may multiply the three numbers given, $8 \times 4 \times 2$, and arrive at 64 which is really the volume and not the area. Why? Because he does not understand what area means. If he really understood the concept of area as the square units on the *surfaces* of the box, he would ignore the irrelevant number in the data. All he has learned is a response to the cue-word "area," and he thought this way: "Whenever I see the word 'area,' I multiply all the numbers in the problem."

Unless students develop the habit of visualizing all aspects of a problem situation they are likely to rely on verbal cues that often confuse and mislead them, or else they just do *anything* with all the numbers in the problem—multiply, divide, or add. When children have developed the ability to *describe* a problem situation in equation form, they are able to use ratios and thereby simplify solutions considerably.

At least 50 percent of all mathematical problems, whether in arithmetic or algebra or even in higher math, involve ideas of rate or comparison—for example, problems dealing with cost per dozen, times as many, percent, areas, and volume, to name but a few. The ability to use ratio equations will *unify the mathematics of all levels* and will be all-important in higher math and science where the student is required to work with direct and inverse proportions.

MEANINGFUL SCHOOL WORK—THINKING

It is the task of 7th and 8th grade teachers to help children to perceive inter-relationships between apparently different concepts. The greatest need in our scientific age is for men and women who can see the mathematical applications that have been made, and apply them to the new and unsolved problems of tomorrow in physics, biology, astronomy, social sciences, and the fields of technical knowledge still to be identified. The real test of mathematical ability

comes when a man faces a difficult problem situation and is obliged to suggest or discover ways of finding a solution.

Of course, not all children can become mathematicians, but all can become more mathematics-minded. In order to identify the students with mathematical ability, it is necessary while helping them to discover mathematical concepts to train them in reflective thinking and to make them alert and curious.

INDUCTIVE REASONING

To teach problems effectively, children must be taught *inductive* reasoning. All students should repeatedly and continuously be "led" to discover or invent mathematical ideas for themselves.

The classic story is told about Karl Friedrich Gauss, the Prince of Mathematicians. At the age of ten, Karl and his fellow students were given "busy work" by a teacher who had to accomplish something else during a half hour or so. She told them to find the sum of the first hundred whole numbers. Instead of plodding on as the others did, adding 1 to 2 to 3, etc., Karl looked for an easy solution—he thought reflectively and suddenly discovered a pattern.

Young Gauss noticed that the sum of the first number (1) and the last number (100) was the same as the sum of the second number (2) and the second last number (99), and so on. Observing that there would be fifty pairs, each having the sum of 101, and using his knowledge of the *meaning of multiplication*, he figured that the total sum must be 50×101 . He had the answer 5050 on his slate in a few minutes.

Furthermore, he generalized that this method would work for any other set of consecutive integers or any other sequence of numbers having a common difference. In other words, he had *discovered a pattern* which formulated the well-known relations for the sum of an arithmetic progression.

It is important, however, that students are warned not to rely completely upon inductive or discovery methods. It is true that induction leads to generalizations which show relationships, but since all cases cannot be studied there is a danger inherent in induction itself.

WHAT KIND OF PROBLEMS SHOULD WE TEACH?

What kind of problems are best suited to arouse interest and encourage mathematical thinking on the part of the 7th and 8th graders?

1. Problems which may require a certain amount of *experimentation* and the *assembling of pertinent data*; for example, simple permutations such as ways in which six-lettered cubes could land if tossed into the air.

2. Problems which *change the conditions* of a previously worked problem by adding another dimension. Area and volume, as well as statistics, lend themselves to this type of problem.

3. Problems which lead to a general *formula*. Even though the formula is known to the teacher, it should not be told to the student. The child should be led on to "discover" it. He should find the pattern.

Youngsters should also learn that not all problems have ready solutions and that some have no solutions, at least in terms of resources momentarily available—that there is more than one correct way to solve a problem.

The teacher who leads children to read problems, reason inductively, set up equations, or discover techniques for solving problems must be prepared

for shock. Sometimes children see relationships and significances that the teacher, hampered by a conventional way of looking at things, misses. Never be distressed by a child guessing, but make him test his guesses and prove them right or wrong.

THE LANGUAGE AND NOTIONS OF "SETS"

One of the most fruitful unifying ideas developed in recent years is the concept of sets. Although the use of sets is new in the schools, the algebra of sets dates back nearly 100 years to George Boole. Mathematicians have always recognized the value of Cantor's formal set theory in teaching general topology, a very advanced mathematics course, but it is only recently that they have realized that the use of the language and notions of sets could do much to revolutionize the teaching of elementary and secondary school mathematics.

What must be remembered, however, is that set theory, as such, is not taught below the college level, but (1) that the *concept* or notion of set permeates the teaching of all other areas of mathematics, and (2) the language of sets is used in almost all the chapters of modern mathematics books—at least in the 7th and 8th grades. In other words, the idea of sets is not a topic to be treated in two or three chapters and then be "over and done with."

The use of sets unifies parts of a particular topic, for example number, and it relates the topic to the larger superstructure of mathematics as a whole. One of the reasons why this is true is that the *concept of set is involved in every definition*. In fact, how else can you define anything? To define an object, first of all you see whether that object is an element or member of a larger set; that is, you see if it is a sub-set. Then you look for its distinctive features. For example, to define a triangle, you see that it belongs to the big set "polygon" and then you proceed to define a triangle as "a polygon having 3 sides."

How does set terminology unify a particular topic? Suppose we apply the undefined term "set," which means merely a "collection of objects," "an aggregate" or "an ensemble," to a particular topic like numbers. How does set language unify the subject of numbers? First of all, suppose we use the set of natural numbers (counting numbers, positive whole numbers: 1, 2, 3, etc.), as the *Universe* (or large set which includes all the numbers we may use). Now, if we further consider a set of numbers from 1 to 10 as set A, we can say that set A is a part of the Universe of natural numbers and is a subset of the natural numbers. It can also be called a finite set because its numbers can be counted by the natural numbers. If I ask you to name a set of natural numbers less than zero you would rightly answer that it was an *empty set* or a *null set* (because no natural numbers are less than zero). If you consider a subset B as [1, 2, 3] and another subset C as [2, 3, 4] you can see relationships between these two sub-sets. A new set D is the *union* of set B and set C and this set $D = [1, 2, 3, 4]$. The *intersection* of the sets $B = [1, 2, 3]$ and $C = [2, 3, 4]$ is a new set $E = [2, 3]$ because the elements [2, 3] belong both to set B and set C.

Without going any farther, I think you can see how the terminology helps children understand the structure of the number system better, how they will be able to know the difference between and the relationships of whole numbers and counting numbers; rational numbers and whole numbers; rational numbers and irrational numbers; real numbers and imaginary numbers. In-

cidentally, the language of set relationships can be graphically demonstrated by such simple instructional devices as Venn diagrams and number lines.

Besides the use of set *language* in the elementary program there is also, as was mentioned previously, the use of set *notions*. Actually the concept or notion of set should originate in grade 1 and be developed through all the grades. The treatment in the early grades, however, is somewhat incidental and amounts mostly to recognizing numbers as properties of sets, grouping and regrouping, recognizing correspondences such as $1 : 1$ or $2 : 3$, working with ordered pairs and seeing other simple relationships.

But, by the time the child reaches the 7th grade, the set concept should be applied to relations and functions. To illustrate: the child learns to operate on two sets to produce one new set. One operation of this kind is a binary operation in addition or multiplication. For example: if set A consists of $\{1, 2, 3, 4, 5, 6\}$ and set B of $\{5, 6, 7, 8\}$ then $A \cap B$ (the intersection of A and B) is the set $\{5, 6\}$ and $A \cup B$ (the union of A and B) is $\{1, 2, 3, 4, 5, 6, 7, 8\}$.

This operation is extremely helpful when applied to geometric figures such as parallel lines and planes, intersecting lines and planes, graphs of equations, and so forth. The child who recognizes, for instance, that there is closure of natural numbers under addition and multiplication (because the result under addition and multiplication is still a natural number, but not under subtraction or division) will recognize the need for a system of rational numbers and will be able to understand how the real number system and the complex number system came to be developed.

One reason why the language and ideas of sets are very important today is because we live in a technological age of mass production and mass distribution in which probabilities (subsets) play a great part. Besides, in chemistry, thermodynamics, genetics, physiology, and the social sciences, the language and notion of sets are daily gaining importance. Engineers use set ideas in automatic controls and in quality controls. The knowledge of set language and set notions (and of the power of abstraction which underlies them) is not the only part of the new mathematics which will produce the creative minds necessary to cope with the problems of a highly scientific society, but the study of sets will certainly be one factor in developing this creativity.

It has not been possible, within the limits of this paper, to treat some of the important topics which form a vital part of the new 7th and 8th grade math program such as measurements, geometry, inequalities, and generalizations. In fact, it has not been possible to do more than skim the surface in discussing even five of the unifying factors of modern math but it is to be hoped that the value of meaningful teaching has been at least partially demonstrated.

There has been no attempt or desire here to downgrade the whole traditional program of teaching. As a matter of fact, the new programs evolved from some of the good teaching in the past which stirred up within students a desire to "revolutionize" mathematics teaching and to create new mathematics applicable to our times. The modern programs are not a panacea for all the ills of mathematics, but most mathematics educators feel sure that a great step forward has been taken and that the children who study a contemporary program will better understand the meaning and structure of mathematics.

One more remark: Almost everyone who writes about the new math programs states that the children are enthusiastic about the modern math, but I can tell you that the teachers are enthusiastic, too. There is no need to do

anything artificial to stir up interest in modern mathematics. As in every other field of study, it is knowledge and understanding which beget interest, not interest which generates knowledge.

CATCHING UP WITH SCIENCE: A PRACTICAL APPROACH FOR INTERMEDIATE GRADE TEACHERS

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EDUCATORS TODAY have come to recognize science as an integral part of the education of all children from elementary school through college. Science has become such a prominent and important feature of the elementary school program that it has been placed on a par with the three R's. This sudden rise of science poses a real challenge to educators. Our topic, "Catching up with Science: A Practical Approach for Intermediate Grade Teachers," reflects one aspect of this challenge.

The phrase "catching up with science" is particularly catching! Its implications are many. Science is on the move. In the words of Dr. John Glass of Johns Hopkins University, "scientific knowledge is increasing exponentially in this century!" This ever-accelerating pace is also pointed up by the rather staggering fact that the one million scientists living and working today represent over 90 percent of all scientists who ever lived and that this number may increase to twenty or thirty million by the end of this century!

And what is still more overwhelming is the probability that among these twenty or thirty million future scientists will be many of the students who sit before us in our classrooms today. What must our approach be if we are to prepare these budding scientists and all children to live and feel at home in our scientific world? A partial answer to this question may be found in the following five requisites for effective science teaching in the intermediate grades. There should be:

1. An understanding of what science in the elementary school is and is not.
2. A realization of the basic scientific principles that form the backbone of the elementary curriculum.
3. A knowledge of the scientific method.
4. A familiarity with laboratory activities and experiments.
5. A treasure box of references to audiovisual materials, community resource personnel, and appropriate field trips.

Let us take each of these requisites and discuss it in detail, making practical application whenever possible.

Before beginning any teaching of science at the elementary level, the teacher should ponder the answer to the question, "What is science in the elementary

school?" First, let's see what science at this level is *not*. It is not a reserved area of study for just the special few in our classroom. It is not a specialized subject to be taught effectively only by a specialized teacher. It is not just manipulative skill like constructing doorbells or telegraphs, weather stations, sundials, or rockets; nor is it on the other hand just a dogmatic encyclopedic subject where the children are given some hundred or so facts to memorize, or some five or ten pages to read and then "Answer the questions at the end of the chapter."

What, then, is science at the elementary level? It is dynamic; it is challenging. It is vibrant with life. It is a subject for every single student and for every single teacher. It is all the various technological achievements of man, guided missiles, satellites, solar ovens, nuclear-powered submarines. It is jets, television, and Telstar, or hydroponics. Elementary science includes the presentation and acquisition of facts explaining these and all the phenomena of our environments, but it is far more than this. For every scientific explanation or answer should lead to new questions, new problems. Science for our children as well as for us is the continual pursuit of knowledge. It is the constant search for the unknown. It is a way of thinking. And if we do nothing more than excite in our children an insatiable curiosity, a desire to question, and a relentless persistence in searching for the answers to those questions, we have taught science—and taught it well. In other words, a criterion of good science teaching is the frequency with which the two little words "how" and "why" are used by both teacher and student.

The second requisite is a realization of the basic scientific principles that form the backbone of the elementary program. It is commonly accepted by educators that appropriate content for elementary school instruction can be drawn from four broad areas: the universe, the earth and its atmosphere, living things, and physical and chemical forces. However, much of the scientific information relative to these and to all areas of science is constantly being revised because of new discoveries. The content of our science program as a result cannot be considered static. Today's scientific explanation may be tomorrow's problem. There are, however, certain timeless principles that persist regardless of discoveries or moderations. It is upon these immutable principles that our elementary science program is structured. Craig refers to these as descriptive principles of fundamental patterns and lists seven:

- 1) the constantly changing universe
- 2) the vastness of the universe
- 3) the great age of the earth and universe
- 4) the adaptation of living things to the environment
- 5) the great variations in the universe
- 6) the interdependence of all creatures
- 7) the balance among forces and living things.

As teachers of science, we must be aware of these principles and through study and research deepen our understanding of them. In our daily teaching we ought to try to provide, in a variety of ways, ample experiences which will enable children to grow in the recognition and understanding of these principles. These must not be considered by the teacher as goals of instruction per se. They must not be verbalized for the children, written on blackboards, or given as dittoed material for memorization. Rather, we must recognize them

as ideas which will gradually evolve for children and become brilliant rays of light shedding their clarity on the mystic phenomena of their world.

To lead our children to discover, to stimulate their curiosity, to excite their interest, we must employ the method of science! We as teachers must *understand* the scientific method to do this. What is this method? It is one that implies the activities of wonderment, exploration, observation, and decision. It is a method of questioning, seeking answers, and critically examining conclusions. It is a way of thinking that leaves no room for superstition, quick guesses, or the stubborn clinging to preconceived ideas. How is it best used in our day-by-day teaching? When, and only when, we approach science instruction from a problematic point of view.

Let's take a few practical examples. When teaching a unit on health, the value of a balanced meal is questioned by the students, particularly upper intermediate grade students, since they seem to be thriving on their pop, donuts, and hotdogs. The steps of the scientific method can be used to investigate this puzzling matter. First, a problem is posed: "Why eat a balanced meal?" Then the children, after much consideration offer many reasonable guesses as to the "why." Such guesses are referred to as hypotheses. This term should be discussed with the children. Next, ways of testing these hypotheses are proposed and experiments devised. An excellent one is to use a pair of laboratory rats or hamsters in a nutrition experiment. One serves as a "control." He is fed a well-balanced meal at all times. The other is given a deficient diet, perhaps pop, donuts, and other foods children enjoy eating. Both diets are prepared by the children. Next comes a most important step in our scientific study, careful daily observations made and recorded. The class examines both animals, noting the condition of their fur, eyes, nails, and tails. They also study the behavioral characteristics such as irritability, quickness of action, listlessness. Daily weights are taken and graphed. Here the children learn to work with ordered pairs and begin to do some quantitative thinking. Finally, after a definite period of time elapses and much information has been gathered, the children draw their own conclusions and inevitably new questions will appear. "Can the rat eating a deficient meal recover?" "What if the rat was only lacking milk in his diet?" Such questions become the basis for further investigation by the individuals and groups of children rather than the entire class.

Another popular unit of study in the intermediate grades is magnetism and electricity. Here the problem-solving techniques can be employed very effectively. One of the inescapable questions asked by youngsters when making an electromagnet is, "What determines the electromagnet's strength?" Such a question is a perfect opportunity to help the children discover the answer themselves. After they have proposed a few hypotheses such as, "I think it depends on the size of the wire"; or, "I think it is the result of the number of times the wire is wound around the bolt"; or, "I think it depends on the number of dry cells used," test each of them carefully and systematically. Whenever possible, involve the class in quantitative thinking. Make graphs showing relationships, take measurements, using different units such as centimeters or millimeters. More and more we must attempt to draw mathematical concepts into our science teaching. Then, after sufficient data have been collected, have the children draw their own conclusions. And again, new questions will arise, each one leading to a new experiment, each one providing the students with the opportunity to develop scientific thinking. In the area of living things, the steps of the scientific method are a must. When studying the factors that influence

the growth of plants, instead of reading about them from a text, let the children suggest possible factors and then carry out simply devised experiments which will lead to the answer. The metamorphic life-cycle of a praying mantis, a moth, a butterfly becomes a reality for children when they are permitted to observe this wonder of nature. Let the children bring to class the eggs or larvae of these insects. Let them house them in their natural environment somewhere in the classroom where they can take daily observations. Closeup pictures taken by the children can also lead to interesting discoveries. This type of activity is a thrilling experience for both teacher and student. Now, of course, to make a scientific study of every single question is not only impractical and impossible but unnecessary. But should we not attempt to lead the class to deduce the answer to some of their inquiries? As teachers we must learn to be discerning! You perhaps are saying to yourself, how is such a procedure possible when one is confined to the limiting aspects of a syllabus and semester tests? It is quite possible. Syllabi are needed within a school system to provide for continuity and sequential learning. Our science program must not be hit and miss! The teacher who knows her syllabus well is the teacher who can select from the hundred-and-one questions those that will act as a springboard to a particular unit of study. Or such a teacher can guide the children through cleverly arranged bulletin boards, incidental remarks, and other means to ask significant questions. The problematic approach to science teaching demands a teacher with foresight and with carefully planned lessons, a teacher who is servant to *no* textbook but master of many! In preservice or in-service education, teachers must have ample opportunity to use the scientific method themselves so that they will gain the confidence and enthusiasm needed in guiding the children in similar experiences. Such preparation will also enable teachers to acquire that discipline of mind which will permit them to let the children ferret out answers for themselves. A permissive classroom atmosphere is essential. The thrill of discovery is one of the most valuable rewards of good science teaching!

We as teachers must lead the children to learning, then step aside and let them learn. It has been said that tellers are for banks. Thus a science teacher must endeavor to be a director, an adviser, a preparer, but not a teller. The great Albert Einstein once said, "It is the supreme art of the teacher to awaken joy in creative expression and knowledge." A teacher willing, eager, and ready to utilize the scientific method is the teacher skilled in this art. However, a word of caution. Although the attention should be focused on the elements of the scientific method, this is not and should not be the only procedure used by the teacher. The children should be led to realize that a wealth of information can be gleaned from the many authentic and accurate sources of science reference material now available. Research and reading are essential elements of good science instruction. It is the teacher's task to help the children find the most effective ways of gathering science information through their reading. In the intermediate grades especially, where children are so eager to learn, we must begin to teach them to do research. This will be an important tool combining what they have learned from authorities with what they have learned from their own experimentation. Through reference work and reading the children become interested in that world which they can not reach through personal experience.

The youth of today, from the preschool child to the, shall I say, sophisticated sixth-grader, is eager to learn more and more of science and the things of

science. TV, radio, periodicals, all of society has played an important role in stimulating their interests. Children nowadays have kits and more kits equipped with scientific apparatus and detailed manuals. Such kits usually find their way into the classroom. Here the children toy with them. They page through the manuals. They examine the instruments and carefully inspect provided chemicals. They attempt one or two demonstrations. They are as a result primed to grow in appreciation and realization of the value and function of such material. But, are we ready to be their guides, their supervisors, their helpers?

The fourth requisite for effective science teaching is a knowledge of laboratory activities and experiments. In my opinion, one of the best and by far the most practical thing a teacher can do in her effort to "catch up with science" is to become as familiar as possible with numerous laboratory activities and true experimentation. Not only must these be read or studied from reliable books, they must be *performed* beforehand. Teachers ought to have ample opportunity to manipulate various types of professional science equipment. For it is only in learning ourselves that we can assist others to learn. Having once performed a demonstration or experiment, the teacher will gain confidence, interest, and enthusiasm, and perhaps even improve upon suggested methods, or, better still, discover her own way of testing a hypothesis or manifesting a principle.

Perhaps you have noticed I was rather careful in not interchanging the words "experiment" and "demonstration." This was done purposely since they are two entirely different activities often confused by both teachers and students. It seems essential to me that a teacher distinguish between these two, first in her own mind and then for the children. Real experimentation leads to the solution of some problem. The outcome is known neither to teacher nor student. This is the purpose of experimentation—to search for an answer. Experimentation goes hand-in-hand with the process of the scientific method. A question is posed, an experiment suggested, equipment set up, data collected, and conclusions drawn.

A demonstration or laboratory activity, on the other hand, is simply a somewhat dramatic manner of illustrating a scientific principle already known by the teacher. However, such a demonstration could be considered as experimental by the student if presented carefully. Collapsing a tin can to show that air occupies space, or heating a balloon attached to the neck of a flask to emphasize the fact that hot air expands, are typical examples of demonstrations. Both experimentation and demonstrations are functional in the classroom and should be used at the discretion of the teacher.

The question of whether or not professional laboratory equipment or home-made equipment should be used in the elementary school seems to be a debatable issue. Nonetheless, in my opinion, there is a place for both and the teacher should be acquainted with both. The value of a milk carton, rubber bands, balloons, aluminum pie plates, and empty bottles of all sizes cannot be overestimated. In fact, it is very helpful to assemble a kit of odds and ends and keep it on hand in the classroom.

Although demonstrations and experimentation are basic characteristics of science, science teaching includes more than these. A multiplicity of procedures is invaluable to the science teacher. Demonstrations, and/or experimentation, readings, discussions, group activity, observations, excursions, use of audiovisual material, all ought to be contributors but no one a monopolizer in our class-

room. Each of these in some way provides new interests or extends and expands old interests, and aids in unifying and verifying the previous learnings of the children. And this brings us to our fifth and final requisite—a treasure box of ready references to audiovisual materials, appropriate field trips, and community resource personnel.

One of the audiovisual aids that has revolutionized the teaching of science is ETV. We are still exploring the vast potential of this medium, and undoubtedly it is an effective tool. The TV camera can bring before the eyes of every individual student, regardless of how large the class, many of the marvels of science too microscopic or difficult to observe in the classroom. The TV teacher can bring enriching and broadening experiences beyond the realm of classroom or personal experience. However, the one aspect of ETV which must be continually stressed is the role of the classroom teacher. ETV has not made the teaching of science easier for us but more challenging. Just as water will not flow from the reservoir to the generators in the production of electricity unless there be an inlet and outlet, so, too, scientific information will not flow from the reservoir of ETV to the generating classroom in the production of educated citizens unless there be a stimulating preparation and a thorough followup. Perhaps the first reference book that should be on every teacher's desk is her ETV guide. It has been carefully planned by the ETV teacher and must be just as carefully used by the classroom teacher if the full benefit of this medium is to be derived.

The classroom with the best of facilities can never provide enough resources for all kinds of learning experiences essential to good science teaching. The need to observe science in a natural setting will always exist. Herein lies the value of excursions or field trips. Do we use this powerful tool in our teaching? Why not? Because very often we are not prepared! Every teacher should take part in field trips of all types. For it is only when one has actually shared in an experience that its real worth is appreciated. The teacher who has participated in field trips, who has herself experienced the enriching effects of such adventures, who has gleaned a wealth of knowledge, is the one who will have no fear or reservation about taking her class on such trips, whether they be biological, geological, or industrial. It is one thing to read a pamphlet on how to organize and take a field trip but it is an entirely different situation to actually take the trip yourself beforehand. Of these, we need much more!

I would like to emphasize the value of films or filmstrips in the teaching of science. We must be careful, however, to select the material which is most appropriate to our purpose. Do not frustrate the children or stifle their enthusiasm for a particular aspect of science by showing films or filmstrips which are either too difficult or too simple!

A final means of stimulating scientific endeavors can be accomplished by asking a resource person from your community to visit the classroom. There are many such people who are both willing and capable of bringing to the children much information. It is our responsibility to discover these people! Not only do they impart knowledge but they provide the youngsters with opportunities to meet and speak to real scientists, experts in their fields!

The time is ripe for us to go all out in helping our students to develop the true spirit of science. They will respond to the degree of intense interest and enthusiasm that we bring to the subject. It is for us to give the leadership in this wonderful vocation of guiding children in the pursuit of scientific

knowledge. We are living in an accelerated age. History is accelerated; mathematics is accelerated; science is accelerated. Unless we take giant strides we will never catch up with science.

FIRST THINGS FIRST IN TEACHING SCIENCE TO UPPER-GRADE PUPILS

(Summary)

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SPUTNIK'S FIRST SUCCESSFUL VOYAGE into space shook the American people into a realization that the Soviet Union had the capability of producing not only powerful weapons but also an effective industrial society in a comparatively short time. The impact of the Soviet success was felt particularly in the world of education; our complacency and pride in our educational system were shaken.

The rude awakening came at a time when our educators had already begun to realize that the American school system needed revision as to content and quality. Thus spurred by a sense of a national security crisis which seemed to be founded in a fundamental weakness in our educational system, educators turned their attention to the quality and content of education in science and mathematics. Working in conjunction with highly competent scientists, they came to realize that a great gap had grown between science as taught in school, and science as known by scientists, a gap produced by revolutionary advances in science and mathematics. To bridge this gap it seemed necessary to revolutionize the science curricula, to develop and train teachers to adopt a new approach to the teaching of the sciences, to make use of the recent findings in educational psychology, and to take advantage of the new techniques of scientific technology.

The high schools, particularly, were the target of this new approach; and already great advances have been made in the development of new curricula, teacher-training services, science materials and aids. Inevitably, this upgrading of the teaching of science in high schools has reflected its influence on the elementary schools. So that in the last few years science in the elementary grades has gained increasing importance as a continuous sequential program of instruction beginning in the kindergarten.

Committees and research studies in every part of the country have been and are now at work developing science programs suitable to the elementary-grade student. It seems quite reasonable to state that "elementary science is here to stay."

Although its value is generally accepted, yet because it is actually a recent addition to the elementary-school program, many problems must be faced

if we are to have a program equal in excellence to present need for such a program.

These problems are basically threefold: (1) the need to clarify and simplify the objectives of elementary science education; (2) the development of a well-balanced science course which recognizes on the one hand the ability of each grade level to develop concepts, and, on the other hand, avoids the gaps and overlapping of the science courses of the past few decades; (3) recognize that most elementary grade teachers are less adequate in their science training than in any other academic area; and, therefore, there is need for preservice and in-service training for the elementary-school teacher; (4) recognition of the fact that science equipment, whether it be simple or sophisticated, does add another burden to the school budget and, therefore, efforts and plans for the acquisition of aids, materials, and equipment must now be implemented.

DEBATE

THE UNGRADED SCHOOL SYSTEM OFFERS GREATER ADVANTAGES THAN THE GRADED SCHOOL SYSTEM

Affirmative

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BEFORE WE CAN SAY that a particular feature of a school system is really an advantage, we must consider its contribution to the purpose of the school; that is, the intellectual development of the child; moreover, since children differ widely in their intellectual capacities and rates of learning, we must consider, also, its provision for human variability.

In the light of these considerations, the topic for debate, restated as a question, becomes: *Which* school system, the graded or the nongraded, can give more attention to individuals and to individual differences while endeavoring to bring each child to his highest intellectual potential?

To me, the answer is obvious: The *nongraded* school system offers more and better opportunities for providing for individual differences among children, thereby promoting the attainment of their optimum intellectual development.

That which distinguishes the nongraded school from the graded school is not the abolishing of grade labels, but a plan whereby each child can progress at his maximum pace, whatever it may be. In other words, the nongraded plan makes possible continuous pupil progress, which is a blessing for the below-average and the above-average pupils in particular.

An interesting analogy in this regard is given by Sister Bernarda, one of the organizers of the Ungraded Primary in the Archdiocese of St. Louis:

Children who are on the road to reading achievement are traveling at various speeds—there is Jeanette who travels in a super-jet; there's Mac who travels in

a Cadillac; there's Puggy who travels in a buggy. Can you imagine what would happen if these were all forced to travel at the same rate of speed? Poor Puggy's horse would drop in his tracks, while Jeanette's super-jet would be flying around in circles just biding time waiting for the others to catch up. But—let each transpose his respective rate of speed and what happens? Each one happily arrives at the goal of destination—the difference being only in the time spent on the road.—*NCEA Bulletin*, November, 1960, p. 22.

The fact that all children are not required to reach the same goal at the same time is a distinct advantage that belongs only to the nongraded school system.

Arbitrary grade standards have been referred to as Procrustean by the authors of *The Nongraded Elementary School*. (Procrustes, you remember, is the legendary highwayman who tied his victims upon an iron bed and stretched or cut off their legs to adapt them to its length.) In the words of Goodlad and Anderson:

Certain time-honored practices of pupil classification, while perhaps not lethal, trap school-age travelers in much the same fashion as Procrustes' bed trapped the unwary. These practices are concomitants of our graded system of school organization. First, a certain amount of progress is held to be standard for a year's work. Then, the content of the work is laid out within the grade, to be "covered" and, to a degree, "mastered." The slow are pulled and stretched to fit the grade. Sometimes, because their God-given limbs lack enough elasticity, they are "nonpromoted"—left behind, where presumably another year of stretching will do the trick. The quick are compressed and contracted to fit the grade. In time, they learn to adapt to a pace that is slower than their natural one. (p. 1)

And, I may add, the quick may also become bored, indifferent, even lazy.

Continuous progress, however, is not to be confused with continuous *promotion*. In the nongraded school there is no such thing as promotion or nonpromotion: there is no one time of the year at which a decision has to be made regarding the passing or failing of a child. A transfer from one group to another or from one class to another can take place at any time of the year, depending upon a child's progress and maturity. Continuous progress, however, does require continuous evaluation, which is an excellency in teaching.

Another advantage of the nongraded *primary* is that it provides a span of years that is adaptable to the lags and spurts that accompany a growing child. The arrangement of classes with overlapping levels of achievement benefits, in a special way, the late-bloomer, the child who gets off to a slow start or who does not seem to "catch on" until sometime in his second or even third year in school, but who, under the nongraded plan, manages to complete the primary program within three years. In a graded school system, the slow-bloomer would, most likely, have to repeat the first grade. According to a rough estimate, about 1 child out of 50 spends four years in the nongraded primary, whereas in the *graded* school system 1 child out of 10 spends two years in the first grade alone. Furthermore, the few that do have to take an extra year to complete the nongraded primary do it without frustration or embarrassment or loss of continuity, which usually accompanies a "failure" in the graded school system.

By way of emphasis, I want to make explicit another advantage that is

implied in the continuous progress plan; namely, that it does not hold back the fast learners. These, I contend, are the children that are discriminated against by the graded school system. In a very real sense, the fast learners are the *retarded* ones, for they are held back from advancing at their own rate by the rigidity of the framework of the graded school.

In the nongraded school, teachers have found that, in adapting instruction to the needs and abilities of pupils, they use not only more instructional materials than they did in the graded school but they use also a wider range and variety of materials. It seems reasonable to conclude, therefore, that the opportunity for enrichment is greater in the nongraded than in the graded school.

Thus far, we have considered advantages of the nongraded school that are directly related to learning. Let us, now, consider some advantages that the nongraded school offers in an area that is indirectly, yet closely, related to learning; namely, mental health.

If we may believe the Commonwealth Fund, "The grade system in American schools has been shown to be unsatisfactory as an educational procedure, and there is reason to believe that it is as upsetting to emotional life as it is unproductive educationally."¹ Now, what is it about the graded system that is so upsetting to emotional life? According to the evidence, there are two main factors: one, nonpromotion, with its undesirable consequences; the other, pressures, with their inevitable tensions.

The effects of nonpromotion have been the topic of numerous investigations within the last thirty or more years. The results of the studies support the following conclusions:

- Nonpromotion often results in emotional depression and discouragement,
- in a loss of self confidence, in aggressive and attention-getting behavior;
- It is a deterrent to the development of wholesome attitudes;
- It undermines self-respect; it deadens initiative;
- It paralyzes the will to achieve;
- It destroys the sense of security and acceptance in the family circle;
- It promotes truancy and delinquency;
- In short, it is devastating to the personality of children.

Is it any wonder, then, that the nongraded plan has been called "an administrative contribution to mental health"?²

Perhaps, some of you are thinking: If nonpromotion brings about so many evil effects, why doesn't the graded school adopt the policy of *continuous promotion*, also called "social promotion"? This, however, would not solve the problem—the difficulties would still be there; moreover, social promotion, too, has its ill effects, not the least of which is the lowering of standards.

Other advantages that the nongraded school offers in the area of mental health can be attributed to the absence of pressures on pupils to achieve beyond their ability. The reduction of tensions produces a favorable atmosphere for learning, in which even the less able child experiences frequent success. This, however, does not mean that the child never experiences failure, but the failure that results when he attempts something within his capacity is quite different from failure that results when he is forced to attempt the impossible.

¹ Quoted in the editorial, *Understanding the Child*, XXIV (June, 1955), 65.

² Robert H. Anderson, "Ungraded Primary Classes—An Administrative Contribution to Mental Health," *Understanding the Child*, XXIV (June, 1955), 66.

As further evidence of the advantage of reducing unreasonable pressures, I submit the testimony of teachers as reported in the educational literature in the field: under the nongraded plan emotional problems are lessened, bullying by older children is diminished, boredom among students is reduced, competition is minimized, cooperation is stimulated, and discipline problems are fewer.

These results definitely contribute to the mental health of teachers, also; but, in addition, other advantages for teachers have been credited to the nongraded plan; namely, that it promotes teacher enthusiasm and better faculty-administration cooperation; that it results in more teamwork on the part of the faculty and in less friction among teachers caused by encroachments upon materials reserved for the next class; that it reduces pressure on the teacher in regard to end-of-term goals and, also, gives her the freedom to work creatively.

Before leaving the advantages for teachers, I can't refrain from reporting the following results from a "Comparison of Graded and Non-Graded Elementary Schools," part of which involved the rating of teachers:

Regardless of the differences in intelligence, these graded and nongraded pupils tended to describe their primary-school teachers similarly on thirteen of the twenty-five word pairs, but on nine other word pairs the descriptions were significantly different. . . . Nongraded pupils tended to describe their teachers as bright, smooth, sweet, relaxed, big, quiet, interesting, soft and good. Graded pupils described their teachers as little, loud, boring, hard, dull, rough, sour, stiff and bad.³

The chief advantage that the nongraded school offers to parents is an understanding of the school, its purpose, its organization, and its problems. This, you may reasonably object, can be offered by the graded school, too; but I hold that the likelihood that it will take place is remote. The nongraded plan, however, demands that the parents be oriented to the program, especially to the method of reporting progress.

In summary, the various points that I have tried to make in this affirmative presentation are:

- The nongraded school system provides for individual differences better than the graded school;
- It facilitates continuity in learning;
- It promotes continuous evaluation and flexibility in grouping;
- It provides a unit span of years that is adaptable to the lags and spurts of growing children;
- It does not hold back the fast learner nor permit gaps in his education;
- It presents greater opportunities for enrichment;
- It precludes nonpromotion with its train of evil consequences;
- It eliminates pressures for achieving beyond one's ability;
- It contributes to the mental health of teachers; and
- It improves home-school relations.

What more can we ask for?

³ Robert F. Carbone, "A Comparison of Graded and Non-graded Elementary Schools," *Elementary School Journal*, LXII (November, 1961), p. 86.

Negative

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ONE HEARS A GREAT DEAL today about individual differences and child growth and development. While it is true that evidence from research is making us more conscious of these facts, they are not new to the dedicated educator.

From the teachings of Christ we, Catholic educators, have been made aware of individual differences among the children whom it is our privilege to teach. Bearing in mind the parable of the talents, we have striven in our schools for many decades to make it possible for the bearer of five talents to gain the additional five. At the same time we have labored hard and long to keep the individual with just one talent from burying it. We have, I trust, gone a step further and have endeavored to help this individual gain one more or, at least, a fraction more of a talent.

By what means have we done this? In the most part through the well established pattern of elementary education—the graded school. Today there are, it is true, many who question the adequacy of this form of organization, and there are attempts made to modify or change the organizational structure of our elementary school. While it is undoubtedly true that “no one pattern or organization within the school guarantees the learning of children,”⁴ our obligation to question these efforts arises when those who instigate such change claim to be doing more for our children than we in the traditionally established elementary school. I hope in the course of this paper to prove that this is not the case.

In the *Followup on the 1960 White House Conference on Children and Youth* it is stated: “The structure of the school, though important, was recognized to have less significance than the curriculum, the guidance of the child, and a favorable environment for learning.”⁵ Our graded schools have always kept these factors in mind while those advocating the nongraded program have placed greater emphasis on the organizational structure.

It is important to keep clearly in mind that the nongraded plan is simply a system of organization and nothing more. Even Goodlad and Anderson support this theory,⁶ and Carbone writes “The nongraded plan contradicts the notion that a change of school organizational structure will in itself produce higher academic achievement.”⁷

While the advocates of the nongraded plan reiterate the need for recognizing individual differences, it is equally true that the need for the recognition of these individual differences has a common meaning to teachers regardless of structure. It is likewise true that the instructional practices used by teachers in allowing for these differences are very much alike whether the school is graded or nongraded.

In reality it does seem somewhat like carrying coals to Newcastle to point

⁴ U.S. Department of Health, Education, and Welfare, Office of Education, *Implications for Elementary Education* (Washington, D.C.: 1961), p. 14.

⁵ *Ibid.*, p. 15.

⁶ John Goodlad and Robert Anderson, *The Nongraded Elementary School*, (New York: Harcourt Brace and World, Inc., 1959), p. 59.

⁷ Robert E. Carbone, “A Comparison of Graded and Non-graded Schools,” *Elementary School Journal*, Vol. 62, No. 2 (November, 1961), 82-88.

out the advantages of a well- and long-established system over one in which there seems to be considerable lag between the theoretical promise of a program and its actual performance. Some may contest this statement, but many who have been involved in this type of program over a number of years have voiced these convictions. These same educators have found that the nongraded program is not as flexible as they had been led to believe, and in many instances varies not at all from the grouping which is done in the graded schools.

Perkins in writing of the limitations and pitfalls noted in the nongraded patterns of organization warns of two dangers. First, in most nongraded schools the individualization of instruction has been confined to reading. Secondly, there is a danger that without a strong commitment to a program based on the individual rates of maturing and the needs of children, the sequence of step-wise levels may result in replacing grade standards by another set of standards different in name only.⁸ In many instances this has proven to be the case. Does it not seem to be, "A rose by any other name is just as sweet?"

Carbone, an associate with the Study of Education of American Teachers at the University of Chicago, maintains, and I quote: "There is a paucity of experimental research in the area of the non-graded school as an attempt for school reorganization. Thus, the effectiveness of the non-graded organization is yet to be empirically established."⁹

Certainly each of us here is aware that most of the current literature is concerned with statistics attempting to show the superiority of the nongraded plan; however, many educators believe Carbone's study, cited above, to be highly pertinent. I will attempt to summarize briefly this study entitled, "A Comparison of Graded and Non-graded Schools." It was Carbone's purpose to ascertain whether the nongraded schools were producing as claimed, and to see if there was any difference in the fourth, fifth, and sixth years in school of those who had attended primary schools which claimed to be nongraded.

According to Carbone, the exponents of the nongraded school claim that such school shows promise of promoting social and emotional growth, as well as a maximum academic achievement, of reducing anxieties about success in school, and of promoting psychologically sound mental health in pupils. Due to a lack of experimentation, there was not convincing evidence that nongrading can actually accomplish such results. It was, therefore, imperative to seek more evidence of the effect of the nongraded structure on achievement and mental health, to investigate the relation between this plan of organization and the instructional practices of teachers in these schools.

Three hypotheses were established for investigation:

1. There are no significant differences in the achievement of comparable groups of pupils who have attended graded and nongraded primary schools.
2. There is no significant difference in the mental health of comparable groups of pupils who have attended graded and nongraded primary schools.
3. There are no identical differences in the instructional practices of teachers in graded or nongraded schools.

There were two school systems selected for the study. These two systems

⁸ Hugh V. Perkins, "Non-graded Programs: What Progress?" *Educational Leadership*, Vol. 19, No. 3 (December, 1961), p. 169.

⁹ Carbone, *loc. cit.*

possessed a similarity in population, socioeconomic structure, and geographic location. The difference in the systems was in the organizational structure, one graded, the other nongraded. Two schools from each system participated in the study and three classes selected—a fourth, a fifth, and a sixth grade from each. The pupils in these grades were matched for age and all comparison of mental health and achievement in the study based on the sample.

Individual pupil scores of the Iowa Test of Basic Skills were obtained. Mental Health Analysis of the California Test Bureau was administered to all pupils, and the following five factors on the instrument were selected for analysis achievement:

- Freedom from emotional instability;
- Freedom from feelings of inadequacy;
- Freedom from nervous manifestations;
- Personal relationships;
- Social participation.

Comparison was made of the six scores that indicate achievement of the graded and nongraded pupils in relation to the national norms provided by tests publishers.

Result of the procedure indicated that in all areas of achievement (vocabulary, reading comprehension, work-study skills, arithmetic, and in the total achievement) graded pupils scored significantly higher than nongraded pupils when the original test scores were adjusted for intelligence.

On the basis of these findings it was possible to reject the hypothesis of no significant difference. There was no evidence to indicate that pupils who had attended nongraded primary level schools achieved higher at their fourth, fifth, or sixth years in school than pupils who had attended those graded classes. The difference was well in favor of the graded.

Comparisons were now made of the five selected mental health factors that provided evidence of the social and emotional adjustment of the graded and the nongraded.

Results indicated that in four out of five factors there was no significant adjustment of those graded and nongraded pupils. However, in the fifth factor, social participation, the graded pupils scored significantly higher.

Thus, the hypothesis of no significant differences was accepted for four factors and was rejected for social participation.

As regards the differences in the instructional practices of teachers in the two types of schools, questionnaires based on a set of criteria related to instruction were administered to those teachers participating in the study. Although some difference did appear, evidence pointing to similarity was very strong. Both groups of teachers instructed classes of the same size; used similar textbooks and materials; evaluated pupils in similar ways, and were equally aware of pupil differences.

Since there were differences as well as similarities in instructional practices, the hypothesis of no differences was accepted only tentatively. It is, therefore, possible to conclude that changes in organizational structure, in this case nongrading, do not produce major changes in the instructional practices teachers use.

This study shows that it is not realistic, contrary to the claims of some exponents of the nongraded plan, to expect improved academic achievement and personal adjustment in pupils solely on the basis of a change in organizational structure. Another conclusion to be drawn is that many teachers in

nominally nongraded schools are continuing to use graded practices and to pursue graded goals.

In the light of the questionable results of the experimental studies made with the nongraded structure, would it not be wiser for us who are plagued with so many problems relative to construction, crowded classrooms, and teacher shortage to remain with "the tried and true" organizational structure of the graded school? Its record of accomplishment stands firm and strong and is a credit to those who have labored long and well to make it what it is today.

If I may be permitted, I would like to quote a part of its record in just one part of the country which, I am confident, can be matched by others. In a certain archdiocese in the West, the Iowa Test of Basic skills was administered in January to 137,261 pupils in 2,855 graded classrooms. Many of these classes had a strongly bilingual student population and a great number of the children came from homes with a widely varying cultural background. However, the results showed that only 14-2/7ths percent, or 1/7th of the classes, were achieving below grade level. I think that this record is a credit to the traditionally graded school system and speaks strongly in its favor.

All of us would agree that any educator worthy of the name is committed to a balanced, mature, and intelligent investigation of the research being done in an effort to better our schools. It seems to me that such an obligation implies not only a vision for the future, but also a deep and appreciative respect for what has been proven true and valuable in the past. In the humble opinion of this speaker, the graded organizational structure of our elementary schools has many times over merited to be regarded as one of our most valuable and effective aids in carrying out the task which Pope Pius XI has described as our sacred responsibility and great privilege as Catholic educators: "To cooperate with Divine Grace in forming Christ in those regenerated in Baptism."

FROM FLANNELBOARD TO ETV: AN AUDIOVISUAL DEMONSTRATION

(Summary)

GENE FARIS, INDIANA UNIVERSITY;

WILLIAM C. PRIGGE, AUDIO-VISUAL SUPERVISOR, INDIANA STATE OFFICE
OF PUBLIC INSTRUCTION

THE PRIMARY PURPOSE of the presentation entitled "From Flannelboard to ETV: An Audio-Visual Demonstration" was to encourage the audience to arrive at judgments concerning the appropriate roles of the many media of communication—from simple to complex, from traditional to new, and from displays to television and computer classrooms. A five-phase approach was

utilized in attempting to meet the above objective. Each aspect of the presentation is briefly outlined below.

PSYCHOLOGICAL APPROACH TO THE USE OF MEDIA

The teaching-learning process was analyzed in terms of an ABC-XYZ paradigm. Successful learning was characterized as changes in behavior brought about through increased information and knowledge (A), the development of desirable attitudes and appreciations (B), and the acquisition of various skills (C). The point was made that the changes noted above can be consummated by three basic methods. One method is where the teacher is primarily a transmitting agency (X) as characterized by the traditional lecture, television instruction in some cases, or the many other situations where the teacher is the primary source of all messages. The second method of accomplishing change in the classroom is where the student and teacher interact (Y), primarily in small discussion groups. The third approach is where the primary responsibility for learning is placed on the student (Z). The point is made that these six factors (ABC-XYZ) do and must interact if the most effective classroom learning environment is to prevail.

THE ROLE OF MEDIA IN CHANGING BEHAVIOR

The second part of the presentation was an effort to point up the unique contributions various media can make in a learning situation. The generalization "air exerts force" was used as a vehicle for meeting this objective. An experiment plus overhead transparencies, flannelboard materials, a filmstrip, and a 16 mm sound film were utilized in this phase of the program.

INSTRUCTIONAL MATERIALS PROGRAMS

The third phase of the presentation centered around a visual story of schools and school systems that have outstanding instructional materials programs. Emphasis was placed on schools that have outstanding programs in a traditional sense and those that are "far out" in the concepts employed in the development and administration of their programs.

NEW DEVELOPMENTS

Attention was given here to recent developments in the media field. The concept of "systems" is mentioned in the development of kits of materials in some school systems. Film series in a number of academic areas are noted. The two "big" developments—television and programmed instruction—are covered in some detail.

THE COMPUTER CLASSROOM AND THE ANAHEIM, CALIFORNIA, PROGRAM

A short film clip is utilized to tell the story of the computer classroom at the Systems Development Corporation in California. Following this film clip, another clip plus 2 x 2 slides are used as Dr. Robert Shanks, Superintendent of Schools, Anaheim, California, tells the story of the new approach to instruction utilized in the Anaheim elementary schools. The presentation ends with Dr. Shank's report.

LET'S SERVE LUNCH

AN ILLUSTRATED TALK ON THE SCHOOL LUNCH PROGRAM

HERBERT D. ROREX

CHIEF, SCHOOL LUNCH BRANCH, U.S. DEPARTMENT OF AGRICULTURE
WASHINGTON 25, D.C.

Summary of Presentation

SCHOOL LUNCH PROGRAMS in America are traced from their origin through to the present day. Program growth, under the leadership of both private and public school educators, has not come about without a great deal of hard work on the part of many devoted people down through the years. The first written record of a school lunch program is of the one started by the Children's Aid Society in New York City in 1855. Thereafter, Boston, Philadelphia, and other large cities started programs. The National School Lunch Act was passed by Congress on June 4, 1946, "As a measure of national security to safeguard the health and well-being of the Nation's children and to encourage the domestic consumption of nutritious agricultural commodities." This dual objective of the National School Lunch Program can be achieved only if participating children are served a nutritious and appetizing noonday meal, at a price they can afford to pay. Although the Secretary of Agriculture is responsible for the establishment of national standards and administration from the national level, responsibility for administration of the program within the states is in the hands of State and local educational agencies. This year, the National School Lunch Program schools serve nutritionally-balanced lunches to some 15 million children in about 65,000 schools every school day. All told the schools which participate in the National School Lunch Program have about two-thirds of the nation's elementary and secondary school students; although, of course, not all these children avail themselves of the well-balanced school lunches.

Even though much growth and progress has been made in the National School Lunch Program, there is presently a great deal of work needed to be done to help children improve their nutritional habits and to impress the public concerning the contributions they can make by their interest and support of the program.

SLIDES

1. School feeding programs in this country have become an accepted and necessary part of our school life and an indirect but important contribution to the process of education. This did not come about without a lot of hard work on the part of many devoted people down through the years.

2. Let's look back to the years before there were lunches in American schools. We all know about the first Thanksgiving—the days when it was “hard going” in America. Young John Pilgrim's lunch wasn't a well-balanced one. Food supplies in those days were limited both in variety and quantity.
3. Taking a big jump in time, we again find a later-day young John at school—about the period of the Revolution. Both lunch and school are much improved—but still a long way from the nutritious Type A lunch being served in our schools today.
4. We now come to the first written record of a school lunch program. The year is 1855. Through the efforts of the Children's Aid Society, free lunches were served to children in industrial schools in New York City. The plan then spread to Boston, Philadelphia, and other large cities.
5. The early development of school-feeding programs on an organized basis was in the decade 1905-15. This was a reform period in which various aspects of the nation's economic life were being critically examined. Educators, writers, and social workers pointed to undernourished children and the resultant need for feeding facilities in schools.
6. For the most part, lunch programs in elementary schools in that era offered a single dish—soup, stews and the like, with a piece of bread or roll. Fruits and sweets were sometimes provided a la carte. Generally, it was intended that the soup or stew supplement lunches brought from home. Some of these programs were called “penny” lunch programs. In New York City lunches cost 3 cents; a la carte items were 1 cent each.
7. Even in this early period, school authorities recognized the connection between school lunch and nutrition education. By 1916, USDA charts, showing the elements of a balanced, wholesome lunch, were posted on the walls of lunchrooms. The lunch program in New York in 1910 aimed to provide “one-fourth of a child's daily requirements”; school lunch literature stressed the importance of teaching children to drink milk.
8. A farmers' bulletin issued by the USDA in 1916 said each school lunch should include selections from these food groups: (1) The protein-rich foods, including milk; (2) The cereal or starchy foods; (3) The fatty foods; (4) Vegetables and fruits; (5) Simple sweets. This was the forerunner of the present Type A pattern.
9. Until about 1930, school-feeding programs were entirely supported by local communities. The depression of the 1930's, along with the accumulation of agricultural surpluses, brought about federal aid to school lunch programs in the form of surplus foods. As early as 1932, government wheat flour was used in school-lunch programs. Other foods, such as meats, became available for donation to schools as a result of drought slaughter programs in 1933-34. This was the origin of the current Direct Distribution Program.
10. World War II saw the virtual end of agricultural surpluses for quite a number of years. The program of direct distribution was reduced to a minimum. Congress, however, authorized a program of cash reimbursement payments in 1943 to continue the aid to schools.
11. The events leading up to the National School Lunch Act and the story of the amazing growth of the program since that time are well known to many of us. Private and public school educators alike have made this success story possible.

12. Congress passed the National School Lunch Act "as a measure of national security to safeguard the health and well-being of the Nation's children and to encourage the domestic consumption of nutritional agricultural commodities. . . ."
13. The objectives of the National School Lunch Program can be achieved only if children are served a nutritious, appetizing noonday meal, at a price they can afford to pay.
14. Under the National School Lunch Act, basic responsibility for administration of the program is in the hands of the State educational agencies. The Secretary of Agriculture is responsible for the establishment of national standards and general administration of the program.
15. State educational agencies in more than half of the states are not permitted by law to administer the program in private schools. Nonprofit private schools in those states may enter into school lunch agreements directly with the Department of Agriculture. I will go into more detail on this later.
16. The annual appropriation made available under the National School Lunch Act is used for three purposes.
 - (1) *Not less than 75 percent is apportioned in cash* to the states for reimbursement to participating schools for a part of the cost of local food purchases. Funds apportioned to the states or funds withheld by the Department for nonprofit *private* schools must be matched with state or with local school funds.
 - (2) A part of the appropriation is used by the Department of Agriculture to make *large-volume purchases of food* especially for school lunch programs in participating schools.
 - (3) Federal administrative expenses are also financed out of the appropriation.
17. Further assistance is provided to school lunch programs in the form of foods acquired by the Department as a result of price-support and surplus-removal programs. The amount and kinds of surplus foods may vary considerably from year to year, depending on market conditions.
18. To participate in the National School Lunch Program, the school (public or private) must agree to operate its lunch program on a nonprofit basis, serve lunches that meet the research-based standards established by the Department, and offer free or reduced-price lunches to those children who are determined by school authorities to be unable to pay the full price of the lunch. The lunch standards established by the Department of Agriculture are in terms of the broad food categories that make up a well-balanced lunch. The groups are shown in the following slides:
19. Protein-rich foods.
20. Vegetables and fruits.
21. Enriched or whole grain breads.
22. Butter or fortified margarine.
23. Whole milk.
24. When the foods from these five categories are used in the specified amounts and in combination with foods necessary to round out the menu and satisfy young appetites, the lunches generally meet one-third of the daily dietary allowances recommended by the National Research Council for 10- to 12-year-old children.
25. By following these basic standards, each participating school is able to

develop menus that are adapted both to local food preferences and local food supplies. At the same time nutritional balance is assured.

26. A year ago, expenditures for local purchases of foods and federal donations of agricultural products to the school lunch program climbed to around 780 million dollars. For the current year, total purchases and donations are expected to top 800 million dollars. Adding on equipment and local payroll costs, this school lunch program—now over 1 billion dollar a year operation—is the largest food service in the country. About 75 percent of the program support is supplied locally, mainly from children's payments.
27. The remaining 25 percent is from the federal government in the form of cash and donated foods. Hardly a farmer has not earned money spent for food somewhere along the lines in this vast feeding program. The economic influences of the program are felt in every part of the country.
28. Much of the vast economic, educational, and nutritional influence of school lunch programs begins here in the local school lunch kitchen. Administrators are now recognizing school lunch personnel as important members of the educational team.
29. In operating a school lunch program, the administrator and his staff deal with a wide variety of local merchants in addition to teachers, parents, and other school groups. It's important that all these people know of the problems and objectives in the school lunch program.
30. Give them a tour of the lunchroom. Introduce them to the school lunch staff. Invite them to visit the lunchroom during serving hours. Better still, let's serve them a good Type A school lunch. Start with the parents of the youngest students and convince them of the value of the lunch program so that we can look forward to having their children as customers for the next eleven or twelve years.
31. There are many other ways to inform parish and community groups about the contributions of school lunch to the health, nutrition, and education of school children. *Essays, posters, displays, exhibits, as well as TV and radio interviews are but a few.*
32. All too often the school doctor and nurse are not utilized to the fullest extent for the program. The school administrator might well make way for more assistance from these professional people, who are prepared to discuss nutrition, health education, and sanitation.
33. Of prime importance is the careful training and supervision of school lunch workers in sanitary food-preparation techniques. Also the lunchroom can be a place where classroom instruction in sanitation, nutrition, and health is demonstrated.
34. The school lunch program is a demonstration of successful cooperation between federal, state and local school administrators. Its flexibility is an important characteristic, for it operates equally as well in areas feeding thousands of children daily from well-equipped highly organized kitchens, as it does in simple one-room schoolhouses with a volunteer mother preparing and serving the food.
35. In fact, this program has become so important that last October the President of the United States proclaimed the first National School Lunch Week, calling attention to the contributions of school lunch feeding to the well-being of the nation's children.
36. Our 50th state, Hawaii, did a tremendous job in celebrating National

School Lunch Week. Many other states did equally well.

37. So far the record is good—but the job is by no means done. Now let us take a look at the future. The President in his State of the Union Message in January 1961, said, "I have asked the Secretary of Agriculture to make recommendations to improve and strengthen our school lunch program to make the best possible nutrition available to every school child regardless of the economic condition of his family or local district." This means a general broadening of student participation, extending the program to new schools and training new personnel.
38. Let's look for a moment at *nonparticipation*. As I mentioned earlier in my talk, Type A lunches are available to two-thirds of the nation's school children and on an average one-half the children in schools with lunch programs participate in it. This means that one-third of the children in our schools do not eat Type A lunches because such lunches are not available to them. Another one-third of the children do not eat lunch even though it is available to them. This pattern generally prevails in private as well as public schools.
39. As small schools and older buildings are replaced, the lunch program becomes available to more and more children. Four out of every five new secondary schools and two out of every three new elementary schools now being constructed include lunch program facilities.
40. Other school systems, public and private alike, are turning to central kitchens which transfer prepared lunches to nearby kitchenless schools. School consolidations are taking place at a rapid rate—for example, over the last ten years the state of Missouri has reduced the number of school districts from 7,900 to less than 2,000.
41. The laws of 28 states and 1 territory prohibit the state educational agencies from disbursing school lunch funds to private schools. The Act, therefore, specifically provided that private schools, including parochial schools, in these states may enter into school lunch agreements directly with the U.S. Department of Agriculture.
42. The Department administers the program in these schools through the area offices of the Food Distribution Division. These offices are located in New York, Chicago, Atlanta, Dallas, and San Francisco. In administering the program in nonprofit private schools we have much the same administrative duties as the state educational agencies have with the schools they administer. The administrative problems for us, however, are more complex. For instance, our Area Offices must administer private-school programs in several states, sometimes widely separated. Also, since most private schools are church-related, we encounter some religious dietary laws which occasionally require some special handling. It is situations like these that intensify the problem of giving technical assistance to participating schools.
43. We conduct workshops for private-school lunch personnel and are increasing the number and frequency of these. Even if we had no administrative limitations, we would still want as much supervision as possible to come from the local level. The legislative history of the program indicates that Congress wants local support and local management of the program.
44. Only a few dioceses provide local supervision from the diocesan level for the school lunch programs. We certainly hope this number can be increased, particularly in states where state laws prohibit the State Depart-

ment of Education from administering the program in the private schools. We recognize that you, too, are faced with budgetary limitations, and yet if there are as few as 10 school lunch programs in a diocese serving only 200 children each, the annual income involved amounts to well over \$100,000. An activity of this size seems to warrant overall supervision that will ensure good nutrition and good management and at the same time relieve local school principals from many details of operations.

45. I know that our area field workers have discussed the need for greater diocesan supervision with many of you. I also know that they plan to discuss it more. If you are interested in exploring this further, I would urge you to call our Director in your area. Names and addresses of area directors may be obtained at our booth or at the Information Center in Convention Hall.
46. What can you do to help? Make sure that the school facilities—the design of the lunchroom, the equipment—are *adequate* to meet the needs of the children. Help the school lunch managers in budgeting, inventory control, food purchasing.
47. Establish personnel standards and pay levels that will secure an efficient manager and staff—one that can be depended upon to serve adequate, appetizing lunches in clean, cheerful surroundings. In this way, the school lunch program will really become a part of the school's total educational effort. Then, let's serve Type A lunches.
48. Together, I'm sure we can look forward confidently to a program which serves to protect our richest asset—the Nation's children.

PROCEEDINGS AND REPORTS

BYLAWS OF THE ELEMENTARY SCHOOL DEPARTMENT (Proposed Revision)

ARTICLE I. NAME

The name of this organization is the Elementary School Department of the National Catholic Educational Association, hereinafter referred to as the Department.

ARTICLE II. OBJECTIVES

The objectives of this Department are:

1. To improve the quality of administration, supervision, and instruction in Catholic elementary education.
2. To stimulate in-service growth of Catholic elementary school personnel.
3. To identify problems in Catholic elementary education through discussion and research.
4. To seek solutions to vital educational problems through leadership, articulation, and experimentation.
5. To disseminate ideas through publications and services of the National Office.

6. To interpret Catholic elementary education to its various publics.
7. To promote interest in self-evaluation within the Catholic Elementary School.

ARTICLE III. MEMBERSHIP AND MEETINGS

1. Membership in the Department is either institutional (i.e., the school as a unit) or individual.
2. Superintendents and supervisors who are members of the Association, and whose duties include the supervision of elementary education, possess the same rights and privileges as all other members of the Department.
3. The annual meeting of the Department is held at the time and place selected for the annual National Catholic Educational Association Convention.

ARTICLE IV. OFFICERS

1. A President, Vice President, and Secretary are elected at the annual meeting of the Department. A majority vote of qualified members of the Department present and voting is necessary for election.
2. Only those are eligible to hold office who are members of the Department and who do not hold office in any other department of the Association.
3. The President holds office for one year and may be reelected once to succeed himself. The duties of the President are:
 - a) To preside at all meetings of the Department and of its Executive Committee.
 - b) To appoint necessary committees and to serve as an ex officio member of any standing committee within the Department.
 - c) To assume responsibility for all activities of the Department.
4. The Vice President holds office for one year and may be reelected once to succeed himself. The duties of the Vice President are:
 - a) To act as assistant to the President.
 - b) To preside in the absence of the President.
 - c) To succeed to the office of the President in case of vacancy. One thus succeeding to office is eligible for election to two full terms.
5. The Secretary holds office for one year and may be reelected once to succeed himself. The duties of the secretary are:
 - a) To record the minutes of the annual meeting of the Department and of the meetings of the Department Executive Committee, and to forward these to the President of the Department as well as to the Elementary School Department National Office.
 - b) To collaborate with the National Office of the Elementary Department in necessary correspondence and assistance to the President.
 - c) To keep a record of the attendance at meetings of the Department.

ARTICLE V. THE GENERAL EXECUTIVE BOARD

The President, the immediate Past President, and one member of the Department elected by the general membership shall be the official representatives of this Department on the General Executive Board of the Association. The term of the elected member shall be for one year and he may be reelected once to succeed himself.

ARTICLE VI. THE DEPARTMENTAL EXECUTIVE COMMITTEE

There shall be an Executive Committee maintained within the Department. Those holding office in the Department, the immediate Past President, the Vice President General representing the Department, and the Associate and Assistant Secretaries of the NCEA Elementary School Department shall be ex-officio members of the Committee. In addition to these, a minimum of twenty-four members shall be elected to this committee from the general membership of the Department and these shall be known as members-at-large.

1. Members-at-large shall be elected for one term of four years, with one-fourth of their number elected annually and with provision made for adequate representation from the six NCEA regions. Members-at-large are not eligible for immediate reelection.
2. Any elected member of the Departmental Executive Committee who is absent from four consecutive regularly scheduled meetings of the Committee forfeits membership on the Committee.
3. The Executive Committee shall assist the President in planning and conducting the activities of the Department and in arranging the program for the annual convention.
4. At least two months prior to the first session of each annual convention the President shall appoint a nominating committee of four members and a chairman, representative of all parts of the United States. All shall be members of the Departmental Executive Committee. This committee shall gather names of possible candidates and alternates from their respective parts of the country and shall make certain that the individuals are eligible, willing, and able, if elected, to serve on the Executive Committee of the Department. At the closing Departmental Session during the annual convention, the nominating committee shall submit a roster of new officers to the general membership for election.
5. The termination of elementary school work on the part of any member of the Executive Committee shall not prevent that member from retaining membership on the committee for the duration of his term of office. His membership, however, shall expire automatically should he accept office in another department of the Association.

ARTICLE VII. REGIONAL UNITS

The Elementary School Department may authorize the establishment of Regional Units, according to the provisions set forth by the Association and with a view to furthering the ends of the Association and the Department.

ARTICLE VIII. DUES AND VOTING

1. The privilege of voting in the Departmental meetings shall be restricted to those whose dues have been paid to date. Institutional membership shall entitle those comprising this unit to one collective vote, to be cast by the head of the institution or his delegate. Individual membership shall entitle the person to one vote.
2. Dues shall be paid at specified intervals to the National Catholic Educational Association. Failure to pay dues shall automatically terminate membership; no formal notice of termination shall be necessary.

ARTICLE IX. AMENDMENTS

Proposed amendments to these Bylaws, not inconsistent with the Constitution of the Association, must be presented in writing at the first business meeting

of the Department at the regular annual convention. The proposed amendment will then be read to the assembly by the President, but it shall not be voted on until the closing business meeting of the Department. A majority vote of the qualified members present and voting shall be necessary for passage of a proposed amendment.

ELEMENTARY SCHOOL DEPARTMENT: OFFICERS 1963-64

President: Rt. Rev. Msgr. William E. McManus, Chicago, Ill.

Vice President: Sister Marie Theresa, S.C., New York, N.Y.

Secretary: Sister M. Jean Clare, O.P., Rockville Centre, N.Y.

General Executive Board

Rt. Rev. Msgr. John Paul Haverty, New York, N.Y.

Sister Mary Edward, P.B.V.M., Dubuque, Iowa

Department Executive Committee

Ex officio Members

The President, Vice President, and Secretary

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1963-67

CATHOLIC SPECIAL EDUCATION— PROGRESS AND PROSPECTS

REV. DANIEL M. KIRWIN, S.T.L.

SUPERINTENDENT OF SCHOOLS, DIOCESE OF WHEELING, WEST VIRGINIA

ORGANIZATIONS HAVE OFTEN been compared to individuals. Like a man, a social institution has a birth, a period of infancy, a lively growing childhood, a vigorous maturity, and, finally, a slowing down, a senility and death. So it has been said. But what is inevitable for men is not necessarily the lot of an organization.

Truly some societies are born, grow up, grow old, and die. But there are many that do not. One that has reached the maturity of age, almost social security age, but still retains the vigor of youth is surely our National Catholic Educational Association. Indicative of this is the theme of this convention: Catholic Education—Progress and Prospects. Such a theme is not the reminiscing of an old man, but the questioning of an alive, forward-looking youth.

When we speak of progress we are concerned not with self-glorification, not with standing back to admire achievements of the past, but with an honest look at what has gone before so that we may see where we are now and know which way to go. We want to know where we are now, so that we may better gauge our prospects, our future plans, the things that must yet be done.

In other talks the progress and prospects of Catholic education in the United States are being considered more generally. Here we want to limit ourselves to our own Department of Special Education.

While the NCEA is observing its 60th birthday, the Department of Special Education is only nine years old. It was in 1954 that sections devoted to the education of particular handicapped groups were united and the Department formed, with the mandate to search for ways and means to bring Catholic education to all those with special needs: the mentally retarded, those with visual and auditory impairments, the orthopedically limited, and the emotionally maladjusted.

In the almost ten years that have elapsed since the establishment of the Department of Special Education there has been a spectacular growth in facilities. We cannot credit the Department directly with this growth, yet it has been an influential factor. Ten years ago, for example, there were only fifteen schools under Catholic auspices serving the mentally handicapped. Today there are four times as many. Day classes have multiplied not only for the retarded but also for those with other handicaps.

Exact figures for Catholic special education are not yet available but be-

tween 1948 and 1955 there was an increase of 132 percent in special-education enrollments in public day schools. Indications are that Catholic enrollments increased at a comparable if not a greater rate.

It is estimated that approximately 5,000,000 children of school age in the United States are in need of special education. At the present time one-fourth of these are in residential or day schools or participate in special programs in regular schools. Accordingly, about 3,750,000 children in this nation do not have available the special facilities they need if they are to receive an education that will fit them for wholesome, satisfying, independent life as adults. Of this number we may estimate further that 750,000 to 1,000,000 should be the direct concern of Catholic educators.

Summarizing this brief statistical presentation, we may conclude that while progress in expanding educational facilities for the handicapped children has proceeded at a rapid rate in the last fifteen years, the challenge of the educational needy is still tremendous. The question that we must now ask ourselves is: What are the prospects for future development in providing a Catholic education to Catholic handicapped children?

About the future we may be guardedly optimistic. May I tell you a few of the reasons why the speaker feels hopeful about the growth of Catholic special education.

First of all, there is the increase in the awareness of the special needs of the handicapped, and a growing public acceptance of responsibility in this area. Parents, teachers, and we might add bishops and priests, as well as the public in general, have come to learn that the handicapped can be helped, that properly designed curricula can bring educational advantages, sometimes startlingly so. The increase in diocesan departments of special education and in residential and day facilities, the multiplication of associations, such as for the mentally retarded, the blind, the deaf, the crippled, the emotionally disturbed, the growth in special education courses in universities and colleges, and new emphasis in providing employment opportunities—all these are signs that the problems of the handicapped are now being honestly and frankly explored.

A second reason for optimism is the increase in studies and research by many different disciplines looking forward to gathering information and providing help for those with particular physical, mental, social, and emotional needs. New medicines, new surgical techniques, new psychological instruments and the refinement of classroom procedures are surely on the way. I do not want to single out my own special interest, that of mental retardation, for particular reference here, but by way of example I might mention two recent developments. Last summer the NCEA Department of Special Education jointly sponsored with the Office of Vocational Rehabilitation of HEW a workshop on "The Interrelationship of the Education of the Mentally Retarded and Vocational Rehabilitation," which was of great value in aiding the members of the workshop to understand the possibilities, as well as the problems, of securing jobs for those with mental disabilities and pointed toward curricular preparation for employment. A second example is the work of the Presidential Panel, which, representing medicine, education, vocational rehabilitation, psychology and psychiatry, has engaged in a many-pronged investigation into the problem of mental disability. Members of the audience could list advances in the other areas of our concern.

A third reason is related to the first, but ought to be particularly brought

to our attention. Not only has there been a growth in consciousness of the needs of the handicapped, but an awakening to the fact that the disabled, neglected, and disregarded constitute a terrible waste of our human resources and an examen of our charity.

The Church has been interested in special education, not just since 1954, not just since the first classes were formed, but from the very beginning. Our Savior made love of those in need almost a fifth mark of the Church. How He was concerned for the hungry, the thirsty, the naked, the blind, the lame, the halt, the possessed! How frequently He charged His followers with their special obligations to the handicapped, to the least of His children. Surely this mark has been upon the Church from the beginning, as she has founded her schools and hospitals and clinics, her orphanages and homes for the aged, and havens for the socially and mentally distressed. Now, as the sciences uncover new opportunities, so the Church has expanded to apply the findings of research and demonstrate her love for all members of Christ's Mystical Body in day schools and residential schools for the handicapped, in guidance clinics, and in programs for speech defectives, the spastics, and all the other needy children of Christ.

The potentialities of the handicapped are only now being discovered, and we are seeing the religious and social and intellectual waste that was allowed in the past because of ignorance and fear and superstition. How many of the retarded could have achieved prodigies of holiness, how many of the crippled could have given years of useful service, how many of the blind and deaf could have reached high intellectual levels, how many of the socially mal-adjusted could have grown in love of neighbor, yes, how many human beings with handicaps could have contributed to human achievement if only they had been understood and given the chance at educational development of their talents?

We cannot repair the past, but we can accept the responsibility to remain sensitive to the needs of others, to adapt the discoveries of the pioneers in knowledge engaged in search and research, so that we shall not fail to give of our best to Christ. Progress in Catholic special education is proceeding rapidly now, but there is so much to be done. What are our prospects? Very good, if we can remember that some day our divine Master will tell us, that when the disabled speak in our behalf, "I was retarded, but you taught me to advance in grace; I was paralyzed, but you taught me about Him in whom we live and move and have our being; I was blind, but you taught me to see God; I was deaf and you taught me to hear His voice," that it was truly Christ who was speaking in His handicapped.

What are our prospects? Nearly a million Catholic children with disabilities—those are our prospects. Now, what are our plans?

SOCIAL MALADJUSTMENT AND JUVENILE DELINQUENCY FROM A SOCIOLOGICAL POINT OF VIEW

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I HAVE BEEN ASKED TO DISCUSS the sociological factors of social maladjustment and juvenile delinquency, its treatment, and finally to recommend what can be done in order to identify and alleviate these problems.

In order to acquaint you with the size of the problem we are facing today, I would like to bring to your attention the latest crime report of the FBI which shows that in 1962 there was no overall rise in adult arrests, but arrests of young people under 18 climbed 9 percent to cover one million arrests. This youth crime increase included an 8 percent rise in the big cities and an 11 percent rise in communities under 25,000 population.

I think it only fair for you to know that in the field of sociology there is a tradition of viewing sociology primarily as a research discipline. As a consequence of this narrow view, the rehabilitation of delinquents has been left by default to people who have been relatively unaware of sociological theory and its implication for treatment and prevention.

Emile Durkheim, who has been called the father of sociology, has said that it is unlikely that crime will ever cease to occur in our society as society has a need for crime and criminals if it is to function as a society. He stated that if the actions which are currently defined as crimes would cease to attract some persons or would no longer be defined as crimes, other actions would be found and defined as crimes in order to focus attention on something and some people. At this point I would like to quote from one of his books written in 1895 when he was professor of sociology at the University of Paris:

Crime is then, necessary, it is bound up with the fundamental conditions of all social life, and by that very fact it is useful because these conditions of which it is a part are themselves indispensable to the normal evolution of morality and law.

Within the broad context of the topic assigned it is possible to select only the more current sociocultural factors of maladjustment for your consideration today.

In the last ten years there has been a change in emphasis from the psychodynamic orientation in the prevention and treatment of maladjustment and juvenile delinquency to a sociocultural orientation.

As a result of this change in emphasis, the theory of conflict between lower-class value systems and orientations to goals and means and those of the middle class has been introduced. Albert K. Cohen, author of *The Delinquent Gang*, has stated that boys from lower-class socioeconomic strata find themselves at an

enormous disadvantage in a world that operates in terms of middle-class criteria, standards, and goals. He said that this is not their world, it is one they never made, one in which they cannot and do not fit. In school, in settlement houses, wherever they are confronted with middle-class culture, they find themselves unprepared, made to feel inferior, and left out. If we examine Cohen's statement we can see this problem of conflict in our schools today in proportion to the amount of competition that exists in our classrooms.

An example of this competition would be the home assignment by the teacher to a class where certain students would not have the facilities at home for proper preparation due to overcrowding. One way of expressing the student's frustration would be for him to stay away from school and thus commit a so-called delinquent act.

Another causal factor that recently has been under discussion is that of the delinquent subculture where certain forms of delinquent activity are essential requirements for the performance of the dominant roles supported by the subculture. Cloward and Ohlin, both of the New York School of Social Work at Columbia University, have classified the delinquent subculture into three groups: criminal, conflict and retreatist.

In the criminal group are those who are organized primarily for the pursuit of material gain by theft and fraud. In the conflict group, violence is the keynote, its members pursue status through force. It is represented by the fighting gang where the one great crime is to be "chicken." It is a way of securing access in lower-class areas to opportunity that has been denied by conventional society. The retreatist group places its emphasis on drugs.

The last factor is that of differential association, which is the availability of criminal success models and access to the learning of criminal techniques, and is related to the delinquent subculture since it is this factor that determines the type of subculture that develops.

Cloward and Ohlin have said that fertile criminal environments for the young are places where rackets flourish as stable institutions.

To illustrate more clearly this factor of differential association, I would like to describe an actual experience that I encountered recently in Philadelphia where I had been employed by the Crime Prevention Association of that city. I had been assigned to observe and record gang behavior in a particular area of Philadelphia which had a notorious reputation for gang fighting and violence.

I was walking through the area early one evening making some observations and recording these observations on small cards when I was approached by two girls about twelve years of age with the greeting "Hello, Mr. Numbers man." I told the girls who I was and what I was doing in the area and then asked them why they called me Mr. Numbers man. They acted as if I were trying to cover up my activities and said that I never seemed to do any work (they had observed me for three or four days), I dressed well, drove my own car, and they had observed me making notes on small pieces of paper. Although the policy numbers racket was illegal in Philadelphia, as in the rest of the country, it was participated in by most of the people in this particular area, including the schoolchildren who were used as runners when they weren't in school. I must admit that the relationship between the numbers racket and gang violence or serious delinquent behavior is small, but these children are participating in and are learning a type of illegal behavior which even

their parents condone since it is their parents who make up the majority of the players in the racket.

At this point, I would like to discuss the problem of the rising rate of middle-class crime. Too often we have been duped into believing that social maladjustment or juvenile delinquency is restricted to the lower classes and when a boy or a girl from one of the so-called good families becomes involved in a serious delinquent act, we all sit down and ask ourselves how this could happen. It is happening, and sitting down and thinking about it cannot change the situation. What I am trying to say is that if we are concerned with delinquent behavior as a problem of maladjustment we must recognize that there is no common standard of normalcy for behavior by which we measure all children. Expectations of the child differ from social environment to social environment.

In my mention of delinquent subcultures I was referring to the lower-class subculture, but the middle-class has a subculture all of its own which is now undergoing investigation by researchers in the behavioral sciences. It has been found that middle-class subcultures arise in response to problems of adjustment which are characteristic of the middle-class life situation. Cohen has predicted that the results of these studies will show the sophisticated irresponsible "playboy" approach to activities symbolic in our culture of adult roles and centering largely around sex, liquor, and automobiles.

In discussing the answers to the problems of causation, let us look at what is currently being advocated in the field of delinquency prevention and treatment.

There are those who advocate services to individuals providing specific services to children who potentially are delinquent and in need of treatment. In this category you would have protective casework and children and family service agencies. Then there are those who advocate healthy personality adjustment. These are the people who say that children are not born to be delinquent but instead are victims of the complex social milieu in which they are reared. For example, they say improvement of home life, family economic conditions, elimination of racial prejudice situations would be some of the answers to delinquency prevention. What about environment? Here we have as a major concern such conditions as poor housing, inadequate recreational facilities, overcrowded schools which are believed to be conducive to delinquent acts. Then there are the advocates of slum clearances with the opportunity of new housing as an environmental control in delinquency.

Covered by these broad categories are most of the familiar solutions advanced as delinquency "cures." You have probably heard these slogans before:

"Give children a good place to play and good leadership at their recreational pursuits."

"Increase neighborhood cohesiveness, sense of responsibility, identify potential delinquents and mobilize community resources on their behalf."

"Give them psychiatric or social treatment."

"Redirect the energy and interest of delinquent groups."

None of these approaches alone works to prevent delinquency. Why? The very nature of delinquency is so diffused in origin that it demands a broad perspective in programming and without a multidisciplinary approach will only isolate one cause without taking the effect into consideration.

It follows that neither environmental nor therapeutic approaches considered separately provide the answer to delinquency prevention. We all know that

today in most urban communities delinquency prevention has caught on, but have the people behind the very sincere programs asked themselves "What is to be prevented? Who is to be deterred?" Their program will depend on how these questions are interpreted and answered.

Some of you may know of the Federal Delinquency Program instituted by President Kennedy in 1961 which is paying for such delinquency prevention and treatment programs as the Mobilization for Youth project in New York, encompassing every known program of delinquency prevention that has proved workable in the past and adding some new ones such as a work program for potential school dropouts. These programs are being planned in most of our major cities, including St. Louis where we have the Delinquency Planning Project of the City of St. Louis and a training and research project at Saint Louis University.

Last, but not least, is the recent legislation introduced by the President for a National Youth Service Corps which some people call a Domestic Peace Corps.

One program that I personally feel is necessary in any community is the child guidance approach which shifts its emphasis from considering delinquency as an outgrowth of adverse neighborhood or community conditions to that of considering emotional maladjustment as a product of home life. I hope that Dr. Moore will cover this approach in his presentation.

As part of my presentation, I have been asked to make some recommendations in terms of the school.

I would like to make six recommendations, fully realizing that any of these will cost a great deal of money to put into action as new departments are expensive and professional staff have to be paid professional salaries.

1. Establishment of a school social service department within the school or school system, depending on the size of the system and the availability of funds. This school social service department could be utilized by teachers and administrators in referring students who are suspected of being maladjusted and will complement existing counseling and guidance facilities.

2. The school social work department must be staffed by professionally qualified social workers. Qualified social workers have been trained in diagnostic skills that are necessary in recognizing deviant behavior and referring the child to the proper agency for treatment.

3. Expand the services of the counseling and guidance facilities to the grade school where most of the urgent need for this type of service lies. It is often too late to treat maladjustment when the child arrives in high school. Recognition of deviant behavior must be made in the lower grades if a program of treatment and a favorable prognosis is to be made.

4. A closer contact must be made by your school with the juvenile court services in your community. It is not enough to send in a form to the juvenile court testifying to the school record and character of an individual. Only by familiarizing oneself with the scope and purpose of the court will that statement have any meaning.

5. For those schools with an adequate counseling, guidance, and school social service department, an attempt should be made to develop a combined school-juvenile police-and-agency facility. A facility of this type would go a long way in coping with the problems the school has in relation to delinquent behavior by providing referral and treatment facilities utilizing the experience that the school has had with the child.

6. Introduction of an in-service training program for the faculty of your schools for the purpose of identifying deviant behavior among the students.

In fact a part of the training of every teacher whether he or she was trained in a teachers college, a university, or, for that matter, a seminary, should be devoted to topics relating to the causation and treatment of delinquency.

In closing, I would like to ask that teachers and administrators examine their own motives in trying to handle the problem of maladjustment themselves rather than placing the problem in the hands of qualified personnel.

I leave you with several questions unanswered.

Isn't it too late to ask whether you are helping the child by keeping the problem within the classroom or school once the child appears in court?

How much use is being made of the social service facilities in the community?

In bringing your attention to the title of our panel "Social Maladjustment and Juvenile Delinquency," I would like to ask you what constitutes mal-adjusted behavior? Is it the degree that the behavior offends middle-class sensibilities or the behavior itself?

SOCIAL MALADJUSTMENT AND JUVENILE DELINQUENCY FROM A PSYCHIATRIC POINT OF VIEW

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ST. LOUIS, MISSOURI

IN THINKING OF WHAT I would present to you in the few minutes I have this afternoon, I wondered what might be the most appropriate and useful approach. I felt that probably you did not want to hear a rehash of all the old saws and the worn-out clichés concerning the origins of delinquency and the often used, rather vague suggestions as to how we can attack the problem. So, I would not presume to do this, and would like to skim rapidly over some of the more significant etiological factors from the psychiatric point of view, give you a resumé of some of the current treatment methods, and then spend a good part of the time on more specific recommendations concerning the role that educators and the school might play in helping toward a solution of this rather monumental problem. Certainly, it is a problem of the greatest significance and it has been estimated by the Children's Bureau in 1960 that there probably are some one-half million delinquency cases involving juveniles handled yearly in the courts of this country. I feel that if there is someone who believes that delinquency is on the wane, he only needs to review the crime statistics for any one of the larger metropolitan areas and his misconception would be corrected. Probably only about 4 to 5 percent of the children in the country are involved in the juvenile court cases but, of course, this does not begin to approximate the number of children who, at one time or another, might be involved in delinquent activity.

Mr. Wallace has talked about the sociological factors in the formation of

the delinquent and I would only add to that what must surely be evident to all of you, and that is that children from deprived and depraved home situations, who are subject to overt and subtle rejection by unloving, ungiving parents, and who live in an environment often not fit for human habitation, and who have needs and unsatisfied longings punctuating their lonely desperate lives, certainly must be set-ups to make their way into this kind of difficulty. However, the low socioeconomic status of any one individual does not predestine him to a life of delinquency, but, rather, he develops personality-wise into this, and he is molded into an antisocial being by many, many factors. His may be a feeling of rage directed at the society which has dealt him such a poor hand in the card game of life, and this type of reaction can occur in upper, middle, or lower class. If the multifaceted nature of the causative factors is kept in mind, this becomes much clearer. No one thing can be blamed; on no one peg can we hang the basis for any one individual's delinquent activity.

If we digress for a moment, we might cogitate, for example, on the tremendous impact on the younger person which has come about because of the facts of World War II, and some say III—the cold war—and the advent of thermonuclear weapons with their awesome destructive power. These types of happenings coupled with the thrust of society toward automation, and the reshaping of many cultural patterns, have taken a toll which might be nearly impossible to measure. The incalculable influence of television and other mass media on formation of behavioral patterns of youngsters again has had an effect, but does not subject itself to effective measurement. Possibly we would like to pick out one or a few of these products of the time and lay the blame for delinquent behavior there, but this is naive and shortsighted. The children of today may be very similar to children of thirty years ago, but the times have changed, and possibly in considering "what to do" we must consider how our methods and approaches will need to change to meet this new person, the modern youngster. Like it or not, he is here, and, most probably, to stay!

There are children who suffer from emotional disturbance—the neurotic, the psychotic, the borderline psychotic, the severe character-disordered children—who find their way into delinquent activities due to their emotional conflicts. You are all aware that the acting-out of a youngster in an unacceptable manner may be the very symptom by which his emotional disturbance or mental illness is most recognizable. Again, I would like to stress the individualistic quality of the dynamics behind these emotional sicknesses, and I ask you to remember a glittering generality such as saying that *all* delinquents are sick and, therefore, need psychiatric treatment, helps very little in searching out ways to prevent delinquent behavior or in applying corrective measures. Neglect, emotional or material, rejection, and severe family problems can contribute toward the child's becoming upset to an extent which might show in delinquent behavior, but again, a child with the same sort of background might react in an entirely different way and not present himself as a delinquent pitted against the rules and regulations of society. The psychiatrist may be able to elucidate the various reasons for a particular child's behavior. He may be able to ferret out indications of the subtle breakdown in the family, for example, and yet so few facilities might be available in a given community that very little can be done to counteract the progression of events especially if past the point of no return, that is, inaccessible.

We could continue to discuss the various causes and factors behind the scenes in the story of the delinquent youth for some time but I would like to move on to some discussion of the present treatment methods and their relative success or failure.

Many times, if a child is able to receive psychiatric treatment at the proper time, that is, if the facilities are available, if the various signs of disturbance are recognized, then it can be a most helpful experience and possibly mean the difference between a useful, productive existence and a life dedicated to delinquent pursuits. However, I would say that much of the hue and cry that might be raised by various persons, psychiatrists included, from time to time, announcing all-knowingly and almightily that a child is going straight into a life of crime if such and such is not done, or saying that if such and such had been done at a certain age then he would not have "ended up this way," might not be too realistic, and certainly, at times, is an indication of the masterful use of hindsight or the fabled retrospectoscope. In many such instances, even if these treatment efforts would have been available, the end result might well have been the same. In other words, psychiatric treatment, in regard to overall effectiveness, cannot be guaranteed in many situations. By the time the disturbance in a child is manifested and recognized as such, our presently available treatment intervention could be ineffectual.

One of the problems in this area of early recognition is that the child from an unsophisticated family and with a deprived early life may not be recognized as sick, in regard to his behavioral symptomatology, and even when this is pointed out, the family may not be able to see and feel the value of following through on recommendations for psychiatric help. At any rate, psychiatric treatment is not a panacea, and not all delinquents need psychiatric treatment! Counseling, casework services, work with families by a well-oriented teacher might well obviate the necessity of psychiatric treatment at a later time. The timing of the referral and instigation of psychiatric care is of the utmost importance. However, I do not want to convey the idea that this type of special help for a child is always indicated at a very young age. Many children in the preadolescent and adolescent age range can be benefited by psychiatric treatment, and have had no need for this until they have matured chronologically. The timing must be considered with the particular child in mind, and this time may come at six, or eleven, or fifteen years of age. This time must come before the behavioral pattern is so well defined and so crystallized that the child is unavailable emotionally for involvement in this kind of a helping relationship.

There are efforts made in using various types of institutional placements for delinquent children. Amazingly enough, there are still many remnants of the old industrial school, reform-oriented establishments, and possibly such places may be indicated for a few delinquents, but the largest percentage of children who are incarcerated in such an institution do not belong there and benefit very little from the placement. The well-used argument concerning the protection of society as the rationale for maintaining this type of child care might be applicable in a very small number of instances. The interesting thing is that these children do come out eventually and if not improved, and most of them aren't, are only more bitter, more cynical, more hostile individuals than when they entered. So it would seem that society, while thinking itself protected, has only been served insofar as it has procrastinated concerning the problem in the case of a particular child. There are now several psychia-

trically oriented treatment institutions which accept delinquent children and many public institutions are turning to the treatment-oriented approach which seems to be a very effective tool. One of the problems here is that such a placement often is available to a child only after he has been adjudicated delinquent and may be well on the way to the patterned existence I mentioned earlier. Also, there are children's institutions which are primarily equipped and staffed to handle the so-called dependent child and which are forced by lack of another facility to accept for care very disturbed and delinquent children. Somehow, the dedicated personnel of such institutions manage to help some of these children but many are not accessible to the efforts of an inadequately trained and inexperienced staff.

There have been some specialized treatment efforts undertaken which are oriented specifically toward helping the delinquent child. It would not be possible to discuss all of these here, but I would like to mention a few. The Highfields project in New Jersey is one of the more interesting to me and is an effort, primarily by sociologists, to treat well-patterned, sophisticated delinquents in a living-in situation by a method called "guided group interaction." The original Highfields, housed in the old Lindbergh estate, accommodated twenty boys at any one time, with an average stay of four months. Their follow-up studies indicate that approximately 60 percent or so did not return to court after they had completed their four months of treatment and had returned to the community. A similar institution, known as Southfields, is now in operation near Louisville, Kentucky, and is using the same general approach. This apparently was and is a very effective method, but the small numbers of delinquent youths which this affects is its chief drawback. The fact, too, that the delinquent has already become quite sophisticated in this pattern before he is accepted for treatment, and thus has perpetrated many delinquent acts, is another of the shortcomings.

Various attempts have been made at day-care type programs in which the delinquent youngster is required by the court to spend the greatest part of his day participating in the various activities and treatment-oriented endeavors in the center. This, too, has met with success, but, again, such projects are few and far between and reach only a small number of children.

There have been attempts in large metropolitan areas to provide workers to go into the neighborhoods and actually work with the juvenile gang in its natural environment. These experiments have been interesting and enlightening, but seem to be mostly of the experimental variety even though seemingly they have shown that redirection and reeducation of the young person through this process can be effected.

The general question as to whether all these treatment efforts, and others which I have not mentioned, can be called successful is a problematic one and difficult to answer. The scattered studies do seem to indicate that there are methods which can be successful, but the very few children who can be reached is a serious deficiency. The question of where and how to obtain the necessary persons to staff the projects is also unanswered. However, in spite of these efforts, the delinquency rate, although beginning to slow down, is yet on the increase. The Children's Bureau has estimated that delinquent activity in the 10-to-17-year age group should increase significantly, according to projected population figures, through 1970.

The federal government's interest in treatment efforts and in studies aimed to ascertain methods of primary prevention, hold forth much hope for a start toward solution of the problems. President Kennedy in 1961 stated:

"That there is a demonstrated need that the resources of the federal government be properly mobilized to provide leadership and direction in a national effort to strengthen social structure and to correlate on all levels of government juvenile and youth services. That training of personnel for juvenile and youth programs be intensified and that research to develop effective measures for prevention, treatment and control of juvenile delinquency and youth crime be broadened." These federal programs are already in action, and there currently are, for example, some forty different programs in operation in New York City. Other cities, including St. Louis, are still in the planning stage, but it is hoped that many of the developed plans can be put into action in the foreseeable future.

It seems to me that our major effort must be made in the area of the primary prevention of delinquency and not solely in searching for new ways to treat the already delinquent child. We, of course, need treatment facilities and probably will for some time to come, but we will never be able to keep up with the demand for such facilities if prevention does not become a reality. There will never be enough specially trained and experienced persons—psychiatrists, psychologists, social workers, educators, probation workers, and others—to make a significant inroad into the vast numbers of delinquents needing special help. In my thinking, the school holds the key to prevention.

The school has very nearly every child during a good part of his life, from age 6 to 16, in most states. Here is where the children are for most of the day, where they can be aided at a very young age if need be, and logically where our greatest effort should be made. In thinking of parochial education, it seems that we have done very little to prevent children from developing emotional and character problems which may result in their becoming delinquent. Just why the child guidance people and the schools have not met and pooled their resources to any significant extent is difficult to understand. It does seem that the so-called child guidance experts have been reluctant to go into the schools, to reach out to the educators and offer the help that they have available. It would be fair to say that if we could apply the things we now know, the things that we have learned in psychiatry, psychology, sociology, we could do primary preventive work in the area of delinquency. Maybe one of our problems has been that many child guidance people are not trained realistically to meet the kind of need evident in working with a school population. There may have been too much emphasis on psychopathology and treatment and not sufficient training in acting as a consultant and adviser concerning children with minor emotional problems.

The reluctance to move closer together is not all one-sided. Educators, too, have misgivings about this joint endeavor. Maybe this is a fear, or a misunderstanding and concern about motivations and goals. But for whatever reasons, our failures in the past are glaring ones. It is possible to search out ways to accomplish this common action in any given locale and in any school system whether this be a public or parochial system. It has been done to some extent in various places. As an example, there is an interesting program in effect in St. Louis County today which has been proceeding for eleven years and now several school districts are under contract to the County Health Department to provide child guidance people to actually work in the school with teachers, parents, and children.

If this kind of service could be made available to each school, then we could begin to find ways to shore up the normal processes, the normal defenses,

in children before they get into emotional or behavioral difficulty and thus help them along toward a normal healthy existence. The recognition and handling of minor problems in the classroom setting can be managed. If we took ten teachers and offered them an experience during a school year which would help them to be more effective in helping their children, those in their classes, to develop more solidly toward the expected norm, then perhaps we would be reaching some three to five hundred children! This kind of arithmetic is astounding! There are ways of communicating counseling techniques, ways of helping individuals toward developing the ability to guide and direct the emotional development of children.

There have been efforts to actually set up a child guidance team in the school building and so make it readily accessible to student and teacher alike. This allows a very close liaison among teachers, child guidance person, family, and student. Regular seminars for teachers and for the parents of the younger children principally could be arranged. The application of understanding gained through the observations of group interaction and group transactions by a trained person could be effective in helping a teacher to cope with problematic children. Especially in recreational activities, in physical education programs, this would be done. Many times a child must be excluded from school because he or she might be unmanageable for one reason or another. These reasons could be dissipated with an enlightened, properly oriented kind of handling. Perhaps in this way the school dropouts might be maintained in the classroom setting.

If each of the educators here were to return from this meeting with the idea and enthusiasm to survey the resources in his community, to make an effort to set up programs in his school aimed at the prevention of the development of the disturbed personality, perhaps we could see the beginnings of a movement in Catholic education to reduce significantly the problem of the delinquent youth. I feel that our responsibility is just that and no less. If this kind of mobilization does not become a reality shortly we are going to find ourselves in a very grave condition in regard to today's youngster and his future.

SOCIAL MALADJUSTMENT AND JUVENILE DELINQUENCY FROM A JUDICIAL POINT OF VIEW

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HAVING EXPERIENCE WITH A JUVENILE LAW modeled to meet nationally accepted standards, my discussion will approach the topic with that in mind. (Standard Juvenile Court Act and Juvenile Code of Missouri, Laws of Missouri, 1957.)

The law places upon the court the responsibility of "parens patrie" and directs that the law shall be liberally construed "to the end that each child coming within the jurisdiction of the juvenile court shall receive such care, guidance and control, preferably in his own home, as will conduce to the child's welfare and the best interests of the state and that when such child is removed from the control of his parents the court shall secure for him care as nearly as possible equivalent to that which should have been given him by them." (Sec. 211.011, Laws of Missouri, 1959.)

In order to place our attention in the proper perspective it may be well to consider what the law is not:

The juvenile code is not criminal law.

The child taken into custody is not under arrest.

The juvenile is not a criminal.

The juvenile court is not a criminal court.

The juvenile is not charged with a crime.

The juvenile court hearing is not a criminal trial.

A finding that a child comes within the jurisdiction of the juvenile court is not a conviction.

The placing of a child under supervision or granting custody to an individual, agency or institution, is not a sentence.

Detention for care, treatment, guidance and control is not imprisonment.

—1960 Annual Report, p. 15, St. Louis County Juvenile Court.

It would be well, also, to consider that the term "juvenile delinquency," and the legal definition in the law, includes almost every form of deviant youthful behavior. It runs the gamut from the proscribed major crimes to the elusive behavior called incorrigibility. Despite the common belief that a juvenile delinquent is a child who has violated the law, much of the behavior which brings children to the attention of the police, social welfare organizations, and the juvenile court itself is not a behavior which involves an act which if committed by an adult would be a violation of a state law or municipal ordinance. (Report of the Joint Committee on Juvenile Delinquency, Sixty-ninth General Assembly of Missouri.) In fact, a child may be brought before the juvenile court and jurisdiction over him invoked on a finding that the "behavior, environment or associations of the child are injurious to his welfare or the welfare of others" (Sec. 211.031, Laws of Missouri, 1959).

It is well to point out that the jurisdiction of the court can also be imposed where the child, within the county, is in need of care and treatment because the parents, or persons legally responsible, neglect or refuse to provide proper support, education required by law, medical, surgical, or other care necessary for his well-being, or the child is otherwise without proper care, custody, or support; any minor over seventeen years of age for law violation prior to reaching that age, traffic cases, adoptions and commitment to the guardianship of the department of public health and welfare (Sec. 211.031, Laws of Missouri, 1959). Of course, it can be said that in almost all cases a finding of parental neglect could be made. That is, using the term "neglect" in the broad sense. To mention a few: a parent who does not know his own child, lacking the sensitivity to discover when something is wrong; failure to provide proper training so that there is respect for authority in the home, in school, and in the community; laxity of controls; over-indulgence and over-protectiveness; allowing freedom of action when the child is incapable of recognizing restraints

and self-discipline. Obviously, our society is quite dependent upon the good parent that understands, trains, guides, and controls his or her child.

The age limit for a child coming before the court is seventeen years, and when jurisdiction has been acquired, he may be retained until he has reached the age of twenty-one years, except when committed to and received by the state board of training schools (Sec. 211.041, Laws of Missouri, 1959). A recent Attorney-General's ruling in the State of Missouri, although not binding on the Juvenile Court, interprets the law so as to require an individual between 17 and 21 years of age, charged with the violation of a state law or a municipal ordinance, committed after he attained seventeen years of age to the juvenile court, if exclusive jurisdiction has been obtained by the juvenile court prior to the minor's seventeenth birthday and has not been terminated prior to the twenty-first birthday, must be referred to the juvenile court (November 7, 1961). This can give rise to some complicating situations. Although there may be valid arguments for retention by the juvenile court of jurisdiction of a 17- to 21-year-old individual, particularly where specialized institutional care is necessary because of mental or emotional disorder, the problems are not presented with respect to these cases. The real problem stems from a lack of resources to deal with the over-17-year old. To retain jurisdiction without actually providing appropriate care, supervision, training, or correction could lead to a hard core of "untouchables" within the community not reachable by adult law and not correctable by the juvenile law.

A transposition occurs to the judge when becoming a judge of the juvenile court, especially when the duties are full time in a metropolitan area comprising a population of over 700,000 people, including over 92,000 children between the ages of 10 to 17. This is when he begins to recall the law of equity as applied to children, and early English law where the imposition of the death penalty could occur for some 300 offenses and only the Chancellor as the Keeper of the King's Conscience could exempt the child from the extreme penalty. He finds himself in charge of a specialized statutory court with broad equitable powers designed for the adjudication and disposition of children's cases. "Good juvenile courts function on a socio-legal basis where the constitutional rights of children and parents are not abridged, and where the purpose of the court is therapeutic and preventive, rather than retributive and punitive, a viewpoint designed to preserve the child's self-respect and spare him the permanent handicap of a criminal record" (*Guides for Juvenile Court Judges, History and Philosophy*, p. 3). The judge finds at his command great power and authority and with it tremendous responsibility and quite often frustration.

The court must have available to it a competent and qualified staff, with facilities separate and apart from the adult court, with detention facilities for the child who must be kept secure where danger or risk is apparent because of his behavior to himself or others; foster care arrangements for the neglected and abandoned child; specialized services of a guidance clinic for children, with psychological and psychiatric professional staff; and adequate sources of disposition to meet the needs of the child that cannot be so provided in his own home. Where there is a breakdown or weakening in one or more of these, the function of the court in treating children is impaired.

The treatment process of the delinquent child should start at the earliest opportunity. Very often parents fail to recognize the special needs of a problem child, and, may, in fact, contribute to the development of a character disorder in the child. Some of the ways have been referred to before, and all of you

can add to the list from your own observation. However, it is a tribute to the greater number of parents that corrective measures are taken that usually obtain a beneficial result. Where specialized attention of a professional nature is needed, certain facilities, although limited and sometimes expensive, are available. The court must function whenever informed in person and in writing that a child appears to come within the purview of the law and "shall make or cause to be made a preliminary inquiry to determine the facts and to determine whether or not the interests of the public or of the child require that further action be taken" (Laws of Missouri 1959, Sec. 211.081).

Referrals for delinquency come 95 percent from police. It is highly important that the police officer understand his role in the process of handling a child and that he plays an important part in the treatment. First of all, this is usually the child's first contact with the law. The Annual Report for the year of 1961, St. Louis County Juvenile Court, page 32, shows that 87.7 percent of all delinquency referrals were one time, or 1.17 percent, per child. The police officer unfamiliar with the purpose of the juvenile code, and thinking in terms of criminal practice and procedure, may find it difficult to reconcile the difference in treatment required. However, it is very gratifying and most helpful to the court, when the police officer, through personal knowledge and training, understands and functions within the concepts of the juvenile code. The law provides that the child taken into custody for an offense, together with information and property in his possession, shall be taken immediately before the juvenile court or delivered to the juvenile officer or person acting for him. However, unless impracticable, undesirable, or otherwise ordered by the court, the child may be returned to his parent, guardian, or legal custodian on the promise to bring the child to the juvenile court when directed, which promise may be in writing. The child may be detained on order of the juvenile court or at the juvenile detention home; in which event the parent, guardian, or legal custodian shall be notified (Laws of Missouri 1959, Sec. 211.141).

There is an area of great concern to me as a judge of the juvenile court—it is in the detention of a child. Loose intake policy can crowd any detention home, no matter how large. If the police have the sole authority to determine intake at detention, serious and detrimental conditions can ensue. Obviously, the police officer must exercise his authority and judgment concerning the need for detention. However, there should be provided at the detention facility a well understood policy, and where this is translated to the police officers a desirable result can be achieved.

The following children should not be detained:

- a) Neglected and dependent children and non-delinquent emotionally disturbed children.
- b) Children that police wish held pending an investigation.
- c) Children held as punishment or corrective measure.
- d) Children who do not otherwise require *secure* custody.

—St. Louis County Police Department Training Bulletin # 7.

And where a child is held in detention: it should be for as short a time as possible; the detention experience should be a part of their individualized treatment program; and detention must never be used as a method of punishing a child. All detentions of more than 24 hours duration should be only on order of the court.

Every case referred is not a court case in the sense that a formal hearing is

necessary or required. In fact, numbers could easily swamp the dockets of any court, no matter how diligently the judge may work. What is more important, formal adjudication and the exercise of the jurisdiction of the court is not always necessary to achieve a beneficial result. With a staff of professionally trained intake caseworkers, more than half of the delinquency referrals can be screened out, communication had with the parents and child; and with informal counseling and guidance, corrective measures may be taken by the parents without further involvement by the court. However, serious violation of law, violent and abnormal behavior, resistance or failure on the part of the parents to assume and provide proper remedial measures, matters of custody and commitment, require a filing of a formal petition by the juvenile officer, service of process on the parent or legal custodian, formal docketing, and hearing by the court.

The hearing is conducted as formally or informally as the judge may require with due regard to the rights of the parties. A recording of the hearing by a competent court reporter should be had in all cases of serious nature where custody of a child is to be taken or transferred or commitment ordered. The parties should be advised of their right of legal representation and a lawyer provided where the need is present. It is my view that until the jurisdiction of the court is invoked, after hearing and order by the court, the procedure of social study and clinical evaluation should not be had; otherwise, the rights and liberties of a child might be adversely affected. In the hearing, it has been found that a conference atmosphere can achieve most beneficial results, with the child, his parents or legal custodian, the police officers and deputy juvenile officer, with the judge and court reporter, if needed, being present. The elimination of the barriers to communication obtains a truthful presentation of the reason for the referral to the court and the problems of need of the child. Having heard sufficient competent evidence, the responsibility rests with the court to determine whether the jurisdiction of the court should be invoked, and if so, to what extent the court should become involved to serve the public interest and the welfare of the child. If, in the judgment of the court, the parents or legal custodian are in a position to provide the necessary controls and direction, then the jurisdiction may not be invoked and the custody returned to the parent or legal custodian; however, if a social study is warranted or other appropriate action to be taken, then the jurisdiction of the court should be ordered.

When the jurisdiction of the court has been determined within the law, if detention is to continue until study, evaluation, and disposition is determined, then the custody is ordered in the juvenile officer; however, custody may be temporarily reposed in the parents where risk to the child or others is not involved. Competent casework study by qualified, professionally trained juvenile officers is a necessary and essential part of the process of caring for a child before the court. If clinical evaluation is warranted or other medical attention needed, it may be obtained through the child guidance clinic and county hospital available to the court. It would be of interest to point out the present arrangement with the St. Louis County Child Guidance Clinic to achieve flexibility in evaluations. Periodically a screening conference is held between the psychiatric consultant, a psychologist, social worker and deputy juvenile officers on selected cases, at which time consideration is given to the course of action that should be pursued.

The larger number of social studies recommend supervision by the deputy juvenile officer, which can be ordered by the court without further hearing,

and when the supervision is completed may likewise be terminated on recommendation without hearing, on order of the court. Most cases of supervision are terminated at the seventeenth year of the child. The supervision of the deputy juvenile officer is under a supervisor and is gauged to provide counseling and assistance to the child so as to obtain sufficient strengths that the family and the child can handle their problems without further acting-out behavior. Referral to a family service agency may be suggested to aid in finding solutions to family problems.

Where placement away from the home or institutional commitment is recommended as a result of the clinical evaluation and by the deputy juvenile officer, a hearing is held to preserve the civil rights of the child and parents with legal counsel being provided. The same deputy juvenile officer attends the hearing, prepares the social study, supervises the child, participates in the clinical evaluation, and recommends to the court the disposition.

In the disposition of cases it is found that there are too few and very limited resources available to the court to meet the peculiar needs of children requiring custodial care, correction, mental and emotional treatment. The state board of training schools for boys is overcrowded, the Division of Mental Diseases is providing limited service because of a lack of facility and finances to program for the needs of the emotionally and mentally disturbed child. Private agencies are limited and tend to specialize in the kinds of children they serve, with costs rising to the extent that parents and the county are unable to pay. St. Louis County a little over a year ago opened the Lakeside Center for Boys with cottage accommodations for 32 boys, but is presently operating with one cottage of 16 boys because of budget, making the cost per boy quite high. Perhaps there needs to be explored the entire field of custodial care of delinquent children away from their own homes, with a reevaluation and survey of needs, so as to eliminate duplication, strengthen the state programs in the training schools with adequate facilities and staff, the development within the state mental hospitals of adequate and sufficient programs for children, in-patient and out-patient, and the recognition on the part of the social agencies of their responsibility to be concerned with the problem child as well as the neglected child. There are children coming before the court who could be helped by foster care or a shelter-group home.

Before closing, it is appropriate to consider the role of the school in providing for the child in trouble. Social studies consistently show a pattern of behavior of an acting-out nature in the school setting long before the child becomes a community problem. It would appear that this is generally recognized; however, school authorities sometimes are reluctant to move in the direction needed primarily because of cost. At the St. Louis County Conference on Youth in Trouble, Washington University, March 28, 1961, certain recommendations were made to the schools:

1. We urge expanded services in the school for both early detection and prevention and for treatment of those already in difficulty. We recommend working toward a mental health program in the form of counselors, social workers and psychologists in each school district.
2. Every school system should have the service of an adequate number of school social workers.
3. Every school district should have the service of a psychologist and psychiatrist.
4. If it is assumed that the school is the key, primary agency in identifying

troubled youth (children) and in preventing delinquency, the school must have the service of an adequate staff in counseling, social work, psychology and psychiatry. These should be available to the elementary school.

It is said that when the value received is weighed against the cost, the argument against mental health service in the schools disappears. In one school district it is estimated to cost but 2 percent of the total school budget. Obviously, early detection, care and treatment, can alleviate some of the character disorders seen later in community problems and court referrals.

In summary: Progress has been made in formulating standards for laws concerning juveniles, with the acceptance of concepts for the care and treatment of children under the judicial authority of the juvenile court. Detention facilities and policies can be made a part of the treatment process of rehabilitating a wayward child where it is necessary that he be detained. The police are finding that their work can be most constructive in handling the problems of the delinquent child in the community. With proper communication, parents can solve many of their problems, with assistance from the agencies, the schools, and the court. The schools can assume a larger role in providing appropriate counseling, social services, and mental health to the troubled child. It is our obligation and in the public interest to maintain and strengthen the good family. Having come to the point of recognizing the areas of responsibility, the greatest need is in the disposition of the child requiring institutional commitment for correction and discipline, for professional hospital care for the emotionally and mentally disordered child, and perhaps, that which could be more fruitful, the placement of a child in a family home where care, training, and direction may be given him that his own home is unable to provide.

NEW TRAINING PROGRAMS FOR TEACHERS OF THE ACOUSTICALLY HANDICAPPED

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GOD'S WORK IS WELL DONE. He never creates a deaf child that He doesn't plan a teacher for him; for when God creates a need, He supplies a person to fulfill that need. Thus, God puts into a teacher's heart the call to come and teach deaf children. But some, hearing, do not follow this call, and so it is that we do not have sufficient teachers for deaf children. But we are beginning to have. We are beginning to have hope of there being, in the not too distant future, an adequate number of trained teachers of deaf children. This is the goal toward which we have struggled; this is the goal toward which we continue to struggle. In a recent educational bulletin we read that teachers

of acoustically handicapped children are third on the list for frequency of requests and first on the list for difficulty to obtain. In 1960, statistics showed that positions were available for 500 teachers; yet only 150 teachers of the deaf were graduated that year. From this we can readily see that all are not answering God's call to come and teach deaf children, that we are not, as yet, fulfilling the need of an adequately trained teacher in every classroom of deaf children. However, looking back into the history of teacher-training programs for teachers of the deaf, here, in our country, we see how far we have come, how well these programs are developing, and we are encouraged to continue our efforts toward a now-attainable goal.

There are at present forty-seven centers granting college degrees or college hours of credit in our special field of teacher-training for teachers of the deaf. Of these forty-seven, five are Catholic. They are Boston University, DePaul University, Duquesne University, Canisius College, and Fontbonne College.

Until the past year, when the government, seeing the shortage of and dire need for teachers of the deaf, stepped in with federal aid, the only accrediting agency for these colleges was the Conference of Executives of American Schools for the Deaf, an organization which is to be commended for its fine work in setting and maintaining high standards for teacher-training programs for teachers of the deaf. However, since last year, the government has appointed NCATE as the accrediting agency whose evaluation and approval is necessary in order that a school may participate in the grants-in-aid program sponsored by the federal government under Public Law 87-276. Government aid has brought many more students to our doors, has helped many more students follow the call of Christ to teach His handicapped members.

Briefly, this law enables institutions participating in the grants-in-aid program to award scholarships to students and assists these institutions in covering the costs of new or improved courses of training.

For each scholarship established under this program, the school is paid the amount of the scholarship stipend that the student is to receive. If the student be an undergraduate, this stipend is \$1,600; if the student be a graduate, the stipend is \$2,000.

If the student be an undergraduate, he must be able to complete the requirements of a baccalaureate degree within the year to be eligible for this scholarship; if he be a graduate, he must have completed the requirements for his first degree to be eligible for this scholarship. Both undergraduate and graduate students must be American citizens and must have been accepted for enrollment at the school of their choice. Application for these scholarships must be made to the school of the student's choice. The scholarship is awarded for one year. Under this same program, funds are available to colleges to provide new courses of training for teachers of the deaf or to improve courses of the deaf already provided.

Sponsored by government aid, the Leadership Training Program at San Fernando State College in Northridge, California, came into existence last year. This program, based on an interdisciplinary approach, gives experienced workers with the deaf, people possessing leadership ability, an opportunity to take part in a two-semester graduate program designed to prepare for leadership roles in local, state, and national programs for the deaf. Qualified candidates may complete requirements for a Master of Arts degree in administration and supervision.

Because of this federal aid, our teaching-training program at Fontbonne boasts an enrollment of fifteen as compared with five a year ago. Because of this law and its help with teachers' salaries, we have been able to add more teachers to our staff and to add more new courses to our curriculum. All of this indicates, of course, added and new impetus toward our more imminent goal, an adequately trained teacher in every classroom of deaf children.

In our field of specialization, the first need that arose was a deaf child needing to be taught, to be educated, to be brought to the perfection of his being as God had intended him to be. As society became aware of this child, by name Alice Gogswell, daughter of a physician of Hartford, Connecticut, and because of her, of forty-seven other deaf children in the state of Connecticut, of 400 in the New England area, of 2,000 in the United States, this need gave birth to united and cooperative activity—many individuals helped to open this school's door and then other schools' doors.

The establishment of these schools for the deaf gave rise to another need, namely, adequately trained teachers to teach in these schools. But where to find them? How to train them? Alexander Graham Bell found some and trained them. With proceeds from royalties and prizes resulting from his invention, the man who made it possible for us to have our voices heard anywhere in the world sought to give new life to persons less fortunate than we, persons who couldn't hear a voice anywhere, not even a voice next to them. He did this by establishing, in 1872, in Boston, a school for training in Visible Speech. This school prepared persons to teach articulation, and thus it rendered a valuable service to individuals, to its community, and to history, for it was one of the first schools in our country which helped to rehabilitate the profoundly deaf, the deaf for whom medical resources offered little hope. Dr. Bell knew that only human resources could help these people. What better human resource than a teacher who could teach the deaf to "hear" with listening eyes by lip reading, who could teach the deaf to speak, almost as we do, by feeling the vibrations of speech and copying them? Due to the efforts and interest of Dr. Bell, this human resource has been tapped and utilized more and more, from his time to the present.

We have come a long way since the days of the first teacher-training programs for teachers of the deaf. It is a program the end result of which we have yet to see, the process of which has been slowly refining and perfecting itself in its development. In this process of refinement and perfection certain prime factors have manifested themselves as hinges upon which a satisfactory teacher-training program operates. They are preservice laboratory experience, techniques in gathering information, curriculum planning, and professional growth. Most outstanding among these is preservice laboratory experience.

Because the subject matter with which the teacher should be most familiar is the child, the preservice laboratory experience should provide ample opportunity for the teacher-trainee to observe the child, the whole child. This is true for teachers of all children, but particularly is it true for teachers of deaf children whose classroom work consists mainly in language learning tailored to life situations of which these children are most certainly a part, but for which they have little or no language.

The teacher of the deaf must realize this predicament of the deaf child; she must be concernedly aware of the importance of language in his daily life. Then, in her tomorrow's classroom, today's teacher-trainee will present language in a meaningful way, drill it conscientiously, integrate it into the

child's entire program. But to be familiar with his vital need for language, she must observe. This she does in a laboratory school.

A laboratory school is a school designed to teach and teach well, but it is also a school in which the teacher-trainee observes and practice-teaches. In this school, the trainee is required to observe the child in many areas of his development; to observe the child at school, in the classroom and out of it; to observe the child from earliest preschool age to the child of late adolescence; to observe the child in his dealings with others, with children, hearing or deaf, with adults. In this school the teacher-trainee observes thoroughly and extensively and then she knows the child; and knowing the child, she teaches him.

After prolonged observation, classroom teachers and supervisors of programs for deaf children are in a uniquely advantageous position, and can add anecdotal information vital and pertinent to a more complete picture of the children with whom they work. In this function we see that the teacher of the deaf has diagnostic and therapeutic objectives as well as educational ones. Information is collected and developed in no small part by the classroom teacher. This brings us to another prime factor in the smooth functioning of a teacher-training program for teachers of the deaf, namely, techniques in gathering information.

In addition to the information she herself gathers, the teacher will acquire information from experts; therefore, her preservice training will include participating in the team-approach-analysis of the child. She will see, in the proper setting, team work by the school nurse, audiologist, otologist, pediatrician, principal, psychologist, by any and all with whom the child she teaches comes into contact. She will see this team of experts in operation as it directs and encourages the parents of deaf children to channel a child's interests in a direction suitable to the child's ability, education, and future occupational placement. A trainee's becoming acquainted with the team approach also makes for smooth functioning in a teacher-training program.

Because one of the most obvious predictors of school quality is the school's curriculum activity, it seems necessary to consider just what part a classroom teacher plays in curriculum planning and development as part of the course of studies in the teacher-training program.

There is no doubt that the classroom teacher exercises great influence over the curriculum; there is no doubt, either, that a classroom teacher in her beginning years of teaching brings to the classroom fresh enthusiasm and new ideas, which should prevent teaching methods from becoming uninteresting, stale, sterile. Here we find another prime factor which contributes to the successful operation and successful outcome of a teacher-training program—including in the required course of studies, curriculum planning.

Curriculum planning should stress the need of a deaf child for a wealth of language and speech material but not to the exclusion of the school subjects which are taught in regular schools. Deaf children need language, speech, and regular school subjects. With proper planning they can be given all of these.

Our last prime factor is not to be minimized; it is professional growth. It is the desire and effort on the part of the teacher to utilize continually the best ideas available to her that she might improve her own teaching and her school's program. It is an attitude and a habit; as either, it must be fostered and cultivated to produce life, language life and educational life, in the teacher and in the student. A teacher fosters professional growth by looking for new

ideas and using them. She cultivates professional growth by doing graduate work and attending workshops and institutes.

So hinge the doors of your teacher-training programs with the prime factors of: (1) preservice laboratory experience; (2) techniques in gathering information; (3) curriculum planning; (4) professional growth, and ensure the successful operation and successful outcome of your teacher-training program. Follow Alexander Graham Bell's policy, let your voices be heard everywhere in the world—give new life to persons less fortunate than you. Help them hear and help them speak. Give them teachers, adequately trained teachers. Be an effective instrument in Christ's work. Help adjust His handicapped deaf members to a hearing society.

GUIDANCE FOR THE HEARING IMPAIRED

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WHILE GUIDANCE is not a new concept, guidance for those with deafness has become the focus of interest of many professional workers in the field. Essentially, considerable impetus has been given the movement through funds made available by the federal government for the establishment of training programs and institutes, and more importantly through emerging research findings of the impact of deafness on the language, the learning, and the adjustment of the deaf child. Institutes on Personal, Social, and Vocational Adjustment to Deafness have been held both on the East Coast and the West. Workshops for personnel of various religious denominations have likewise been held under federal auspices. These latter were based on the first of two workshops sponsored by the International Catholic Deaf Association whose objective was to acquaint the priests, the teaching nuns, and catechists with the significant aspects of the psychology of deafness and techniques, not only for providing religious instruction, but also for outlining specific practices in guidance and counseling.

Guidance is an integral part of the educational process. This is not a dichotomous relationship but an inherent reciprocal functioning, a kind of synesthesia, an interweaving and blending of the two. There are, however, understandable differences in techniques, but the essence of guidance and education is the same. Monsignor Hochwalt has expressed a similar concept in his

recent discussion of Catholic Education, U.S.A.—1963, when he stated so aptly that the immediate objectives were “growth in individual abilities . . . and the development of understandings, attitudes, and habits that will perfect the individual in his *relationship* with God and the Church, his fellow man, and the world in which he lives.”

Basically, guidance is the process whereby the individual becomes more objective about himself, realistically engages in self-appraisal of his weaknesses and strengths, learns to make choices that are mature and commensurate with his abilities in order that he may attain his full potential. It involves an inter-relationship with a guidance worker or counselor who guides the individual. The guidance function may be employed within the setting of a school, a counseling room, an office, a rectory. While the setting may indicate a difference, the objectives may remain unchanged.

Many professional workers undertake counseling today. While the chaplain, the teaching sister, the lay teacher, the C.Y.O. worker may perform this function, the role of the counselor is fulfilled by one competent in the process of counseling and capable of reacting to the interrelationships involved in such a session. If guidance and counseling are so necessary for the normally hearing, how much more basic is the need for those with deafness and particularly those with deafness from early life.

THE NEED FOR GUIDANCE

Emerging findings in the study of sensory deprivation indicate the limiting effects upon the individual when sensory data or stimuli are reduced. In spite of heteromodal reciprocity, deprivation of auditory experience results in reduced *experience*. The richness of auditory experience cannot be compensated for by visual or tactile stimulation.

Hebb and his students at McGill University have contributed heavily to our knowledge of the effect of sensory deprivation. He has concluded that when the environment is impoverished, when opportunity for manipulation and discrimination are reduced, the adult is unable to cope effectively with the environment. There is evidence of restricted, and presumably irreversible, capacities. It is understandable that such restriction of experience produces or results in changes in the child's perception of the world if not in the cognitive processes. In addition to changes in the learning process and deprivation of experience, Bruner indicates the need for social contact and stimulation to ensure satisfactory learning and adjustment.

It is our conclusion that disturbance of normal pathways for the reception of information about the world in the child's experience, limits his capacities, and ultimately affects his ability to cope with the changes and the stress of the world. Thus, the very impact of deafness itself suffices to explain the need for guidance and counseling for the hearing impaired.

Our knowledge of deafness and its effects on the developing individual have been immeasurably enriched by concepts from psychology, sociology, neurology, and more recently developed sciences. Important strides have been taken in the last several years in our understanding of the deaf child: how he learns, how he perceives his world, and how he adjusts. However, information is not yet sufficient to enable us to prevent the concern and often confusion resulting as the deaf child attains puberty, considers his life goals, determines a vocational

path, and establishes himself on the way to learning to manipulate and to cope with the world of his own, that of the deaf, and the world of the hearing.

Deafness affects the individual's development and behavior in several significant aspects:

1. Restriction in information because of a disrupted sensory mode results in limited input, limits *experience*.
2. *Learning* via the visual modality is less affective, is nonpermissive, has a peripheral cut-off point at the shoulders, limits the visual field, and results in interruption for purposes of scanning of the learning task. Further, learning is not incidentally acquired. It is not improbable that the optimum level for learning is passed at younger ages than we now know.
3. *Language* is seriously affected and is the crux of the total problem of deafness. Vocabulary is restricted, significantly reduced. Visual perception of auditory language, speechreading, sharply limits the child's language because the movements are temporally fleeting, not stable spatially, and incomplete. Expressive language is reduced, both oral and written. While the normally hearing person develops various vocabularies and of varying size—read, written, heard, and spoken—the vocabularies of the deaf appear to remain relatively comparable.
4. *Adjustment*. The child with deafness is early forced to adjust to the world differently. The normal feedback loop enabling the individual to hear his own voice and thus influence ego development is lacking. Affective behavior is further limited by the soundlessness of his world. Interpretation via nonverbal clues reflecting parental attitudes and other interrelationships is particularly significant. Attitudinal behavior is obviously limited when audition is lacking and linguistic skills reduced.

GUIDANCE NEEDS OF THE DEAF

To consider the guidance needs of the deaf in terms of specific areas is useful: (1) parental, (2) educational-vocational, and (3) personal-social.

Parental.—Teachers, clergymen, religious are often required to function in the role of counselor for parents of the hearing handicapped. Parents faced with the diagnosis of irreversible hearing loss in their young child or infant are frequently troubled by guilt feelings. It is not uncommon for parents to be non-accepting of the diagnosis of deafness immediately upon confirmation by the otologist or audiologist. In spite of the medical diagnosis and the likelihood of previous suspicions that the hearing was not normal, the parents may embark upon a clinic-hopping tour at considerable expense, both financial and emotional, to satisfy their need to take some action, to alleviate their guilt feelings. While it may be prudent to seek corroborative evidence of loss, it is likely to be more productive for the parents to recognize that the problem, once the possibility of medical amelioration has been excluded, is essentially an educational one.

There is a great need for those counseling the parents to have insight and sensitivity to the family constellation, the interrelationships among siblings, the effect of sacrificing for one child an entire family or of disrupting the husband-wife relationship. There is often a real and insidious tendency for the mother to assume the martyr role, often denying the father the rights and responsibilities of his role as head of the family.

Over-solicitation for their handicapped child often results in serious emotional problems. It is critical that parents know that for their child to attain the independence commensurate with adulthood there is a preliminary growth period. As in all nature, order prevails. There is a sequential development in one's ability to emerge from the dependency of infancy to the exploratory period of childhood. The growing deaf child needs to investigate his world, to explore it, to manipulate things and people if he is to learn. Just as sitting precedes walking, so does the ability to handle responsibility develop from simple tasks such as putting away toys as a toddler to the making of mature decisions in adulthood essential in this complex age.

There are numerous provisions made for counseling parents of the young child. There is little diminution of the need for guidance as the child matures, moves along into the teen years and the comparable high school period. What is expected of growing children at these ages is dependent upon the ultimate goal of the child—or parent, unfortunately. Often we see goal-directed deaf pupils struggling diligently toward a goal established for them by their parents. Such goals may be totally unrealistic. Regardless of the number of children in the family or how many have gone to college, the nearly universal goal expressed by parents of deaf young people today is college for every deaf child. Such unrealistic expectations and subsequent pressures can create emotional havoc.

The need for parents to be counseled in regard to independent behavior in their deaf children extends beyond childhood. Healthy interest in members of the opposite sex enables the young girl to learn effective means of coping in social situations demanding mature behavior. A similar situation exists at the marriageable age. Parents must be counseled wisely to relinquish their hold on their deaf child and to permit a marriage to develop normally. Parental interference may be a contributing factor to the immature and dependent behavior in some deaf marriages.

To summarize, the counselor of parents of the deaf should encourage realistic approaches to the management of the child and young adult. It is naive to function without the requisite professional skills of a counselor and without the basic knowledge of deafness and its effect upon the developing child and youth. Counseling parents is a very delicate task. Irresponsible but well-intentioned guidance and counseling is unconscionable.

Educational-vocational guidance.—The diagnosis of deafness established, school placement and realistic educational planning is begun. Appropriate placement for the deaf child is dependent upon auditory and visual behavior, mental functioning, language, social and emotional behavior. Many have problems in addition to the deafness. Such additional deficit is often a central nervous system involvement resulting in a learning disorder superimposed upon the deafness. This may affect the basic learning of the verbal symbol system through speechreading. Since oral expressive language in the deaf child is dependent upon inner and receptive language based on the association of the visually perceived auditory language (movements of the articulators) with the experience, the child who cannot speechread is unable to develop, as normally deaf children do, oral expressive language. The educator of the deaf, the trained guidance counselor, the psychologist skilled in differential diagnosis of auditory disorders will early *establish atypical behavior* and make educational recommendations, including, where necessary, residential placement. The unskilled counselor or guidance worker might not recognize this critical deviation from normal development of deaf children.

Mental retardation may also compound the problem of educational placement. The decision to place the child in a public or private residential or day school, or day class, while the undeniable right of the parents, is frequently affected by the counselor's insight and understanding of the ultimate educational potential of the child. Further, the provision for religious training is of significance. It is unconscionable, however, for this to be the chief criterion in the placement; rather, the excellence or superiority of the total educational program should be the primary consideration. Else how will the child acquire sufficient language to comprehend the abstractions of religious dogma?

The competent guidance counselor is alert to the inherent dangers of overzealous devotion to speech and does not instruct parents in procedures for "working with" their child or for "teaching" their child. Rather, he counsels the parents in their role of *parents* first supplying the basic needs of their deaf child, inculcating a desire to communicate orally, and providing the encapsulating language atmosphere which will result in highly developed language skills. Thus leaving to teachers their role, the parents can be just that—good parents.

Educational guidance stresses the measurable, realistic, the appropriate, and the most prudent school placement for the individual child based on his specific educational, emotional, and social needs. Further, educational guidance provides for periodic objective evaluation of the child's progress in acquiring language skills and measures the child's growth in terms of long-range goals against his total academic achievement. Recognizing the retardation in language—in the reading and writing form in addition to the oral expressive—the counselor notes the annual gains in academic achievement and contrasts this, as well as total educational functioning, against the growth and achievement level of the normally hearing. The deaf must compete in a hearing world.

In our Guidance Clinic we see many young adults and teen-age deaf whose academic progress is retarded significantly, whose language level is approximately four years below the normal. Yet, with this degree of verifiable retardation, grade placement is often approximated by parent and school as the normal appropriate for the chronological age level. Note the discrepancy between grade placement, language level, and intelligence. Further, unrealistic acceptance of school progress seriously affects vocational aspirations.

A recent study of over 10,000 deaf men and women indicates the close relationship between occupational level and communication skills. With the exception of teachers, those in the professional fields used oral communication more than any other method or any other occupational group. More than 70 percent of the craftsmen and operatives used writing as the principal means of on-the-job communication. There was likewise a relationship to level of income and to job stability, suggesting the possibility of more feelings of security when communication was not limited to the manual. Interestingly enough, as those in the field of deafness are well aware, printing and crafts specific to this industry accounted for seven-eighths of the job choice of this group.

Competent vocational counseling may prevent on-the-job problems from arising. One's occupation is closely related to one's personality and interests. Job satisfaction is highly significant in terms of adjustment for the normal as well as for the hearing impaired. Hence, realistic vocational goals commensurate with the individual's capacities, determined objectively, are basic considerations. One of the major problems facing the field of deafness today is the under-achievement of the deaf. By this we mean the deaf person is

not functioning at his full potential. Occupational choice is influenced greatly by educational level, communication skills, and basic interests. The occupational labor force in the United States is now entering "a new manpower era . . . and is experiencing the dislocation of pervasive technological change. . . . Vocational education and retraining . . . are indispensable to stepped-up productivity in an age when every graduate engineer needs twenty technicians."

Determination of the deaf individual's capabilities includes, in addition to assessment of auditory and visual functioning, mental ability, social and emotional behavior, evaluation of the language level, including measures of receptive and expressive capacity, both oral and written. Standardized tests of speechreading, reading, oral and written language provide important evidence for vocational counseling. In our Guidance Clinic we routinely employ structured autobiographical techniques to determine stated interests and compare these with the measured interests determined by objective testing. Thus, vocational planning and vocational goals are established by the deaf person based on evidence of his abilities, interests, and aptitudes.

Consequently, vocational choice is not a problem to be faced by the sixteen-year-old. Rather, vocational choice in the deaf child will be influenced by prior educational experience. Too, opportunity to learn about vocational requirements can be effectively begun in the school, ensuring summer employment, on-the-job training, and exploration of an ever-increasing and demanding labor market.

Social-personal guidance.—One of the most distressing problems facing the guidance worker is proper referral for emotionally disturbed deaf persons. There are few institutions or psychiatrists able to function effectively with deaf children or adults. Yet, this area is one in which many professional workers have been called upon to function as an intermediary. It is our considered judgment that with adequate emphasis on guidance and counseling in the schools for the deaf prevention of mental illness will occur.

There are degrees of disturbance, some of which can be relieved through the professionally trained counselor. Deafness, because of its all-pervasiveness, affects the individual's ability to relate to others. The feelings of isolation, insecurity, the tendency to withdraw can be seen at many levels and degrees of deafness with varying ages of onset. The guidance counselor can enable the child or adult to gain insight and understanding of himself, to improve his perception of others, and to develop more mature patterns of emotional behavior, his coping mechanisms.

Studies undertaken from the time of Pintner to the present work of several investigators including Myklebust, have reported sex differences in adjustment at both the level of deaf and hard-of-hearing with the female making the better adjustment. While on certain measures of personality the deaf show tendencies of schizophrenic behavior, this finding is interpreted to mean isolation tendencies due to restrictions in communication, not due to a basic pathological entity.

The work of Lois Murphy and her colleagues with normal children suggests the necessity for developing early coping behavior to provide for more satisfactory adjustment in adulthood.

CONCLUSION

Guidance and conseling for the hearing impaired are necessary adjuncts to educational programming.

Sensory deprivation affects total functioning restricting experience and capacities of the deaf person.

Deafness has an all-pervasive effect. It is naive to consider the deaf child as one who has only a dysfunctioning auditory mechanism.

Counseling in the areas of parental needs, educational-vocational planning, and personal-social behavior suggest the need for competent, professional training in the psychology of deafness and in counseling techniques suitable for the hearing impaired.

Realistic and rigorous appraisal of the deaf person, of his attainment, and of his potential should provide better utilization of this important segment of our population in terms of human resource.

As research techniques are refined, results of studies will indicate more clearly the needs of the deaf person and his potential. Translation of these findings into curriculum and as a basis for counseling should provide for more satisfactions for the deaf person.

CATHOLIC RESOURCES FOR BRAILLE TEXTBOOKS

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THE THREE LARGEST AND MOST INFLUENTIAL AGENCIES serving the blind in the United States are the American Printing House for the Blind in Louisville, Kentucky (established in 1858 and receiving government monies since 1906), the American Foundation for the Blind in New York City (established in 1921), and the Library of Congress Division for the Blind, Washington, D.C. The Printing House of Kentucky has, as its counterpart, the Xavier Society for the Blind—the only national Catholic publishing house in the country.

In January of 1959 and in November of 1960, conferences were held in Louisville sponsored jointly by the Printing House and the American Foundation, concerned, as their published proceedings¹ indicate, with blind children in the *public schools*.

One does not wisely carp or criticize. After all, we have become accustomed to the idea that, if anyone suggests that government and tax-provided monies be allocated to any denominational school or educational enterprise, there will be the almost inevitable storm. Or, putting the matter in concrete terms, we might make this observation: the Printing House now receives \$639,000 from government-allocated monies, plus some \$41,000 for auxiliary services. (*Ninety-fourth Report: Board of Trustees: American Printing House For Year Ending June 30, 1962*). Meanwhile Xavier Society (and similar denominational serv-

¹ *National Conference on Preparation and Distribution of Educational Materials for Blind Children in Public Schools* (1959). *National Conference on Preparation and Distribution of Educational Materials for Blind Children* (1960).

ice agencies) receive absolutely nothing. Nothing, that is, from the overall \$1,800,000 set aside by the government, and channelled to blind-assisting agencies through the Library of Congress Division for the Blind. It is true, of course, that occasionally—although very occasionally—a denominational agency (such as Lavelle Residential School, Bronx, New York) receives some allocated government funds to the extent that it also serves as a government agency.

Let us ask, and attempt to answer, three questions: What has been done for the education of our Catholic blind young people in the past? What is being done today? What remains to be done?

What has been done in the past? Actually, until 1900, there was very little available in the realm of Catholic literature or instruction for the blind. Only two specific works were available: Gibbons' *Faith of Our Fathers* and the *Baltimore Catechism*. It was in response to this glaring need for Catholic literature and instruction that the Reverend Joseph Stadelman, S.J., hitherto working for Catholic deaf mutes in New York City, founded the Xavier Society for the Blind. With hard work and slow growth, the Society has been providing needed Catholic literature, inspirational writings, and instructional books (almost all in Braille hand-transcribed books) until today, when Xavier's library comprises some 7,000 volumes. These are sent free to any blind person requesting them in the United States or Canada. Religious talking books are also provided, and two monthly magazines are sent free to blind adults or children in any part of the world. Books and magazines are not, to be sure, exactly textbooks—but they are instructional—and have indeed helped in the Catholic education of old and young since 1900.

Great credit, moreover, must be given to other Catholic agencies, working usually in recreational, welfare, and social activities for the blind. Such organizations as the International Federation of Catholic Alumnae, members of the St. Vincent de Paul Society, and others have done commendable service. But organization, especially on the national level, was needed. Thus, in 1954 various diocesan Catholic Guilds for the Blind (and those individuals who were interested in assisting the Catholic blind) united in the national organization called the American Federation of Catholic Workers for the Blind. Currently the Reverend Richard McGuinness of Newark, New Jersey, is president. The Federation has an annual convention and is in frequent contact with all its members. And this brings us to our second question.

What is being done today? I believe that the answer would seem to be: relatively little, in relation to the job to be done. One notes, as an example, that there are only about thirteen member agencies in the AFCWB. The mention of agencies suggests a further consideration (and I give these notations without any sense at all of criticism but rather simply to set the facts before all): the usual agency of which we speak is a diocesan Catholic Guild for the Blind—and yet, in a country wherein one finds 27 archdioceses and 119 dioceses, the vast majority of these dioceses according to the official National Catholic Directory do not have a formal or official program for the blind.

On the other hand, of course, there are many, many instances of priests, religious, and laymen who actually assist blind children, by giving volunteer hours as readers, Braille transcribers, teachers, procurers of what Braille or recorded textbooks are available, and in many such ways. But what has been needed has been organization and this upon two obvious levels: (a) the diocesan level where one might find a diocesan guild for the blind working

with the diocesan superintendent of schools; and (b) a national central office for textbook information and complete indexing of all available textbooks which not only are used in our Catholic educational system but have also been made available in Braille, recording discs, on tape, and in large type.

Thus, for instance, if a blind student is about to enter a local Catholic high school, he or his parents will instinctively turn to the local Catholic Guild for the Blind and the diocesan school office with the obvious question: "Where can we secure (and without delays) copies of the seven different textbooks which this blind student needs for the upcoming semester?"

In the past, in fact until 1962, there was hardly any answer to questions such as: Has textbook X ever been Brailled or recorded? If it has, does anyone know where it might be obtained now? Is there any way of locating the textbook which, for all we know, may be sitting unused on someone's bookshelf? Must we write to all the diocesan Guilds (where they exist!) to see if any of them can give us a lead? Wouldn't it seem an unnecessary waste of effort to Braille a complete text if indeed it already has been done? But *how* does one find out?

And so the questions run on. And here we begin to approach the answer to our third question: *What remains to be done?*

The diocesan programs for blind education are slowly increasing. More important, there is now, since April 1962, exactly and precisely the long-needed central office or Central Index for textbooks used in Catholic schools across the nation. At the 1961 national convention of the Catholic Federation of Workers for the Blind, Xavier Society when asked to do so by the member agencies of the federation, agreed to function as just this sort of Index. Or, if you will, a national clearing house for all of this so terribly important information.

My companion today (whom you will meet presently), himself blind since the age of fourteen and holder of a master's degree in guidance from Columbia University, was engaged last spring to become director of Xavier's Educational Services, and immediately went to work. I might add, without meaning to embarrass him but solely to indicate further the high standing he enjoys in non-Catholic circles working nationally for the blind, that last October Mr. Ruch was asked by the National Braille Club to establish and head up a new Format Committee, with a view to complete uniformity in format for all Braillists in the country.

Following the Federation's request and Xavier's expressed willingness to help get the educational program for Catholic blind children further "off the ground," Xavier invited representatives of all Catholic educational agencies within the federation to a conference at Xavier's offices in New York. With a goodly number present, an examination was made as to such items as the indexing cards, used successfully by the American Printing House. Ideas were besought, and it was left to Mr. Ruch to prepare the various needed forms for our Catholic coordinating of all pertinent textbook information, and to contact, by a carefully devised and defined questionnaire, *all* pertinent sources of information.

At the end of the summer, this Central Index informational questionnaire went from Xavier to almost 2,000.

Regarding the textbook itself, we asked about: Title, Series Name, Author(s), Ink Print Publisher, Classification, Grade Level, Edition, Latest Copyright Date, Name of Transcribing Group, and name and address of Depository.

Regarding production, questions touched: Page Size, Number of Volumes, Pages per Volume, Total Pages, Grade of Braille, Braille Writer or Slate-produced, Year Transcribed, Master, and Number of Copies.

Regarding large type textbook: Reproduction Process, Type Size, Type Style, Page Size, Year Produced, Multiple or Single Copy reproduction, Volumes, Pages, Totals.

Similar detailed information was requested on textbooks that had been reproduced on disc-recordings and on tape-recordings.

Slowly at first (due to summer activities, immediate preparation of oncoming fall schedules, etc.) and then with a welcome acceleration, the replies began to reach Xavier's Educational Department. Meanwhile, Mr. Ruch prepared 8 x 5 inch cards, each to represent a particular textbook: Hand-Transcribed Braille Textbooks (white), Large Type Textbooks Produced by Volunteers (orange), Disc-Recorded Textbooks Produced by Volunteers (yellow), and Tape-Recorded Textbooks Produced by Volunteers (green). The cards are designed to be interchanged with those of the American Printing House, in the event that texts registered with the American Printing House and belonging in Xavier's files (or vice versa) could be filed, thereby eliminating unnecessary clerical work. This arrangement exercises the reciprocal agreement agreed upon between the two agencies at the inception of our Central Index. Each card is to be filled out carefully with the pertinent information.

Of great importance, understandably, were and are the notations as to whether the textbook has been "assigned" or "already completed"; and also the exact information on the repository of the book, so that it can be located quickly.

Obviously, in all of the program, it was never meant that Xavier Society should be the repository for books done elsewhere: we would need an added building to house them. Nor would any purpose be served with such an arrangement.

A major consideration is well worth our attention. In this year of grace 1963, at long last there is beginning to emerge a coordinated, needed, highly useful national Central Index. Again, let me quickly say that, while this current Central Index is a fine "new thing," there is in our overall field something that is not new but worthy of highest commendation: the many years of hard work, of transcribing in one form or other of textbooks needed by our Catholic young, of itinerant teaching, of making available needed Resource Rooms, of education provided in our residential schools, of all such activities which have been of inestimable help in educating our sightless, or nearly sightless, young people.

Another consideration deserves mention. Although the title of this paper (Current Trends in Training Visually Handicapped Children) is one of very wide scope, your servant is well aware that it would be impossible for him to bespeak all that is being done currently. One can only speak of what one knows. On the other hand, and especially since Xavier's program is responding to the national need, as expressed by the Catholic Federation itself, we feel that 1962-1963 is a great year, a turning point in the advance of Catholic education of the blind. It is, if one may so speak, an immense advance.

It emerges, as the Reverend Thomas J. Carroll (nationally known director of the Boston Catholic Guild for the Blind) pointed out, at the 1961 Federation Convention in Boston, the most significant advance in the past twenty years in Catholic education of the visually handicapped.

You will be interested, I believe, to know that those outside the fold have expressed this same reaction. Thus, for instance, Mr. Robert Bray, Chief of the Library of Congress Division for the Blind, Mr. Thomas Bledsoe and Miss Marjorie Hooper of the American Printing House, Mr. Burnham Carter, president of Recording for the Blind (the largest recording non-denominational source of textbooks in the country), all have, at Xavier's invitation, visited our New York office to discuss this program, and all expressed great enthusiasm and a pledge of cooperation. Again, Mr. Ruch can tell you of Xavier's securing, through the good offices of Mr. Bray, a blanket permission to exercise the ATPI (American Textbook Publishers Institute) copyright franchise for those texts being used by visually handicapped students in our Catholic school programs.

Someone has remarked that some of his best friends are monkeys. Others have said that some of their best friends are people. I might note that some of my best friends are magicians. And they tell me that, at the magicians' annual convention, the chap who really rings a bell is the one who comes to convention with a really New Thing. I like to feel that, in this brief 20-minute period allotted to us, the Federation and Xavier come to your Special Education meeting with what is a New Thing.

There are many other things one might talk about, but they might wait till another time. Right now, thanks be to the goodness of the Lord and the cooperation of so many of you who are in what I dare call "the same business," the Central Index, though only aborning at the moment, is alive. Under Mr. Ruch's direction we have in the past eleven months provided needed textbooks for blind youngsters in twenty-five of the fifty states, as well as in two foreign countries.

Much remains to be said about such matters as: a national catalogue; estimation of various duplication processes; counseling services to the youthful blind, their parents, their teachers; the choice of the right program (one keeps in mind the wise admonition: "Fit the child to the program, not the program to the child"); cooperation with the office of the diocesan superintendent of schools, and many other projects.

It is good to know that, regarding the matter of such diocesan school offices, Xavier is already at work. We have been asked for, and have given, information to the school office of the Diocese of Bridgeport, Connecticut. Again, Monsignor Raymond Rigney, assistant superintendent of the New York Archdiocesan School System, has visited Xavier, and we have all, working together, happily arranged for Cardinal Spellman High School, New York City, to give, beginning in the fall of 1963, substantial help, facilities, volunteered assistance and training to blind enrollees, if these are desired. And this for both boys and girls.

But enough for the purposes of this paper. Recently I saw the fine motion picture, "A Child is Waiting": a study of the retarded child. Transferring the thought to the blind child, I might say, "A blind child is waiting"—for his textbooks, for his complete Catholic education. In the cooperative interested action of all of us, I feel sure, the blind Catholic child will in the future do far less waiting for what he needs. The textbooks, at least, *will* be there.

MODERN INSTRUCTIONAL TECHNIQUES IN THE EDUCATION OF THE VISUALLY HANDICAPPED

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I APPRECIATE THE OPPORTUNITY to attend this national convention and speak to you briefly about the education of blind boys and girls. We, at the Missouri School, feel highly gratified that you have chosen St. Louis for your convention site and that many of you plan to make a tour of the school tomorrow. It may be of interest to you to know that the Missouri School has celebrated its 112th birthday. We were organized in 1850 and opened in 1851. It was largely through the efforts of Eli William Whelan, a blind man himself, that the school got started. Mr. Whelan, a former superintendent of the Tennessee School, experienced some difficulty in enlisting sufficient interest in such a school here in Missouri. The general attitude toward the blind at this early date might be summed up by the following quotation taken from the account of the first appeal to the Missouri General Assembly in behalf of the desired Missouri School for the Blind: "It was not an easy matter," according to the report, "to convince the Solons of Missouri that the blind are susceptible of education." They insisted that there are only a few blind persons in Missouri (the U.S. census reports to the contrary, notwithstanding). "It would be time, labor, and money lost to try to teach the blind to read or do anything else." Once established, however, the Missouri School was quick to assume its place of leadership among such schools in this country.

Our school was the twelfth such school in the United States and the first west of the Mississippi. Most noteworthy in the school's historical prominence is the fact that Braille, now the universal method of writing for the blind, was first introduced in the Western Hemisphere at the Missouri School in 1859, and from here spread throughout the United States.

The school is a residential school serving all blind persons over five and under twenty years of age, of suitable mental and physical capability, who are residents of this state. At the present time there are 202 pupils enrolled, of which approximately one-half are totally blind or have only light perception, and one-half partially sighted but are classified as legally blind. In Missouri, we operate under the definition of legal blindness most frequently used by federal and state governments, which is, as follows: A central visual acuity of 20 over 200ths or less in the better eye after correction, or a peripheral field so contracted, that the widest diameter of such a field subtends an angular distance no greater than 20 degrees. Approximately one-third of our enrollees are day pupils who live close enough within the city or county to go home at night. For those who reside at the school, the State furnishes tuition, room, board, laundry, nursing service, books, supplies, and small incidentals. The

parents furnish transportation to and from the school, clothes, spending money, and any unusual medical expense. It is the aim of the school to furnish the students with the same well-rounded, general background which is offered by the regular public and parochial school systems, plus several education courses and methods of training which have been especially designed for the advancement of the blind. We offer classes from kindergarten through high school, and those who wish to continue their education are given college preparatory work which will admit them to any institution of higher learning.

We have just completed a million dollar addition to the front of the school, and are currently remodeling some of the older areas into a museum, a record library and listening area, two new dormitories, a little theatre, and for safety, a sprinkling system. Our future plans call for a new physical therapy and sensory training department, a student center, a new athletic field complete with a unique 220-yard bicycle track which we are confident can be used with safety by the totally blind pupils, and a rural acreage for outdoor education. But so much for us.

Suffice it to say that we are extremely proud of our Missouri School and of the graduates turned out by it, and we would consider it an honor if you decide to join the group that is making a visit and tour there tomorrow.

The earliest school for the blind, as far as I can discover, was organized in Paris, France, in 1784, by Valentin Haüy, who decided in 1771 to devote his life to the blind. As the story goes, Haüy was strolling the streets of Paris one day that year when he came upon a small street fair near St. Ovide's Cafe on the place now known as Vendome. His attention was drawn to a crowd of jeering and hooting people who were watching the antics of ten grotesquely dressed blind men on a raised platform. In addition to their outlandish costumes, they wore huge pasteboard spectacles, dunce caps, and some even wore asses' ears. They were drawing clashing sounds and discords from old musical instruments, pretending to read the assorted sheets of music most of which were upside-down. Haüy was so revolted by this scene of exploitation that he vowed to do something about it. His perseverance has earned him the reputation of "the father and apostle of the blind." Inspired by the success of Haüy's school in Paris, philanthropists began to found schools for the blind in Europe and the United States.

The first school to be organized in this country was the New England Asylum for the Blind in 1830; later this school became known as the Perkins Institute, and now the Perkins School for the Blind in Watertown, Massachusetts. Schools soon followed in New York and Philadelphia, and other parts of the country. By 1850, twenty-five states had organized a school. Now we have some fifty such private and public residential schools in the United States.

The first public-school class for the blind was organized in Chicago in 1896. Ever since the first school for the blind was organized, teachers and leaders in the field have attempted to develop special techniques for educating these pupils. Although there has been much experimentation with teaching methods and techniques, there is today no neatly defined body of accepted procedures in the teaching of blind children.

Sporadic attempts have been made to base methods on the needs of the blind, but the various attempts to adopt specific techniques usually fell by the wayside when the promoter left the field or when the idea itself went out of style or became unpopular. While certain tool techniques, such as mobility and orientation, use of the cane, use of Braille and Braille equipment, use of models, et cetera, are being highly developed, it is encouraging to me that

there is no highly defined body of accepted procedures, for it means that we are recognizing our pupils as individuals first, and then only as individuals with a handicap. It is possible for a good teacher to adapt her methods and techniques to the individual needs of the child. This recognition of individual needs and the subsequent remedial action should in no way be contrary to, or interfere with, the important task of socializing the blind child, for as Zahl, in his book on *Blindness*, has pointed out "group work with children is at its best when the child's individuality is preserved and utilized for his own advancement and for the benefit of the group." It is encouraging to note that scientific techniques are being developed in the field of mobility and orientation. In the Missouri School we have professional mobility training for our pupils which consists of a prescribed course over an extended period of time by a specialist, known as a peripatologist, who has been professionally trained for this work at Boston College. A similar teacher-training course is being offered at Western Michigan University at Kalamazoo. At the present time we are securing the services of two of these specialists from the Society of St. Vincent de Paul. This organization is piloting the project in Missouri. The specialists will continue to evaluate the program of peripatology, which is designed to retrain and sharpen the blind pupil's ability to function as an independent mobile person, developing remaining senses in order to achieve optimum orientation and mobility.

Much is being said at the present time concerning the proper techniques of teaching arithmetic. Several devices and teaching techniques have been tested, but so far our teachers have not settled on any one system that adequately solves the problem of arithmetical computation for blind children. Most promising of all methods, however, seems to be an adaptation of a system developed by Dr. Andrew F. Schott. A form of abacus called a Number-aid is used which enables children to observe computation in concrete terms. This tool allows numbers and arithmetical concepts to be expressed in a completely tactual manner, thereby taking arithmetic out of the abstract. Choosing a method of teaching arithmetic is further complicated by the fact that major textbook companies are coming out with no less than seven new arithmetic series to be studied and appraised, chosen and Brailled.

The question frequently comes up as to the advisability of segregating the blind for education; the assumption being that since blind people must live in a sighted world, they, therefore, should be educated in it. There are almost as many plans for educating the blind youth as there are "self-appointed" authorities in the field, the latter being quite numerous.

Various methods of education, both tried and proposed, include: the residential segregated school that has few contacts with the outside, even the home, and admits only the blind. In that school, all pupils learn Braille, even the ones who could read large print. The pupils go home only at Christmas, and at the end of the term because the home has a bad influence on the child.

Then, there is the residential school that draws in as much of the outside world as possible. Strong home ties are encouraged and trips home are frequent. Those who can read large print are encouraged to do so.

Other methods of educating the blind include segregated classes in regular sighted day schools; use of a resource room or teacher; and there is the method of attending a regular public or parochial school with a consultant or "itinerant teacher" coming to the school at regular intervals, lending her know-how to the teacher and helping the pupil when it seems advisable.

Finally, and at the extreme opposite of the strictly segregated residential

school is the one where the blind child enters the class group on a basis of complete equality. He will be kept in the classroom for everything without exception. They will let him sit through certain visually orientated activities in which he will not be included, but from which they hope he might "get something anyway." The children will be told that "Billy" is blind, and "we should all do everything we can to help him." When he walks down the hall, someone will be "helpful" and lead him. When he drops his stylus or pencil, several pupils rush to the task of retrieving it. When the class goes out to play ball Billy keeps score so he won't get hurt or if he does play, he is allowed six strikes instead of the usual three. The net result of this method of education is that Billy becomes a class project and not a classmate.

Here at the Missouri School for the Blind we differ from all the previous plans and systems. Perhaps we are self-styled authorities, too, but if so, we also know that we do not have all the answers, and we know that some of the conclusions we reach today will be refuted tomorrow.

In conclusion, I would like to tell you some of our philosophy, and in doing so, try to make a prediction concerning education for the blind in the future.

1. The future school placement will likely be the result of a team or diagnostic approach to the pupil's evaluation. Placement won't be everything. It will be somewhat flexible. What is best for the child today may not be what is best for him tomorrow. Here in Missouri, we are presently using the diagnostic approach in evaluating the educability of some of the multiple handicapped five-year-olds. Next year we plan the team approach in teaching those we do accept.

2. In the future, the residential school will have an increasing number of the multiple handicaps in the enrollment. We have asked the legislature for funds to establish a new department here for this purpose next year.

3. In the future, only certified mobility and orientation specialists will teach travel to the blind in the better day and residential schools. In Missouri, we have asked the legislature for a full-time peripatologist beginning next year.

4. Future teachers in the better schools will be required to have competence in areas additional to those required for regular certification. Next year, for the first time, the salaries of teachers at the M.S.B. will be geared, in part, to their A.A.I.B. certification. In the not too distant future, most special education teachers will be required to have a master's degree.

5. In the future, there will be a closer working relationship between the residential and day schools with more blind pupils attending regular sighted schools. In this regard, we can point to several recent developments.

In the first place: Each year we recommend that a dozen or more of our pupils go either part, or full time, to a sighted school. We do this after we have studied the pupil, the school, and the family, and feel that the pupil has a good chance to succeed. We have an agreement with the parent and sighted school that if reasonable progress is not being made, they will be transferred back to our school.

Also, our new conditions for the honors diploma require that the pupil take at least one unit in a sighted school before graduation. Our arrangement with the St. Louis school system allows the pupil to stay at our school and attend one or more classes in the regular

high schools. This arrangement could be extended to other secondary schools in the area. Dr. Geraldine Fergen of Missouri University and I are trying to arrange an experiment whereby sighted children will spend part of the time attending the Missouri School for the Blind, with tests administered before and after, to determine changes in their social adjustments and their attitudes.

6. In the future, rapid reproduction into Braille and large print of current texts and reference materials will facilitate more interchange between the residential and the sighted schools.

7. The value of close home ties will become more evident and pupils will be transported home for a weekend at least once a month. The Missouri School now provides transportation on a cost basis for several trips home each year. Long weekends are provided when vacations and holidays are far apart. In the future, the word residential will have an entirely different meaning than it does today. The pupil may be in residence only a few days a week or a few weeks in the year.

8. The school of the future will make more use of the surrounding community for a laboratory such as:

- a) Busy intersections for travel training.
- b) The museums, concerts, operas, theatre, and public auditoriums for cultural development.
- c) The surrounding countryside for outdoor education.
- d) And, the shops, stores, factories, etc., for vocational and occupational information and education.

9. Finally, the greatest change will be the change of attitude on the part of the blind pupil himself when the teachers and administrators like myself know more about the nature of blindness and what to do about it. Such books as *Blindness, What It Is, What It Does and How To Live With It*, by Father Carroll, is within easy reach of all of us. If we learn what to do about it, the boys and girls in our charge could become well-adjusted, contributing members of their community. I am convinced that those of us who work with the blind are the bottlenecks through which all real progress must filter. In some ways, we may be more of a handicap to their education than their lack of vision. When we become more creative in our approach to their learning, their achievements will surely increase.

CURRENT RESEARCH IN MENTAL RETARDATION

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THERE WAS A TIME in the not too distant past when a report on current research in mental retardation could have been made, in great detail, in less than the time allotted for today's meeting. I am happy to say that this is no longer the case. Research in this area has increased at a great rate, spreading across disciplines and into the best university centers in the land until, today, it represents one of the most promising fields for research careers available to young scientists as well as to older investigators looking for new worlds to conquer. We have come a long way from the "Wild Boy of Aveyron."

As you well know, this atmosphere represents a marked change in conditions of even a decade ago. The development of this atmosphere can be assigned to at least five major events:

1. Interest in mental retardation generated by the work of the National Association for Retarded Children, the National Catholic Educational Association, the Council on Exceptional Children, and the American Association for Mental Deficiency;
2. Increased efforts of *some* state and community services to provide funds and services for the mentally retarded;
3. Federal agency and university training programs and research projects;
4. The appointment and impact of the President's Panel on Mental Retardation;
5. The advent of international leadership in the area provided by the Nation's First Family and effective key Congressmen among the Nation's legislators.

It is interesting to note that as late as 1956 no funds were appropriated for mental retardation through the United States Office of Education. Current legislation allows for \$5 million and an earmarking of 10 percent of the \$400 million Education budget for depressed area services and research reaching the socially or culturally deprived child.

Until recently, child development research projects were without unified support or direction at the federal level. Now, a new Institute for Research in Child Health and Human Development has been established, with a first-year budget of \$34 million. Legislation now in Congress, if passed, would provide at least ten research centers designed and staffed to concentrate on mental retardation. Funds for training teachers of the retarded are asked in H.R. 3000, a bill now before Congress. In addition, this bill would also provide support for research and demonstration projects in education of mentally retarded children.

The Vocational Rehabilitation Act Amendments of 1963, another pending bill, provides for considerable expansion of rehabilitation services and facilities, establishment of experimental projects and increased State administrative flexibility in location of Vocational Rehabilitation Administration agencies and offices.

These are recent events precipitated by the major factors mentioned before.

I would like to turn now to the more remote, historical aspects of research leading to today's increased emphasis in mental retardation, including some landmark studies and how they are influencing today's trends in mental retardation research.

MEDICAL RESEARCH

Dr. Edward Davens, chairman of the President's Panel Task Force on Prevention has neatly packaged current stages of biological research and its application in prevention programs.

Congenital syphilis has virtually been eliminated as a cause of mental retardation. Improved obstetrical practice has avoided cases due to anoxia, mechanical or other injury to the brain during the birth process. Such metabolic disorders as phenylketonuria can now be detected early enough to prevent mental retardation with a modification of diet. Detection of a number of viruses and other infectious agents in the mother is now possible, thus preventing possible pathological effects on the unborn child. Strict enforcement of standards in the use of medical and nonmedical equipment producing ionizing radiation can reduce chromosomal abnormalities sometimes resulting from X-radiation. Studies of the effects of certain drugs on the unborn child have alerted us to other possible sources of birth defects and subsequent retardation. The recent "thalidomide episode" has helped hasten and intensify our look at some "harmless" drugs as possible danger sources. Studies of the placenta have led to increased knowledge of how viruses reach the child *in utero*.

And there are more, relatively recent, researches:

The introduction of mass vaccination against whooping cough and very recently against measles. These two extremely common diseases are not infrequently followed by encephalitis and consequent brain damage and mental retardation. The practical eradication of whooping cough by vaccination has eliminated this disease from the causes of mental retardation. It may be expected that the newly developed mass vaccination against measles will eliminate measles encephalitis from the possible causes of mental retardation.

The discovery that blood incompatibility between mother and child may result in severe jaundice in the newborn and consequently cause brain damage and mental retardation. Brain damage can now be prevented by exchange transfusion. This type of mental retardation has become quite rare.

The discovery that infection with rubella (German measles) in the expectant mother may cause severe damage to the brain of the unborn child. Prevention of this form of mental retardation is now possible either by having expectant mothers avoid any contact with the rubella virus or by developing immunity against the disease. The very recent isolation in tissue culture of the rubella virus will soon make it possible to vaccinate expectant mothers against the disease.

The discovery of abnormalities of chromosomes in mongolism and in several

other forms of mental retardation. Although no cures have resulted, as yet, one can confidently expect that the breakthrough will lead to the prevention of this common form of mental retardation. Curiously enough, the discovery may have far-reaching implications for the study of cancer.

The discovery of over 40 different forms of mental retardation, each characterized by an abnormality of metabolism. The elucidation of the chemical anomaly in some of these diseases has resulted in successful treatment by simply changing the diet.

The discovery of specific antibiotic drugs capable of counteracting rapidly the harmful effects of most bacteria. Bacterial meningitis (the invasion by bacteria of the brain coverings) caused in the past extensive brain damage. A considerable number of retardates, victims of past meningitis, are still in our institutions. At present, it is possible to identify in a few hours the organism attaching the meninges. In an individual case, one is then able to select among the many antibiotic substances the drug showing the highest destructive effect upon the offending bacteria. The child may be cured in a few days, and the dreadful effect of the disease on the brain is eliminated.

These are only some of the many medical advances in the area.

SPECIAL EDUCATION

Problems in theory and technique in education of the retarded persist even though much research and practice has been carried out in this area. A recent review of education research (Cain and Levine) suggests that the major task facing educators now is to clarify the objectives of educational programs for the retarded so that they will be both *realistic* and *meaningful*. Current research in this area indicates there is some doubt as to whether present programs meet either of these requirements. Programs for training teachers of the retarded, curricula for the special classroom and goals for education of the retarded still do not represent a clear, united, and agreed-upon approach. Studies comparing special and regular classroom effects indicate little evidence to demonstrate clear-cut benefits of special class placement. Evidence is both contradictory and inconclusive. Some studies indicate that regular class placement is better than special class placement. Social adjustment appears to improve, but academic achievement remains difficult to raise. There are reasons for this confusion. Most research up until now has not been well-designed and carried out. Studies have not proceeded long enough, there is too much variance in curriculum and teacher-qualification level, and measuring devices designed to test improvement are, at best, tenuous in reliability and validity.

We have been at this business of special classes since 1896 and are now at a point where over 250,000 children are in special classes. This is still less than 20 percent of the children who should be in a special class. However, when we do reach the point where 100 percent of retardates are placed in special classes, we should be sure they are benefiting from them. This fact can only be accomplished by increased research efforts now and a continued, relentless pressing to get at the important facts and variables that will make special education effective.

In ten years we should have reached many of the answers. If we have not, we will have failed to profit from the great efforts we have made up to now.

In order to achieve answers we need to investigate teaching methods, content of curricula, realistic expectations of the retarded child and training programs for teachers.

All these things are based on knowledge of the learning process itself. Unless we pursue this more basic research, as well as the applied research mentioned before, we cannot hope to reach sound practical and effective application of our educational ideas. Correlated with this must be an emphasis on both basic and applied research outside the institutions. Most of the research done in this area is now carried out within the institution and consequently adds little to information for public and private school programs.

Long-term studies need to be carried out which are designed to measure the effectiveness of method, quality of teacher, and realistic levels of ability of the retarded. This requires more than money. It requires people to do the research, a receptivity on the part of school systems to allow research to be done in their schools, and a genuine interest on the part of families in participating in research and training programs for their children.

There is no pill available that will increase intelligence and achievement. A process whereby functional level can be increased is the only answer. This process is education. We need to know how it can be developed for the retarded as well as why it is being developed. Until we know how and why, we continue to fail these children.

There are some notable studies:

Dr. Kirk's work at Illinois is well known. His research indicates that preschool education is desirable for familial retardates who live in conditions of extreme cultural deprivation and, further, that if they are not placed early, they may not be educable at all.

Research with institutionalized moderately retarded at George Peabody College indicates that these children are able to learn complex tasks if taught in small steps. With the use of programmed experiences in learning it is likely that these children can comprehend much more than we have previously thought possible.

Further research at Peabody demonstrates that retarded children enter learning situations expecting to fail at them. This is due to the natural history of failure in the life of every retardate. When learning situations can be constructed to reward small successes, learning progresses.

In Washington, D.C., a new method of teaching reading to the retarded has been developed by Dr. Myron Woolman. This technique is called "The Progressive Choice Method" and concentrates on slowly building letters and words into the vocabulary of the child in a unique way.

Dr. Sidney Bijou, in studies at Rainier School in Washington State, is successfully employing automated techniques to teach writing to retarded children and, in fact, working on methods of developing concepts and rules of learning in the retarded.

At Fernald School in Boston, Dr. Beatrice Barrett has developed a study using closed-circuit TV to train severely retarded children to attend to teachers and materials used in teaching self care. She is attempting to demonstrate the effectiveness of such a system in training the retarded to become more independent and motivated.

One of the most exciting research developments in the field of human learning has been the development of what we call "automated learning." Automated learning uses electronic teaching aids and devices which can

multiply the speed of learning several-fold. These electronic learning devices increase the speed of learning by providing the learner with immediate knowledge of results, by taking him through an automatic correction process, and by allowing him to proceed at his own pace of learning. Research under way at Illinois, Florida, and Wisconsin suggests that the use of automated learning techniques with mentally retarded children may increase their learning capacity beyond our most optimistic expectations.

These are only a few of the recent flurry of researches generated by renewed interest in the retarded.

PSYCHO-SOCIOLOGICAL RESEARCH

One of the most important areas of research which is rapidly expanding, to the great satisfaction of many in the field, is the area of research into sociological factors eventuating in mental retardation and the psychological factors overlapping and interwoven into this area.

Research on the family, residential schools, and institutions and community groups may lead us into what will prove to be a most important phase of mental retardation research. Dr. Farber at Illinois has reported at length on this area, including the effects of the retardate on family communication and interaction, family counseling, problems of the retardate in the community, and community problems arising from lack of programs for the retarded.

The work of Farber, Zuk, and others exploring differential family reaction to the impact of the appearance of a retarded child promises to provide the clinic worker with methods of approaching the family with a retardate.

Within this general area rests the whole problem of the culturally or socially deprived child, a term used to describe those persons who, while possessing a normal inheritance, have lived in such inferior circumstances that they function either as mentally retarded, or at most as slow learners. In short, we are speaking of many of the children and young people in the urban and rural slums of the nation. The poorer performance of such children appears to center around three broad influences upon their development: (1) A lack of motivation toward achievement and toward standards of high performance; (2) A home environment that does not develop the modes of thinking and perceiving common to the more favored middle class child; (3) A family structure crippling to the child emotionally. Typically in slum areas family structure is disorganized; the young child is as likely to spend his years in a home without a father as he is in one where a father is present.

The causes of this condition are relatively unknown partly because we in mental retardation research have tended to concentrate on the clinical types which can be explored with known scientific techniques yielding immediate feedback of information on the condition (e.g., microscopes, biochemical antidotes, surgical palliatives). This is not to say that we can reduce our exploratory drive in areas such as metabolic disorders, (even though it has been said, in jest, that the number of investigators will soon exceed the number of cases). But we need to know more about this deprived group. We surmise that the conditions of deprivation and disrepair surrounding them have a causal relationship to their mental condition. This would seem logical, there is some research data to support this theory, and there is a consensus among scientists that a repairable relationship will be found. However, one must bear

in mind that a Gallup Poll in the year 1491 would have indicated that the world was flat.

The lack of emphasis on this type of retardate is at once understandable and baffling. Working in the geographical areas where they roam is not exactly plush laboratory investigatory work. Studies must be long-term, tedious, and multi-variable, and data are painfully extracted from parents, neighbors, and acquaintances.

However, an investigation of the role of experience factors in the development of intellect is loaded with potential breakthroughs in a variety of behavioral areas: cognition, perception, developmental theory, learning, mother-child relationships, and others.

The Report of the President's Panel includes both general and specific measures to get at fundamental causes of this condition and ultimately to prevent it in children. By way of the former, it is suggested that we must reach the underprivileged groups in our society, equalize the opportunities for all to share in the advantages of our democracy, and continually strengthen our education system to provide easy access to learning. By way of the latter, it is recommended that intensive stimulation programs, such as preschool or nursery programs, be established in areas where early development is blighted by lack of proper stimulation or experience. It is further suggested that we engage in motivation programs which serve to bring up the level of aspiration of lower class, minority groups. Information programs designed to bring important facts on family life, community living, and social responsibility are advised. A domestic Peace Corps is strongly recommended for work in the depressed areas of the nation, in the slums of our large cities, and in the sections of our states where families struggle to survive because they are being deprived of their rights to share in America.

Beyond these very strong efforts we must design and maintain a thorough, effective, surveillance system with which we can follow the progress of every infant in the nation. We must have access to children before they become known to the community for the first time at kindergarten registration. To do this we need to reorganize rigid systems and reorient some established patterns in education. There is nothing magic, for example, about the chronological age of five as a school entrance criterion.

There is a wide horizon here for the aspiring researcher, but a long, hard road ahead in reaching it.

BASIC BEHAVIORAL RESEARCH

Basic behavioral research is one of the great challenges in mental retardation; therefore, I should like to refer to it, at least briefly.

It is not yet known how learning takes place. Great gaps in information on intellectual processes are accompanied by insufficient knowledge of the growth and development process itself. When we understand the normal, we shall have advanced our understanding of the abnormal. At the same time, studies with the abnormal provide clues to normal function. Recent research in critical periods of behavioral development holds great promise for mental retardation. If there are critical periods when a child "learns how to learn," then we may be able to develop stimulation and training programs to reduce the long-term effects of retardation at a very early age. J. P. Scott in *Science*

points out that, "This line of experimental work should lead to greater realization of the capacities possessed by human beings."

Basic, long-term studies of development and learning abilities are required to solve the problems we have long faced with regard to diminished intellectual function. Refinement of current research is needed.

Psychologists must ask themselves whether the concept of mental age is a meaningful one. Certainly a child of ten with an IQ of 50 is unlike the normal child of five. Yet in terms of mental age they are deemed equivalent. Many behavioral studies are based on this division of groups for investigation. Is this a realistic approach to study of normal-retardate behavior?

There are many other basic areas in need of study with relation to mental retardation. Among them are perception, cognition, conditioning, social learning, language and psycholinguistics, measures of intelligence, statistics and experimental design in mental retardation investigations.

Mental retardation is essentially a behavioral phenomenon, although its causes vary from chromosomal to psychogenic determinants. Prevention can take place *in utero*, early in life through medical or behavioral intervention, or later in life through adjustment and occupational training.

Behavioral research has not yet reached its maximum potential. New experimental techniques are being developed rapidly and advances in technology and statistical treatments have sharpened the focus on specific aspects of behavior.

However, theory and practice are not in as close touch to one another as they should be. Hopefully, this situation can be remedied.

The outlook for research in mental retardation is a bright one across the board. We must realize that a great deal of work needs to be done. Biological and behavioral scientists must join in an interdisciplinary attack on the problems that exist. There are probably over two hundred and fifty different conditions leading to impaired intellectual function. No single group or discipline can take on the sole responsibility for research in mental retardation. Some answers lie at the molecular level, others at the molar level. Teachers, clinicians, community workers—all must share in a common effort.

Symbolic of this is the pending federal legislation proposing construction of interdisciplinary research centers to be located around the country. These centers will have as their main mission the identification, study, and ultimate prevention of conditions leading to retardation. This is a large order, but one to which all of us must address ourselves.

If not now—when?

THE ROLE OF BIOCHEMISTRY IN THE STUDY OF MENTAL RETARDATION

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WHEN YOU, AS A TEACHER, and I, as a physician, see a mentally retarded child we both ask ourselves the same question, "Why is this child retarded in his mental development?" In certain cases we can relate events in his past and say that the occurrence of such events often results in a mentally retarded child. Such events would be injury to the baby before birth due to a virus infection in the mother; injury to the baby at the time of birth; insufficient oxygen supply to the baby at the time of birth; certain infections afflicting the baby or young child; environmental conditions and metabolic diseases which are abnormalities in the normal body biochemical functions. Many more factors could be cited as being associated with mental retardation. I should like to talk this afternoon about how alteration of normal biochemical processes are associated with the development of mental retardation.

One might ask in what percent of people with mental retardation are biochemical alterations present? The best answer I can arrive at, at the present time, is about 5 percent. What relative role biochemistry may play in the future in our understanding of the causes of mental retardation I shall refer to again later.

The second question you could ask is, "What is biochemistry?" One way of defining it would be to say "the study of the chemistry of function extending from the smallest of the viruses to man." Man is composed of millions of cells working together in a marvelously interlocking manner. The way in which we operate is the result of the sum total of activity of each of our body cells. Thus, the basis of our physical life resides at a cellular level. It is for this reason I should like to discuss with you some aspects of normal cell metabolism and how these aspects relate to mental retardation when normal function is disturbed in certain cells.

NORMAL CELL METABOLISM

Cells in various areas of the body have varying functions. For example, the pancreatic cells produce insulin, the cells of the thyroid, thyroxine, the cells of the adrenal gland, hydrocortisone. The overall function of cells is to produce heat and energy to sustain life and to perform work. Exactly how these functions are regulated and integrated we do not know, though tremendous efforts are being directed along these lines at the present time. A cell is composed of an outer cell membrane, cytoplasm, and a nucleus sur-

rounded by an inner membrane with other finer structures. In the nucleus the inherited material, the chromosomes, are present, and, through interaction with the components of the cytoplasm, control the metabolism of the cell. One can grow cells and examine the chromosomes: it was, indeed, in this way that Dr. Lejeune found that Mongoloid children have an additional 21st chromosome. Chromosomes are composed of deoxyribonucleic acid arranged to form a large structure. Subunits of the chromosomes are genes, and the genes exert an important effect on cell metabolism. By a series of complicated reactions, the complete details of which we still do not know, the genes direct the formation of proteins in the cell. Some of the proteins called enzymes have extremely important roles in regulating the speed at which chemical reactions occur in the body. The way in which this control of chemical reactions is carried out is illustrated in an accompanying set of slides. Reactions from which we derive the energy we need, or the synthesis of certain key substances, proceed in a stepwise manner. To illustrate, if we ingest glucose—a common source of energy—we burn it up in a connected series of reactions. Similarly, we make thyroxin in the thyroid gland in a series of steps. Enzymes catalyze these reactions and without them, the reactions virtually stop. If a chromosome does not contain a gene for one of the steps—for example, in thyroxin synthesis—the enzyme is not made and the reaction cannot proceed and the end result is no thyroxin produced, which in turn results in marked growth failure and mental retardation in the affected baby.

This is one illustration of how alterations of biochemical function may lead to mental retardation.

The well-known disease, phenylketonuria, is an example of this type of blocked reaction. In this situation, phenylalanine—an amino acid in proteins—cannot be converted to tyrosine and so piles up to abnormally high levels. At the same time other products are produced in increased amounts from the phenylalanine. These alternations affect the brain in a way which results in mental retardation.

Galactosemia—another disease which can result in mental retardation—is an example of a blocked reaction. Galactose is a sugar present in milk; we normally use it up very efficiently by converting it to glucose and burning this for energy. Some babies cannot convert the galactose to glucose; the galactose accumulates in the blood and as an end result toxic effects on the brain causing cataracts and mental retardation occur. By early diagnosis and removal of galactose from the diet most of the toxic effects can be prevented. Discoveries of alteration of biochemical functions in which the affected individual is retarded are being made with increasing frequency. In some cases, particularly in those involving abnormalities in leucine, isoleucine and valine, metabolism called Maple Sugar Urine disease, the elimination of these amino acids from the diet in affected individuals has resulted in normal development to date. This is similar to the situation in phenylketonuria.

The brain relies almost entirely on glucose for its energy requirement. When the blood glucose levels fall below normal the brain cells cannot function properly. If this situation occurs frequently or is severe enough the brain is damaged and the affected individual will be retarded. Such situations occur in pediatrics. We have made considerable strides in recent years in understanding the events causing low blood sugar and ways in which this condition can be prevented.

A block in the metabolism of one of the fatty acids has been described in

the past year that resulted in severe brain damage and death. Thus, we have defects of biochemical function described in a number of different areas of body metabolism. Each of these occurs rarely. Together, still they account for only a small percentage of our total retarded population. In the single largest known entity—those children with mongolism—we, as yet, have not found a biochemical abnormality that appears related to their decreased mental function. In our laboratory we have recently shown that Mongoloid children respond to Vitamin B₆ depletion in a manner different from non-Mongol children. The significance of this finding is yet to be determined.

It is difficult to estimate what percentage of individuals seriously retarded will eventually be found to have significant biochemical abnormalities that could account for their retardation. As we learn more about normal brain metabolism and apply this knowledge to the retarded, I feel the percentage will increase. When we learn more of the requirements of the developing fetus and how changes in these requirements affect the developing brain in a way which is not easily detectable after birth, then I feel we shall increase the percentage of mentally retarded individuals in whom we understand the reason for their retardation.

Why is it so important to know the reason? If we know the reason we can frequently find a way to overcome the effects of the biochemical abnormalities, such as by taking a substance from the diet; giving some additional substance; or giving a substance to combine with a toxic substance and render it nontoxic. Perhaps I am too much of an optimist, but I cannot help but feel that with the national interest in the problem, with the techniques available and the rapidly expanding basic science knowledge, great advances will be made, and in a greatly increased number of cases we will know the basis of their mental deficiency and be able to initiate appropriate therapy. This is my view of the role of biochemistry in the study of the mental retardation.

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PRESENT NEEDS OF THE VOCATION DIRECTOR AS COMPARED TO FIFTEEN YEARS AGO

REV. SIMEON HEINE, S.A.

DIRECTOR OF VOCATIONS, GRAYMOOR FRIARS, GARRISON, NEW YORK

IN THE YEAR OF Our Lord 1963, the man assigned to vocation embarks on this task with opportunity to benefit from the experience gained by other men over the past fifteen years. After all, the vocation director is a fairly new creature of the ecclesiastical world. He has really come into his own since 1949 when I was first appointed as the first full-time vocation director for the Graymoor Friars. Prior to that, there was only a handful of diocesan directors; the recruiters for the religious communities used to take a few days off from some other assignment, such as teaching in the seminary, to interview some lad or even give a vocation talk. Thus, most of these men handled the task as a secondary assignment. At the early Vocation Institutes at Notre Dame in 1949 and thereafter there was only a handful of community recruiters and fewer diocesan men. At the NCEA Convention in 1949 the vocation problem was discussed at a sectional meeting of the Secondary School Department. Three talks were given under the general title "The Problem of Religious Vocation." In the years that followed, the program was enlarged until the day came when the Vocation people had their own department with its own officers and official representation on the Executive Board.

About the time of my appointment, other communities and dioceses began to appoint men full time to the task of recruiting. Gradually more than one man was assigned, until today many communities and provinces have two and three men on the job full time. The parallel development was taking place among the dioceses and the archdioceses until more than twenty-five such directors were able to have their own meeting in Miami in December, 1962, at which Bishop Hallinan spoke. Today, at this convention, the religious vocation directors and the diocesan directors will each have their own meetings in addition to the regular sessions.

The main reason behind their appointments over the past decade is significant. It means that the dioceses and communities realize the vocation dearth must be faced and new techniques developed to overcome the problem. The addition of recruiting personnel was the first great response to meet the vocation needs of this era.

As the last decade of vocational activity is reviewed, the image of the vocational director begins to emerge as a result of his various experiences in the fulfillment of his many-sided assignment. The vocation director, more than any other functionary of the Catholic Church, seems to fulfill the words of

the dynamic St. Paul, "Be all things to all men." Thus he has to be diplomat, saint, orator, preacher, enthusiast, salesman, teen-age idol, and inspiration. In addition, he has to make his own way with superiors, confreres, parents, teachers, pastors, and priests. When he is not being all things to all men, he is preparing techniques, propaganda, and programs to implement his efforts in proposing the greatest and highest vocation there is, the service of God.

Bishop Paul J. Hallinan added the spiritual dimension addressing a meeting of diocesan vocation directors from more than twenty-five archdioceses and dioceses: "It is a fearsome fact that the office of vocation director is one of the most delicate, difficult and even dangerous posts. You are asked to be a middleman between the divine call and the minds, hearts and wills of a generation busy like Martha about many things. Not all these things are as wholesome as Martha's work in the kitchen. You stand as a bridge between the human heart which demands so much and the divine heart which demands so much more. You are assigned to catch the blinding flash that came to Saul and the whispered invitation that came to Simon—and make sure that a preoccupied generation sees the finish and hears the whisper."¹

With the increase of vocational activity in a changing social scene, so, too, there occurred a shift in the problems that beset the recruiter. Today he faces increased competition, psychological testing, parental objection on a scale that must give solace and comfort to the devils in hell, scholastic indifference and even religious indifference.

First of all, the person assigned to vocation work cannot but be impressed with the importance of his task. Vocation recruiting is a spiritual service. It is relating of manpower to the purpose and plans of God. It is up to the director to supply the lifeblood for his particular group that will shape the history of that group for the next three decades. As the importance of his task comes home to the heart of a recruiter, he is urged to an all-out effort to fulfill his task. He spares little of himself in seeking to formulate a program that will bear fruit with an increase of vocations to the service of God. It has been my personal experience that vocation men as a whole are among the most energetic, enthusiastic, and dedicated men to the service of God. They seek with all the means that are at their disposal to fulfill the awe-inspiring task of increasing the supply of personnel in the service of God.

Then it is that these dedicated, energetic, and enterprising men find themselves meeting each other in the same area of activity. The common supply of vocational material now has more than one earnest vocation man seeking to make the most of his (or even her) vocational opportunities. As a result, there is a meeting of vocation people from the diocese and religious communities in the parish, school, home, or club where a vocation prospect might exist. Needless to say, such meeting has afforded many opportunities for cooperation, courtesy and charity on one hand, and disagreement, ill feeling and rivalry on the other. In past years, there seemed to be enough for all without too much conflict of interest. But now, with so many vying for the attention of our youth, the time has come to realize the rights, privileges, and authority of the parties involved. It might very well be that too intense pressure on the individual vocation might result in a loss of the vocation for all. God gives a vocation to a sincere heart, and all in vocation work should acknowledge the proper development and function of that vocation as his primary concern. This could mean that the vocation man might have to sacrifice his own

¹ *Catholic Union and Echo*, Oct. 5, 1962.

preference in the matter and direct the vocation to the destination that the individual desires and seeks. From experience, I know that many have exhibited such unselfish intention in their efforts. Still, all in this work know that the opposite has prevailed in this place or that place in the country. All vocation men, diocesan and religious community men, should realize their responsibility in this area of recruiting.

Of all the significant developments in the area of vocation over the past fifteen years, none has been more spectacular and beneficial to the work than psychological testing. In 1954, at this convention, Father William Bier, executive secretary of the American Catholic Psychological Association, gave a paper entitled, "Psychological Tests in Screening of Candidates in the Minor Seminary." His opening sentence was, "In developing the topic on which I have been invited to address you, I propose to discuss first *the justification of psychological tests* as an aid in evaluating priestly vocation." In the short nine years since that justification of psychological testing, most dioceses and religious communities have instituted some form of testing supplied by the competent people of that area. It might be an interesting statistic to know how many have supplemented their screening techniques with the assistance of a consulting psychologist. From the few psychologists I have encountered, they seem to have more than they can handle. It might be well to point out that a statement by Father Bier in that paper has been verified in most instances today: "I put down as the first and most fundamental condition for the inauguration of such a program that it should be entrusted to a competent trained psychologist." It is regrettable that this caution in 1954 by Father Bier was not heeded. However, today competent psychologists are in attendance in many institutes. The presence of two such experts at this convention enhances the Vocation Section program. I refer to the Friday morning meeting when Father Eugene Kennedy and Father Paul D'Arcy will draw from their experience as such psychology experts to discuss the "Do's and Don'ts for Vocational Directors," pertaining to psychological aspects of recruiting.

There is another facet of vocation rules that might be commented upon since much has been written about the individual involved. That is, something about the American adolescent of today. Father George Hagmaier in his talk last year at this convention described today's religious candidate—that is, the American adolescent—as follows: "He is perhaps more so than at any other time in history something of a little world unto himself. He is in many ways more sophisticated than his counterpart of previous generations, yet often also more naive. He has seen more, he knows more, he can dream bigger dreams and yet he faces greater terrors. Young people today are in many ways far more independent and critical than their parents. They want straight answers to straight questions."

All of these remarks reflect most of my impressions over the last few years. Particularly, a direct approach to the problem seems to be more effective when dealing with the adolescent. While it might be difficult to propose in words or print, I feel the youth of today will respond to the challenge of working for Christ in a world of ever expanding horizons. If we can transmit to our youth the need of the twentieth century man for the everlasting and eternal doctrine of Christ, we might very well trigger a flood of vocations. Today, Christianity needs a modern voice to sound forth its worth. Why not our youth who breathe so much of the spirit of the age? For some insight into this problem, I am looking forward to the next speaker on the program,

Father Richard Madden, who in my mind is one who is in touch with the mind, hearts, and aspirations of youth. His remarks on how to approach the American adolescent should reflect the fruit of many years of experience in sounding the depth of the adolescent heart.

One last comment might be made in regard to the problem of parental objection. This problem seems to have developed more strongly in recent years as the recruiting efforts zeroed in on the high school level and more so on the grade school level. The expressed intention of an eighth grader to enter a minor seminary more and more elicits the objections of parents. In other years, the scarcity of minor seminaries or recruiters might have overlaid this problem. However, as minor seminaries have increased in size and number, increased recruiting efforts seem to have uncovered the lack of generosity on the part of parents. Several magazine articles and booklets have been making their appearance in increasing numbers in order to forestall the negative attitude of parents. One great weight of authority that usually impresses those who are antagonistic to young candidates can be found in the encyclical on the Catholic Priesthood by Pius XI. In speaking of the duty of the Christian family toward vocation, the Holy Father has these strong words, "If Christian parents looked at things with the eyes of faith, what higher dignity, what nobler calling, could they desire for their sons than one which, as we have said, is worthy of the veneration of men and angels? The bitter experience of many years drives the lesson home that a vocation betrayed—and this word is not too strong—will bring tears in plenty not only to these sons but to their ill-advised parents. God grant that their tears be not so long delayed that they become eternal tears." It is true that many advising against an early entrance will contend they are not against the vocation, but in many cases the delay in entrance causes an abortion in the vocation desires of the young boy. Surprising, too, is the stand of many in the service of God who in principle deter candidates from the minor seminary. Their support to the reluctant parents has reduced the number of young candidates who desire to begin early their preparation for the service of God.

In conclusion, then, the comment can be made that the recruiters and vocation directors of today have a source of experience, literature, and personnel that should lighten and brighten their task. They need not repeat mistakes or experience any doubts and fears concerning their approach and technique. Most of the ground has been traversed by many both figuratively and literally. The vocation director of 1963 in facing his tremendous task of developing fresh personnel for the service of God, can press forward with a confidence and certainty based on the works, efforts, and contributions of fifteen years of experience in the same assignment.

TODAY'S TEEN-AGERS AND VOCATIONS

REVEREND RICHARD MADDEN, O.C.D.
YOUNGSTOWN, OHIO

AN EDUCATION, for some people, is a very painful thing. At least, I always thought so. I must confess that the mention of the name of Merkelbach or Hervé gave me goose pimples. And it never made it any easier for me to notice some of my classmates wallowing sensuously in Oriental languages or paging through the Hebrew Bible with the enthusiasm of some degenerate going through the Chapman Report. But never did I reach a lower ebb than on the feast of St. Thomas Aquinas when the "greater lights" (of the student body) read their theological papers to us lesser lights. I remember these sessions. I recall that the ordinary guys got bored in fifteen minutes, the smarter ones got bored in five minutes, and the really clever guys always found some excuse for not even being there.

Therefore, because I have a mind about as deep as a saucer, I would not delude myself (or you) by saying that the purpose of this paper is to teach you something. For the next half hour or so, I will quote no reliable authority because I have done no deep research. Therefore, I do not consider this a *paper*, strictly speaking.

The only purpose I have here is to pass out to you a few scattered thoughts on the subjects of today's teen-agers and vocations.

What about today's teen-agers? What are they like? Are they as bad, or as impossible, as we are given to believe they are by the statistical rise of juvenile delinquency? Or are they as heroic, and as on-fire, as some overly optimistic youth worshipers would make us believe?

I suppose they are somewhere in the middle. They are certainly not all juvenile delinquents, but neither are they fiery crusaders for the right and the good. They are simply today's teen-agers, living in a different age than we did; and they are our business.

However, in our work, we must approach them on their own terms and in their own environment. We cannot expect them to be preconditioned to our vocational pitch. They are mixed up, but so is everybody. These young people are not children and resent being considered such; they are not adults and resent *not* being treated as such. They are living in a transition between childhood and adulthood, and it is no easy transition.

For one thing, they are smart. They have an acute awareness of the world around them. We didn't. In our time we were not exposed to the blatant evil that exists today. For in these times, youth is faced with some threat to its purity every seven minutes of the day. The world holds few secrets for them. They have seen the sins of adults. So they are not too sure they want to live with us who crave only success, who regard our fellow-

men as a means to a selfish end, whose ways are dark and devious, and who strive only for self-exaltation and pleasure.

They see the materialism of adults. And materialistic we are. Last year, for the purposes of smoking, drinking, and engaging in various forms of recreation, each American Catholic spent \$188 while giving 18 cents to the foreign missions for the spread of God's Kingdom throughout the world. This is materialistic and the young people notice it. Further, they see our utilitarianism. Birth control in their eyes seems to be a sin no longer for it is all too common. The modern concept of marriage, as teen-agers see it, is nothing more than a vast nationwide game of musical beds.

Then they go to state universities where they are exposed to "Deweyism." They hear such statements as one recently made by a professor at the University of Wyoming: "Man is never more a man than when he acts like an animal." This sounds to us, of course, like "black is never so black as when it is white," but to young minds it poses many questions. Youth noticed the confusion on the campus of Vassar last spring when 60 percent of the girls in that school stood up against their president when she demanded that there should be no drinking or promiscuity on campus.

Then, in trying to right things with youth, we have given them too much of our wealth and too little of our time—too much comfort; too little love. Now teen-agers are asking questions and looking for answers. In writing a column for *Hi Time* magazine, I receive letter after letter. At this moment, in a cardboard box in my monastery, I have about one thousand letters. Most of them resent restrictions placed upon their dating while only freshmen and sophomores in high school. They complain because their parents restrict their freedom. They have doubts of faith. And repetitiously they ask the same old questions: "How far can I go?" "Is this a sin or is that a sin?" How rarely do I come upon a letter that runs something like, "What can I do to make the world better?"

Our big problem is to reach youth. To establish rapport with them. Too often, we have unwittingly isolated them and held them as an especially dangerous group. We have looked upon them as potential criminals, and in so doing we have made them play a hard and a bad role, indeed.

We are against evil. The problem is, we don't always recognize what evil actually is. Some parents see nothing wrong whatsoever in their teen-age daughter going steady, but the same parents will break her back if they catch her smoking. I think we see too much evil in the teen-agers. We accuse them of too many things. We are not nearly as tolerant as we could be. Personally, I never criticize the hair styles of our teen-age girls. I think they're atrocious, but I don't criticize them. I find no fault with their crazy clothes, the fads they come up with, their music, and their dancing; as I say, I am against evil as evil, I tolerate what is not evil. A little over a year ago while addressing about eight thousand teen-agers at a convention, I made a passing statement such as "About the twist—I like it." Eight thousand teen-agers stood up and cheered. They had been told by some of us that the twist was a mortal sin. They had been told that it was indecent. Well, the twist is *not* a mortal sin. It is *not* indecent. And I said so. Yet, after that, my name was stricken from the roster of that convention, and I know that I will never be asked back there to speak again. Out in California, in a boarding school for girls, these young ladies are taught that whenever they are dressing or undressing they must turn their boy friends' pictures face down on the dresser. Indeed, too often we see evil that is not there.

For this very reason, we have become their enemy. Is there any reason then, that they should not turn a deaf ear to our requests to join us in our work for God? To do so would be, in their minds, too much like going over to the enemy. We have overlooked some of the great sins in their lives because we did not know how to correct them. So we resorted to attacking their lesser sins. If we are going to get our message through to them, we must be more approachable and more compassionate. We must make youth listen to us not only with their ears but with their hearts.

Where are vocations found? Everywhere. But I suppose the finest source of religious vocations is the Catholic school system. Catholic high schools are the nurseries of vocations. Therefore, the better a Catholic school system in a diocese, the more the vocations. A few years ago, in Philadelphia, a city which has one of the finest educational systems in the world, Catholic high schools graduated about 10,000 students. Out of this number a little over 500 of these teen-agers went into seminaries, monasteries, and convents. This is a pretty good percentage.

But what about our teen-agers in public schools? Reaching them is a bit tougher. Most of you must have experienced the difference between teaching a class of religion in a Catholic high school and teaching religion in released time to Catholic students going to public high schools. There is a difference, indeed. Recently, out west, I gave a retreat for 85 teen-age girls—a closed, weekend retreat; and all through those days wallets were being stolen, whiskey was being discovered, and questions were being put into the question box that were absolutely obscene. The problem is to civilize these kids before we can face them with the possibility of their serving God in religious life.

We are interested in vocations. We are searching for answers. Therefore, we read many books. But last year I got tired of reading books. I decided to ask my own questions and get my own answers. So I faced youth, hundreds and hundreds of them, with the questions, "Why do you *not* want to be a priest or a nun?"

I received in return many crazy excuses. Things like, "I don't like Latin." Or, "I don't like carrying a big prayer book, stuffed with holy pictures." Or, "I can't be a priest because I am the only boy in my family and I must carry on the family name."

Most of the kids said, "I'm not cut out for it." Why do they make such a statement? Why, if they are not sure that they *do* have a vocation, are they so positive that they *do not* have a vocation? Probably they looked at us and they didn't like what they saw. (Maybe because they were far better.) They are cut out for it, but they don't realize it. They have not learned about Christ, and not knowing about Him, they cannot love Him and they cannot serve Him.

But the three prominent excuses everyone gave were: (1) parents, (2) fear of failure, and (3) love of the world.

Our one hope, our great joy, is that youth will follow Christ in spite of us. God will continue to send out His invitation. His Church must endure, so He Himself will provide the vocations. Some, He will strike from their horses as He did Paul; others, He will inspire through purely natural motives.

No vocational director ever led me into religious life. What inspired me, as a little boy, were green vestments on a priest. Later on, for some reason, I wanted to be a missionary in India and ride elephants. Later even, I be-

came a Carmelite instead of Vincentian simply because in a Carmelite seminary we could ski.

We might not always help the cause of Christ, but neither will we do His cause any irreparable harm. So, maybe, when we have traveled our miles, and given our pitches, passed out our literature, then we can return home to our pre-Dieu and do more *there* on our knees than we have been able to accomplish *out there* on our feet. Because, no matter what we say or what we do, this sick old world will be brought back to God not by the busy but by the holy.

AN INTEGRATED DIOCESAN VOCATION PROGRAM

VERY REV. MSGR. ERNEST J. FIEDLER

"PERITUS," SECOND VATICAN COUNCIL; VOCATION DIRECTOR, AND
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WHY SHOULD THERE BE A VOCATION PROGRAM? Why diocesan? Why not leave all to the initiative of individual Christians, whether they be bishop, priest, religious, or lay? For the same reason, basically, that the Church is discovered to be in dioceses, both for her local establishment and present fruitful growth.

This may seem to be a facetious response, or a neat dodge from answering the question at all. It is neither. If taken as a serious statement, one is driven to a second query: "Very well, be basic, why dioceses?" And this does, indeed, open the door to a very profound bit of probing.

Are not dioceses simply convenient administrative areas, or departments, set up in the Church, defined by canon law, and perhaps only historical outgrowths of events, situations, and experiences in a long history of Rome?

If this is so, then a bishop—the head of a diocese—is simply an administrative assistant of the Pope, watching one branch office, deriving all his power from the fullness of the Pope's power. And here we are, quickly at the heart of a thorny theological problem, and one that must be faced before any answer to the question is ventured.

Is a bishop an administrative assistant, a branch manager, a territorial representative? If this concept adequately delineates the bounds of his office, then the episcopacy is not necessarily of divine right, but very possibly even merely ecclesiastically established. Papal succession would possibly be unsailed by such a definition, but the apostolic succession would be thrown into a very questionable, in fact untenable, light. Carried to its logical conclusion, in such an opinion a Pope could abolish the entire episcopate; and, he would do no essential damage, only create jurisdictional confusion.

Such is not the case, because we know that while the Pope has direct and ordinary jurisdiction over each bishop, he, nevertheless, would never be able to abolish all the bishops in the Church. The Pope determines who is to be a

bishop and gives him authority. However, the power and authority he gives are not shares in his own papal authority, but are a share in the universal episcopal authority Christ left in His Church. (It is precisely for this reason that ecumenical councils, with bishops exercising infallibility together, are possible, and are different by quite a far cry from the meeting of a board of directors.)

Bishops are, then, by divine right possessors of a power left in the Church by Christ, a power possessed by the apostles, who looked upon Peter as their Head, but knew they had received their own power in the Church from Christ Himself, not Peter.

As unity demanded that the apostles recognize the primacy of Peter as well as their own Christ-given power, so does unity demand that all Christians, whether clerical, religious, or lay, recognize the full abiding presence of Christ in the person of their bishop. Around a bishop, a local church lives as an expression of the Universal Christ: he is the centering of Christ's presence, possessing sacramentally within his being, no matter what individual weaknesses might beset it, the mysterious localization of Christ's full redemptive power.

The power of the priest comes differently. While the bishop's power is not a share in the papal power, the priestly power *is* a share in the episcopal power, and does depend on it rather more completely. For this reason no Mass is offered lawfully without the bishop; no absolution, no catechesis is lawfully given without the bishop.

Let us not forget that Christ established both papal and episcopal powers when he selected the apostles and gave Peter the primacy. As successors of the apostles, the Church rests on bishops in union with Peter. As individual bishops, they have a divinely ordained power of discretion. Karl Rahner notes in his *The Episcopate and the Primacy*:

For they are also hierarchial channels for the impulses of the Holy Spirit, who in the first place accomplishes through them what he wishes done at this particular place in the Church, and furthermore possibly some new insight, a new vitality, new modes of Christian life, private or public, that he wishes to impart via this point to the Church as a whole.

Therefore, a bishop and a diocese are not merely field representatives of the Pope, but a localizing of the Church herself. The bishop in this line of thought becomes more clearly not only a *symbol* of unity in the Church, but the local source and focus of unity.

And the area in the midst of which this unifying "source" is present is a diocese. More than this, in fact, a diocese with its bishop is a living localization of the Whole Christ, the universal Church. It is a dynamic living entity. It possesses life, with the renewal of the Eucharistic Celebration in it as the constant refreshment and perfection of its life. It is not a department, not a static symbol, nor a convenient administrative office. It possesses these qualities, but they do not define it. Gathered in body and spirit around the bishop, in union with Rome, the diocese is in the practical and concrete order, ideally, a living manifestation of unity and integrity. The people and the efforts within a diocese possess their own creativity and individuality. But they depend on their bishop for *unity* in their individuality and the dependence is different, much more complete, even, than the bishop's dependence on the Pope.

A moment ago we used the words "unity and integrity." There are the key

words in our subject. For when we speak of integration in even the restricted field of vocational efforts, we are not talking merely about good public relations between disparate groups laboring in a diocese. We are aiming at further actualizing and vitalizing the living unity of the Church that it may so "shine before men without spot or wrinkle" as Pope John XXIII has recently requested. And, since the bishop is both the symbol and very truly the source of unity in a diocese, it is apparent that vocational efforts should take this basic factor into consideration. Apostolic efforts all must find a focal point in him.

In confronting the problem of integrating vocational efforts, it might help us to recall that the days of an itinerant ministry, independent of the local bishop, are long past. Indeed, those days were very short-lived the two times they did appear in the history of the Church. Without wishing to become too academic or wander far afield, let us pause here just a moment because it might help us to illustrate a point. We find some evidence of this type of itinerant ministry in the *Didache*. But, its very brief existence is lost in the obscurities of history. The next time that such priestly ministry appears in history was during that very sad age that had become rampant by the thirteenth century, when many priests and bishops often were unworthy of ordination and consecration, and were closely restricted by civil interference and control. With affairs in such a deplorable state, another type of itinerant ministry did make an appearance. New religious orders appeared and offered themselves to the Pope. They were, really, a kind of godsend, considering the deplorable state of civil and ecclesiastical affairs. The Pope accepted them happily and gave them faculties to travel throughout Europe to preach the Gospel and to absolve. Frequently they enjoyed these faculties with no reference to the local bishop. Deep resentment arose from almost every quarter. The priesthood, ministered in this way, had no roots with the local Church, no stability with the resident Christian community. Unity in the Church was tortured from almost every conceivable front. Restoration of proper order, at least in basic essentials, came in time; but has still, perhaps, to portray again manifestation of the image of unity manifested in earlier days. For example, consider the unity in the third and fourth centuries, when the bishop was the ordinary celebrant of the Eucharistic liturgy. In the celebration he was surrounded by the presbyters who were apparently con-celebrators with him in this supreme act of the Church's life. With growth of numbers, especially in rural areas, these presbyters, or priests, were sent to celebrate the Eucharist apart from the bishop's central celebration. When geographical parishes, as we know them, were first formed during the fourth and fifth centuries, it was clear that resident pastors came to these areas as extensions of the bishop, since, as a matter of fact, they had been members of his household. As the Church grew and the impracticality of travel made resident pastors the only reasonable permanent solution, this decentralization was not allowed to detract from the faithful's unity with the bishop. He was still "pastor"; priests brought his word and direction to distant groups of Christians.

Since the bishop extends himself geographically through the appointment of priests, there seems to be solid ground for such a plan of the bishop extending himself to ideological groups, such as various movements of the apostolate. In some dioceses, great care is exercised that every organization, such as the Confraternity of Christian Doctrine, the Newman Apostolate, the Legion of Mary, the Christian Family Movement, St. Vincent de Paul (the list could fill paragraphs if attempt were made to list all the various other activities

that are well known to the National Councils of Catholic Women and Men) has a priest appointed as moderator by the bishop. He carries the bishop's presence to the group, and, in turn, as mediator, transmits the plans and activities, prospects and hopes of the group back to the bishop for consideration, coordination, approbation, or direction. (In one or two dioceses the bishop has appointed one priest as coordinator of all the priest-moderators in the various groups. In this respect he thus establishes such a priest not only as an administrative coordinator, but a type of personal vicar for the various groups in the lay apostolate.)

The plan as a whole seems to have much to recommend it, at least in the present state of affairs; because it is a need as equally pressing as that which first prompted the establishment of parishes. In the one instance, the Church simply grew too large for a bishop to care for the far-flung needs of a large area, geographically; therefore, he appointed priests to carry the gospel from him to the people. On the other hand, as sociological changes have evolved, and as the world has developed today, confusion or neglect is made possible not so much because of geographical distance alone, (which, interestingly enough, is today regressing, not expanding), but because of the wealth of ideological units that a more literate, more universally educated population has nurtured.

The itinerant was an independent. He had no roots with a localizing of the presence of the Church. However, contrary to such a practice, we have seen that the "localizing" of the Church, the centering of it, around the bishop is not only desirable, but of divine origin and right. It is therefore basic to Christ's establishment, and we must make every effort to keep this basis without compromise, and reawaken, revivify its meaning, if we must, in every age of the history of the "people of God."

Bishops, as the Church has grown, have found it necessary to employ aides, delegates, and vicars in the exercise of their power and direction. Contemporary developments have seen the rise of Diocesan Directors of Confraternities, of Education, of Youth. One of the most recent to make an appearance, as the bishop's vicar in a specific field of contemporary life, is the Diocesan Director of Vocations. This does not for a moment mean that, by this simple act of appointment, growing more common though it is, a quasi-sacramental effect causes all problems and difficulties to be solved and winked away. Such a judgment would be unrealistic. But, just as the first appointment of full-time resident pastors heralded growth for the Church, so the appointment of vocation directors may be viewed by history as at least the temporary solution to the vocation problem.

The need for vocations in the Church today is well known. It is the bishop's concern to meet all vocational needs in his church, observing a certain hierarchy of concern, we may say. For this reason, priestly vocations are recognized to be the most pressing need. The quite apparent population growth, among other factors, emphasizes the urgency. Realizing that it is only through priests that the sacramental life of the community of Christians may be sustained, a bishop is naturally deeply concerned. Though a zealous body of religious and an apostolic, devoted laity assist immeasurably, crucially, a priest may share his basic priestly powers for the life and growth of his local church only with priests.

The diocesan vocation directors that bishops have been appointing increas-

ingly, as an assurance to sufficient and orderly attention to their need, have various duties. They are partly to search out and discover the nature of the problem; partly pastoral, to bring the preaching of the gospel on a particular point to the attention of those who need to hear it; partly organizational to assist in accomplishment of the ideal. This diocesan establishment of vocation directors is growing rapidly and strongly, showing an almost incredible advance in even the last five to ten years.

As with many other needs in the Church, activity in the movement, or field, preceded official establishment of the office itself. Here comes to mind, especially, the work that has been going on for some years in certain religious families to meet their own needs. Some have reached a high degree of proficiency in informing and attracting candidates for their religious families. Their promotional experience can contribute much to the relative inexperience of diocesan directors, as well as to the directors and directresses in religious families as yet without them.

Ideally, the integrated diocesan program will have all vocational efforts, both priestly and religious, united under the fatherly, overall concern of the bishop. Commonly he will manifest his concern and express his counsel through his "vicar" in vocational matters. As a good pastor must unite a parish, so must a diocesan director of vocations consolidate vocational efforts in all charity. Certainly, it would be foolhardy for such a man to launch a program and ignore the vast amount of work that has already been done. The purpose of diocesan directors of vocations is not to ignore, or discriminate, but rather to recognize what has been accomplished. As an example, a similar development that has emerged on a larger scale is seen in the splendid religious group, the Graymoor Fathers, which began ecumenical endeavors years ago. It was no discrediting or suppression of their efforts that caused Pope John XXIII to establish a new office in the Roman Curia for precisely that purpose. Their efforts are now coordinated under the new Offices of the Secretariate for Christian Unity. This new office in the Curia is coordinating all disparate efforts in a more unified and strengthened approach. No violence is done to the principle of subsidiarity. Conversely, just as the Pope calls himself "*servus servorum Dei*," so the bishop's efforts, whether personal or through his vicar, should serve the best in *all* efforts, but with a unified local view of the Church's need. This procedure lessens the danger of nonrelated efforts doubling and even damaging one another, and it attempts to establish a common effort with the overall good of the local Church in view. The diverse apostolic-vocational efforts increasing in variety almost by the day make some type of coordination a necessity, even in the purely practical order. Here is evidence that the diocesan director may indeed *serve*. Unity and the good of the Church is evidently served if the bishop either personally or through his representative assists in coordinating efforts for diocesan vocations, and the many zealous efforts of religious communities and lay organizations. This coordinating helps to avoid conflicting programs and procedures that might arise when activities are carried on independently. The motive is not to impede the contribution of religious or lay organizations, but to assist such efforts to coalesce with a diocesan awareness of the Church's need. A well-ordered program can assure less fortunately endowed but equally worthy religious groups an opportunity they might not otherwise have. A different but somewhat similar plan has been employed and found most effective in the Missionary

Plan of Cooperation under the auspices of the Office of the Society for the Propagation of the Faith. The very wealth of programs seems to call for such a coordinating office. Consider but briefly the speaking programs, interviews, printing endeavors, publicity, retreats, seminary and convent visits, to mention but a few.

Concrete evolution of a plan for each diocese will vary. This is obvious from what we have already discussed above. Large urban areas will have problems of a considerably different nature than missionary or rural dioceses. The basic theological principle, however, that will guide us in devising the program will be the local primacy of the individual bishop. This is so because local conditions will vary, not just between continents and nations but even between dioceses in the same country.

Some religious directors may be called upon to restrict the general compass of their present programs or even eliminate some facets that are unwieldy in an emerging, unified, diocesan plan. This is possible, even likely, because a comprehensive diocesan vocation program will be arranged on a local level, representing the wishes, the charismatic concern of the local bishop, while the original draft of the religious program may have been formulated with a more general, rather than a local, level of approach in mind. It is important, at the same time, that the diocesan director exercise the greatest care to avoid the ever present danger of provincialism.

It is true that this will be a challenge. And the challenge will never be met by an exercise of absolute authority insensitive to currents of thought different from one's own, for such an exercise brings with it danger of stifling the "breath of the Spirit" living in diverse members of a community; for such a danger can often happen to anyone by mistaking uniformity for unity or authority for service. Both are far from uncommon errors. But, *only* the bishop possesses the fullness of charismatic potential to be precisely in this difficult position.

Plans for coordinating all vocational efforts in a diocese must be made on a *local level*. The simple fact that the Church *does* localize herself at all means that there are necessarily accidental differences, cultural-environmental differences, among others, in this concrete diocesan personification of the Church Universal: differences that do not appear in other local establishments of the same Church.

In formulating plans, the bishop, directly or through his vicar, must exercise local discretion as well as universal. He may err, but it is he who must decide. Ultimately, it is he, whose fatherly eye is most solicitous for the good of the diocese and Church at large, who must elect which movements and inspirations alive in the Church are most timely for this diocese at this moment.

This presents no problem when we realize that basically it is only the bishop who teaches all the "religion" that is taught anywhere in the diocese, since he alone has the divine commission to "preach the Gospel" to this community.

Understanding such basic and such excellent theological facts, let us be confident that true charity, which is also *one*, will prevail in all disparate apostolic efforts in the Church today. It is significant that the very word itself we have just employed—"apostolic"—that is, based on "the Apostle," would be meaningless, incorrect verbalizing if it were not based on the local apostle, the local bishop.

So was the Church instituted. So has she grown—from Jerusalem to Antioch

and Rome; from Ephesus and Corinth to Madrid, Tokyo, Calcutta, Chicago, Moscow and St. Louis.

May the Spirit of Unity who breathes where and as he will, guide and conserve us in all unity and charity.

"THE ANSWER IS NOT IN THE STARS" SOME THOUGHTS ON THE VOCATION CRISIS

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SIR HENRY BESSEMER, developer of the famous process for steel-making, said, in reflecting on his invention:

I had an immense advantage over many others dealing with the problem inasmuch as I had no fixed ideas derived from long-established practice to control and bias my mind, and did not suffer from the general belief that whatever is, is right.¹

We all know the immense advantage that lies in getting a fresh view of a problem in which we have been deeply involved. It is common, in psychotherapy for example, for a person who has been struggling with painful and conflicting emotional reactions to say suddenly, "You know, I see things differently now—and I feel differently, too." These striking phrases, "I see things differently," "I see things more clearly," "I understand," are the fruit of hard-bought self-knowledge that does not come overnight. When it does come, however, the person sees and grasps relationships that have always been there but which have been blurred for him by his own emotional confusion. In mild ways, we all experience this "fresh view" from time to time.

This afternoon I would like to invite us all to seek a fresh view of ourselves and vocational work. We may, after all, be somewhat like the individual entangled so deeply and personally in a problem that a clear vision of its meaning in his life becomes impossible. Vocational work is a difficult task and it is one in which your feelings most naturally become involved. We can experience many feelings—unsureness of self, disappointment, frustration, loneliness—and all the while, like the person struggling in counseling, we are trying to get the right words to express our message. Vocational work, in an analogy that cannot be pushed too far, parallels the process of counseling. We are trying to make our communication—our message, if you will—clear to other men, but it is a task beset with difficulties. What we find in counseling is that a person can only communicate clearly to others after he has learned to communicate clearly with himself. Others will understand or misunderstand

¹ Quoted by John Gardner, "The Ever Renewing Society," *Saturday Review* (January 8, 1963), p. 92.

his message somewhat in proportion to the way he understands or misunderstands himself. A primary task of the vocational recruiter is to understand all that is going on inside himself so that what he communicates to others is clear and unambiguous.

I would suggest that the real answer to whatever vocational crisis exists lies not in campaign literature, elaborate files, or I.B.M. machines but within each one of us. I suggest that vocational work is essentially a task for a human person and that the Cartesian philosophical strains in our culture that would commit us to data processing lead us in exactly the wrong direction. Valuable as research can be in illuminating our work, the work itself is accomplished only through genuine personal intercommunication. The priesthood means something because of what living priests are like; the sisterhood, the brotherhood are not summed up in a pamphlet; they mean whatever the lives of the sister or brother in the classroom mean. This is an intensely personal work and any solutions that switch the emphasis to depersonalized, mass-production means have the seeds of a failure already sown into them.

"THE IMAGE"

The fundamental appeal, then, is an existential one flowing from the persons who are already priests and religious. What kind of image is presented in an effort to attract youth today? I think that in our eagerness to attract candidates in what is, after all, a highly competitive market, we have begun to appeal to motives that can only repel the best of our youth while at the same time they attract the less adequate kind of candidate. If the underachiever, as discussed by Father D'Arcy, is moved to choose the priesthood or religious life because it can mean success and security without effort, then any appeal which would stress these elements should be avoided. But, if we consult vocational brochures and advertisements, we find that this, at times, is the very dimension of religious life that is emphasized. For example, one community ran an advertisement this past year which proclaimed, in large letters, "SECURITY, HERE AND HEREAFTER." If that community wonders why it is getting applicants who do not seem to be very adequate, the answer is quite simple. They have asked for them. A healthy person wants more than security, and any kind of meaningful Christianity is filled with risk. But the healthy person, the one who is not afraid of life, passes up the profession that can offer womb-like protection. He wants to live and the only successful way to do that is by not being afraid to die.

Another current appeal is to stress some abstract theme such as "challenge." This sounds fine but it is all too often unspecified. The more abstract you make an idea the more attractive you make it to the dreamer. The more vague and general a notion, even though it be a stirring contemporary concept like "challenge," the less moved will be the mature young man or woman. It is the icy abstraction, the grandiose ideal that the immature youth can aim for because he does not have to change himself in the process. He can commit the age-old sin of believing that because he has thought about an idea he has really done something about it. But vague and dreamy appeals make an impact on the immature and inadequate; if they come applying, it is probably because we have given them a direct invitation in our publicity.

Another serious distortion of the meaning of the priesthood may arise from the way the work of the priest is presented. For example, the priest, in photographs and sketches, is usually shown working with a group of men or

boys. The priest is pictured at times as though his ministry were to an all-male society. It is apparently not considered good taste to show the priest working with women. Sometimes the other side of the coin is shown in the pictures of nuns surrounded by girls all the time. The priest is chosen for all mankind and the candidate who aspires to the priesthood must be ready to adjust successfully to all mankind. If the priesthood is presented as an exclusive masculine haven, should we be surprised if this appeals to sexually maladjusted candidates? There is such inordinate fear of the dangers of women that they are eliminated entirely. This serious distortion of the world of priestly activity can hardly appeal to the most mature of our young people. If there is one quality that is necessary in a priest or religious it is the elementary one of being normal. Make the seminary or the priesthood look like a fraternity of bachelors whose attitude toward women is immature and undeveloped and you will assuredly gain the interest of the ill-adjusted. Make your seminary reinforce their passivity and weakness and the inadequate will come to you in droves. But make the priesthood seem normal, a life in which the very essence of maturity is in the fullness of the priests' relationships with others; then try to make the conditions of religious and seminary training as normal as possible: the result in multiplied vocations would probably astound you. The priesthood is a rich and full life but we must live it this way if we are ever going to convince anybody else that this is so. The priesthood can seem a dull and dusty road, a long and lonely one too, if we picture it in terms of security, safety, and seclusion. The failure to reveal the full human nature of the priests' life is one of the most crucial factors in vocation work.

We might ask, then, just what kind of relationships do we, as vocational recruiters, establish with the young men whose lives we hope to influence? How deep and genuine is it? What kind of values do we try to give to them? Are we too glib and do we romanticize the seminary and the priesthood beyond what is justifiable? Are the relationships we have with possible candidates aimed at helping them fulfill themselves or do they tend to serve some needs of our own? These questions, only a few of the many that could be formulated on the subject, are prompted by a recent psychological emphasis on what is called "congruence" in counseling.

This concept has received increased attention on the part of those who have been attempting to understand the dynamics of the counseling relationship. It means that the counselor must be a real person, that is to say, the person he really is, with the client who is seeking help. He cannot pretend to be anyone else and expect that his counseling will be successful. He cannot employ façades and at the same time form a really wholesome and therapeutic relationship. In the long run any effort to mask his true self, any failure to let his real personality show through will betray the counselor in his work. Effective counseling, experience has shown, occurs only in the context of a genuine human relationship. There is no personal growth otherwise. That this should be so does not surprise us, I am sure, but it might discomfit us if we examined the kinds of relationships that vocational directors at times make with young people. Can real vocational development take place in the context of a superficial, salesmanlike relationship? Can we expect added depth on the part of the candidate if only shallows exist on our side? The whole question of vocational interest and development is uniquely a personal enterprise. Anything, be it over-confidence in a computer, or a not quite sincere human relationship, which defaces the personal character of vocational work, defaces its results as well.

We need, I suggested, a fresh look at the vocational crisis. It is not just the world, the flesh, and the devil with whom we battle. The fresh look is, first of all, at ourselves. As with most problems in life, at least part of the answer comes when we can change our own attitudes. Judge Learned Hand wrote once that "By enlightenment men gain insight into their own being, and that is what frees them." And the Japanese have a proverb that, "The man who does not protect himself from the raindrops will find out how beautiful they are." The first place to look, in the whole area of vocational work, is inside ourselves, and that is the place to make changes too. We may just discover that the kingdom of God is within us.

UNDERACHIEVEMENT AND VOCATION

REV. PAUL F. D'ARCY, M.M., MARYKNOLL, N.Y.

WITHOUT THE SPECIAL TRAINING and tools of the professional psychologist it is difficult to detect maladjustment in many candidates for the priesthood and religious life even after considerable contact and interviewing. That is why I would like to help you recognize one clue which is easily available to you and which frequently points to personality disturbance, but whose significance is often overlooked. It is available to you from academic records, without having met the candidate yet in person. This clue to personality disturbance is "chronic underachievement."

When a student's school grades are significantly lower than we would expect from a person of his ability, and when this is a chronic situation, we can suspect personality problems.

There is more current research on underachievement than on any other problem in the psychology of education because it is the source of the biggest leak in our national reservoir of talent. I would like to delve into some of this research with you to develop the relation between underachievement and religious vocation. We all realize that the underachiever may have difficulty with seminary studies; I hope to show over and above this the connection between underachievement and personality. Because so many underachievers believe that they have a vocation and because it is so easy for us to identify them objectively, this discussion can be of practical help to the vocation director.

The underachiever is one whose performance is significantly below his potential. Potential is usually measured by an intelligence test which gives an IQ. Achievement is measured in either of two ways, by standardized achievement tests or by class grades. These two kinds of achievement are not equivalent. Those who achieve in grades and those who achieve on tests form two distinct groups which only partially overlap. The student whose grades are commensurate with his ability but whose achievement tests scores are not, probably needs remedial help. The student in the reverse position with grades below potential but achievement tests scores up to his ability,

probably needs personal counseling. The bright underachiever (and it is in this category that many seminary candidates fit) is roughly someone in the top 25 percent of his class in ability but below the middle of his class in performance. It is estimated that 15 to 25 percent of the gifted students in most high school systems fall into this category.

A study of the school records of underachievers shows that they can be divided into two categories. Some students fail to achieve during a temporary period of crisis or turmoil such as the death of a parent, a love affair, trouble with a teacher, or an adolescent growth problem. It has been commonly presupposed that most cases of underachievement were of this variety. Careful study of school records has shown the opposite to be true, that most cases of underachievement can be traced back to an early age.

This chronic pattern of underachievement is not easy to change and appears to have deep roots in the personality and to be connected with other problems. Studies of the self-concept of the underachiever show his idea of himself to be more negative than that of the achiever. This is in contrast to the aggressive self-assured front which he presents socially and which is apt to mislead us in our vocational interview with him. He has strong ego defenses.

He also has more negative evaluations of others. He shows a higher degree of hostility and greater immaturity. He lacks self-discipline, is impetuous and restless.

The hostility, especially toward authority, interferes with his academic performance in two ways. He finds it difficult to perform assignments which come from the demands of a teacher. Also, he is apt to be rebelling against the expectations of his parents in the roundabout way of punishing them by not being successful in school. There are clearly relationships between underachievement and the conditions in the student's home and in his relationships with his parents.

One specific study of the New York City Talent Preservation Project¹ was into the mental health of 315 gifted or potentially gifted adolescents, 255 of them low achievers and 60 high achievers. While there emerged no one factor to account for underachievement, the problems unearthed by psychiatric interview fell into four groups.

1. For approximately 30 percent, the learning disorder is associated with poor motivation and poor conditioning, not with any serious psychopathology.
2. For 10 percent, the learning disorder is associated with acute situational reactions such as illness, problems with teachers, and difficulties during only one examination period.
3. Fifty percent of the nonachievers show evidence of relatively serious chronic neurotic problems with which learning disorder is associated.
4. Ten percent show urgent need for immediate treatment, without which serious danger to the health and welfare of the students is present. In this category are included students with problems of depression, promiscuity, and delinquent behavior.
5. There have been no cases of overt psychosis.

It seems that for some underachieving candidates part of the appeal of the

¹ New York City Board of Education, *The New York City Talent Preservation Project. An Interim Report.* August 1959.

priesthood is that in their perception it gives automatic status through identification with a highly regarded vocation without this having to be earned or achieved. Often these candidates will say that now that they have a purpose in life and something to work for, all will be different. Evidence from research and experience do not bear this out. Nor will the pressure and demands of seminary academic life be effective. Pressure and demands are exactly what bother them most.

The following suggestions apply to vocational candidates with a history of underachievement:

1. When there is a picture of underachievement, check to see if it has been a chronic and characteristic pattern.
2. Where there is a history of chronic underachievement, this should be a signal to look more discerningly into other aspects of the candidate's life, such as the characteristics of his home, his relations with his parents, his personal moral life, his relationship with authority. This will often unearth other information which has an important bearing upon vocation.
3. In some cases, the candidate can be asked to prove his ability to achieve before coming to the seminary. In conjunction with this, he can be encouraged to work on his problem of underachievement with his guidance counselor, teacher, or principal well in advance of entrance into the seminary. For this reason it is helpful for the vocation director to be acquainted with the academic progress of candidates who are contemplating entrance into the seminary in another year or two.
4. Chronic underachievers will need help in the seminary, if they are admitted, beyond help with study habits or from close supervision. Personal or group counseling is more apt to be effective.

TIPS ON VOCATION TALKS

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AT THE OUTSET OF His public ministry, Jesus Christ explicitly called his twelve apostles. Their common characteristic until their call was that they were rather ordinary men. Because of Christ's magnetic personality, because of the grace with which he gifted them at the precise moment of their election, Peter, Andrew, James, John and the rest immediately left all things to devote themselves completely to the Master's cause. They gave willingly of their bodies and souls—their every possession—to follow Him. After his ascension he miraculously invited St. Paul to His service and that invitation was immediately accepted. Since Christ has long since left this world, inas-

much as he no longer invites followers by way of miracles and since vocations to the priesthood and religious life deal with the divine grace planted in every human soul, His church today is facing a tremendous challenge. This challenge, a need for vocations is the number one problem in the church today.

I have been asked to give you some brief ideas of how to increase the personnel in the Catholic Church. Time has shown that the most effective and in a sense the only way to foster vocations is by a personal contact between an informed priest or religious and an interested youngster. The desires of the pontiffs and the needs of the Church make it incumbent upon all of us to labor for an increase of workers. It is certainly pathetic to hear some priests or religious state that they never have dared, nor would they ever dare, to urge a young man or young lady to become a priest, brother, or nun. They try to justify their failure to offer encouragement by saying that the responsibility of assisting a religious vocation is so tremendous it is too tremendous for a mere mortal. If the responsibility doesn't lie upon the shoulders of a priest or religious, then the whole perspective is wrong. Happily, there has arisen in recent years among priests and religious in general and in individuals in particular an awakened sense of responsibility in this matter.

In describing the type of individual best suited to discuss this matter with concerned youngsters, I used the word "informed." This being informed should include many attributes and qualifications. First of all, if we are going to interest anyone in following our footsteps, a thorough knowledge of and a deep-rooted love for our own state in life is essential. We must know and be able to explain in some detail the needs of the Church, the requirements for the religious life, and the possibility available to youngsters inquiring about the various forms of the religious life. The ability to discern with some degree of accuracy whether or not the one to whom we are talking possesses the necessary qualifications is highly important. If the proper motive is not present, or one of the requirements is lacking, we should politely but firmly inform the young man or woman that God is not asking for his service in the religious life.

The informed priest or religious should have a workable knowledge of human psychology. It is safe to assert that one dealing with young people frequently, constantly watching their actions and reactions, will certainly attain some ability in this respect. We must remember that a vocation is a grace. We must be aware of the human or natural element present in every single call. Knowing normal American boys and girls and the reactions to God's grace, we will be able to discover a little more effectively whether or not God has implanted in their souls the seed of a religious vocation.

It often happens that a nun, having studied her class, will decide that a certain favored few have vocations to the religious life. Her decision is often "substantiated" by the fact that these youngsters have a demure manner or a seemingly pious countenance. The difficulty lies in the fact that she is liable to spend a great deal of time in developing or encouraging the so-called vocation that she sees. Because of this over-concentration and effort on these few, those who lack the demure manner and pious countenance, who are not as polished, those who seem sometimes more "regular," who perhaps enjoy dancing, dates, or cigarettes are overlooked as possible vocation timber.

By the same token, a priest or brother can make a similar mistake by designating the intellectual or, if the father or brother had athletic tendencies,

the athlete as the type most suited to follow in his own footsteps. Many a priest or brother was not a valedictorian of his class or particularly adept at swatting home runs. God gives the grace, He does the calling; it is for us to try to discern whether or not this grace is present in this particular youngster. We look for future religious from among average American youngsters who are healthy, sufficiently intelligent, and not ready-made saints, but those who are willing to work at this business of sanctity in God's service.

It is said that the aim of education is to combine the cultivation of the intellect with the sound moral formation and the direction of the spiritual life so that each faculty of body, mind, and soul shall be in the highest degree trained and fitted to fulfill the purpose for which God endowed it. It is, therefore, incumbent upon all of us to look beyond the classroom and graduation to the overall purpose of this youngster in his future life. It appears that one of the best ways to approach any of our youngsters—and this is to be done in private, of course—is to make that boy or girl aware of the possibility that God might be selecting them for His own special ministry. It is imperative to impress upon the individual the fact that it is God, not the individual, who does the choosing. We must inculcate into their minds the fact that God chooses them, not because of any talents they might possess, but because he can use them as instruments in accomplishing His own purpose in human souls. It is also necessary to dispel from the minds of these youngsters the notion that too many seem to have, namely, that they must be exceptionally smart or extremely pious to become priests or religious. Given the basic necessary intelligence, proper instruction, and atmosphere, these boys and girls can be taught how to study. Anyone willing to work for the crown can become a saint. A vocation is a question of love.

Dr. Rudolph Allers, in his book *Character Education in Adolescence* has this to say: "Nobody can ever hope to understand the adolescent mind and even less to influence it somewhat, unless he is fully aware of the fact that uncertainty is the very basic feature of this age (adolescence)." Therefore, we should not be afraid to encourage and to develop what God has already planted in the soul of the youth. This cultivation must be carefully and tenderly done without undue influence, but certainly it is a responsibility on our part as educators to do all that we can to develop the religious vocation that has originally come from God. Youth having qualifications should be encouraged to test their vocation in the preparatory seminary or postulancy. In time, a decision will come.

Technics in the delivery of vocation talks will vary according to the individual, to the needs of the community, and so forth. In instituting the Church, Christ characterized it by four distinct marks. One of these marks is its universality. The work to encourage vocations would be greatly enhanced if vocation directors and vocation-minded religious were universal in their outlook. By this I mean that their primary concern should be for the increase of vocations to the priesthood and all forms of religious life. Secondarily, they should aim to increase vocations to their own diocese or community. Recently our Holy Father in his encyclical *Sacra Virginitas* extolled sacred virginity. He reiterated the ancient doctrine of the Church that those living the single life are doing so in a higher state than those who are married. His remarks however did not constitute a free license to belittle the sacrament of matrimony. The temptation to belittle married life can sometimes be too great, especially when we are trying to influence someone's thinking toward the religious life. Such talk coming from those who are supposed to inspire

youngsters not only fails to help but oftentimes results in a loss of vocations to the priesthood and the religious life. No doubt you recall the remark of Pope Pius XI on this point. Frederick Oznam, the founder of the St. Vincent de Paul Society, was characterized by one of his biographers as being all we expect in an outstanding Catholic gentleman, but one who had fallen into the snare of marriage. The biographer sent a beautiful leather-bound copy to His Holiness. Pius XI immediately thanked him for the copy and the enclosed note said, "I was always under the impression that Christ instituted seven sacraments, but you seem to think that he instituted six sacraments and a snare."

By far the greatest obstacle in increasing the personnel of the church today is the number of apparently good and holy Catholic parents who actually pray that God will never bless their children with a vocation to the priesthood or religious life. These same fathers and mothers want their children to enjoy the privileges and benefits of a Catholic education. They are most anxious to utilize their Catholic hospitals. They readily see the value of orphanages and the need for home and foreign missionaries who will go to the ends of the world for Christ and souls. Despite all this, they feel their youngsters should not be called upon by God to sacrifice themselves in these works. By the way, never underestimate the willingness of our teen-agers to make such a sacrifice. To minimize this obstacle, you should utilize every opportunity to speak to sodalities, Holy Name Societies, PTA organizations, and other groups, presenting to these parents the value of the religious life, describing the Church's needs, the requirements of and the possibilities in this life. You must impress upon the parents as upon their youngsters that no human being has the right to interfere with God's grace. This is especially true when it is concerned with the grace of a vocation, whether that vocation be to the married, single, or religious state.

Every teacher can help in the development of more religious vocations by building a Christian spirit in our youth. From this will flow a spirit of generosity, or perhaps we can express it to the youth in a life of service. It can be indicated to the youth that all of us were born to serve both man and God. We can point out that a most beautiful form of service is in the married state as a dedicated spouse or parent. We can also point out that a perfection of this service is a life of dedication as a priest or religious. Be sure to indicate that God does not send out any engraved personal invitations. I think we can understand what a vocation is by first of all realizing that there is much confusion caused by a failure to distinguish between erroneous notions of what a vocation is and the true idea. A vocation is, first of all an invitation which only the most daring of persons, I would think, could be expected to accept. The essential character of an invitation is that it can be rejected. It does not have to be accepted, otherwise you do not get an invitation, you get a summons or a command. I think it is very, very sad when in any religious education, whether it be in the home or in the school, people are told that a person is obliged under the threat of eternal damnation to follow a vocation. The Church tells us the qualities a person must have in order to be a priest, brother, or sister, but she does not define a vocation in our terms, because she cannot. A vocation, remember, is a mystery—something that exists on God's terms, not ours. The Church only says a person with suitable health, adequate mental talent, and moral qualities, plus the desire for this life, has a religious vocation.

One of the saddest phases of the history of the religious vocation is that

experienced in the past few generations where ex-seminarians or ex-novices were shunned as moral lepers. They were cast out of the seminary or convent to shift for themselves. This has done untold harm to the fostering of vocations. A former seminarian or postulant should be of great concern to all the members of the Mystical Body. The pastor should try to help the parents to understand the situation, the teacher should welcome back into the school the youngster that now finds it difficult to adjust, and all of us should be most grateful to that young boy or girl for having offered himself to God and to His service. These former candidates can be of great help to all in the development of future vocations. We have in our archdiocese a former seminarian who has five daughters nuns and two boys in the holy priesthood, one more being ordained this May, and another boy studying for the priesthood. By our example to these former candidates, we will also assure the young boy or girl who is in the state of indecision that he will not be an outcast, but rather that he will be respected for having at least made a great effort.

Clare Booth Luce had this to say, "Converts are won by apologists not by apologetics." And, so I say, "Vocations are won by interested informed religious and not by technics."

And so the technics, the talks, will be varied; each must decide for himself; but let me say that the important thing is that you do talk. The important thing is that you do encourage. The important thing is that you do have a confidence to work with Christ and His church in the development of vocations to the priesthood and religious life. To the sisters especially, I urge you to be very human in the approach to vocations to the religious life. Don't be afraid of describing your own doubts, your own concern about the most important decision in your life. This is what the youth wants to hear.

I mentioned before that the best program for fostering vocations is a personal contact between informed priest or religious and an interested youngster. Also equally important, realizing the infinite and far-embracing value of good example, is the necessity of concreting your own sacred concept of the religious life. If you heed the words of St. Paul as the manner of imitative Christ, if you show forth in your every action your love for God, Church, and souls, then you are bound to be the human instrument in effecting an increase of religious vocations because your personal contact will want to be like you—one of the consecrated men and consecrated women dedicated to the service of Jesus Christ.

[EDITOR'S NOTE: "Developing the Virtue of Genuine Love in the Minor Seminarian," by the Rev. Daniel C. Raible, C.P.P.S., was delivered at a joint session of the Minor Seminary Department and the Vocation Section. The paper is printed in full on pages 102-09.]

MODERN TECHNIQUES FOR PROMOTING SISTERS VOCATIONS: ARCHDIOCESAN VOCATION ENDEAVOR

SISTER MARIE, S.F.P., ST. CLARE CONVENT, CINCINNATI, OHIO
GENERAL CHAIRMAN, ARCHDIOCESAN VOCATION ENDEAVOR

POPE JOHN XXIII in his letter to women religious (II *Tempio Massimo*, July, 1962) wrote, "We invite all of you, souls consecrated to the Lord in the contemplative or active life, to draw close together in fraternal charity." Perhaps the Archdiocesan Vocation Endeavor which had its first meeting in April, 1962—a year ago—was an anticipation of the Holy Father's request, for this program has been a program of cooperation. It has meant a drawing together of the thirty-three religious communities working in the Archdiocese of Cincinnati.

Prior to 1962, the Archdiocese had no formal program to promote religious vocation to the sisterhood, although there was a program for boys. Archbishop Alter requested that some program be initiated. The Archdiocesan vocation director contacted three sisters and a plan was formulated. At the next meeting, two representatives of all the cooperating communities were present.

To tell you the remainder of the history of the organization—if a one-year-old organization can have a history—would be to tell you of the work of the seven committees which were formed last April. But I shall leave this to the committee chairmen who are present here today.

The purpose of this organization, although it can be simply stated, is not a simple one. We say that our aim is to help create the desire for a religious vocation. But, if this is to be done, it implies first of all that the misconceived notions about religious life be corrected. You correct not by denial alone but by an affirmation. In other words, before you say to a public, "I'm sorry, but you do not have a correct idea of religious life; the movie producers have not adequately represented us, nor the novelists, nor perhaps even we ourselves"—before you say any of these things *effectively*, you must say *what* religious life is.

AVE has attempted to show that religious life is a full flowering of the Christian life to which all are called by virtue of their baptism; that a girl who joins a religious community is not an oddity because she has been living a "call" all her life. She has been aware of being a member of the new Chosen People of God, as have her friends, the boys and girls with whom she associated. When you have a group of Catholics fully conscious of what their membership in the Church is, what the Church is—the assembly of God—then when one of their own leaves for the convent they will say of her what St. Cyprian in the early Church wrote of virgins: "You are the flower of the Church."

This, then, is one idea that AVE has tried to convey: that all Christians,

by virtue of their baptism are called, all share a common vocation, and that the religious life is an extension of this life rather than another *kind* of Christian life.

A second idea that we have tried to convey is that the religious life is a sign of God in the world today. The very habit she wears sets her apart. But a mere habit is not enough. Somehow, the very notions of a consecrated life, of dedication, must be conveyed. And, so long as and inasmuch as these false notions of religious life exist, and perhaps even, predominate, the sign will not be effective. Sometimes, the rules of religious life, the restrictions, have caused people to stamp religious as old-fashioned and antiquated. So that you have, on the one hand, this notion that sisters are old-fashioned and on the other hand, you have someone like the present Holy Father saying to religious, "You must be spiritually present to all the needs of the Church militant. You may not be alien to any disaster, to any mourning or calamity. Let no scientific discovery, cultural convention, social or political assembly lead you to think these things do not concern us."

We have the duty, then, and I think it part of AVE's program, to reconcile these two poles, to show the historical development of religious life so that the rules and restrictions can be seen in their correct perspective. Moreover, we have somehow to demonstrate that religious are alive to the newest developments which concern their fields of service. If we do not, the religious will be an ineffective sign in the world; she will not be a true representative of God who is, after all, the God of history.

Through professional contacts, through meeting with the girls vocationally interested, through talks in the schools, these notions must be conveyed. We can write articles saying that the vows of poverty, chastity, obedience do not stifle the development of a person, that they free her and enable her to live more fully and more ready to serve. Yet, it is the individual sister who must prove this.

This is a program of education, a re-thinking of the ideas of religious vocation, by the sisters, by the priests who serve as vocation directors and advisors, and by the laity. The ideas which I have presented to you so very briefly are the themes which we have tried to weave into our publicity, our booklets, our talks. The various committee chairmen will tell you how this has been stated.

AIMS AND ACHIEVEMENTS OF THE MEETINGS OF THE AVE TEACHERS COMMITTEE

THE FIRST OF THE SEVEN departments of AVE to go into action was the Teachers Committee, consisting of seven members. They immediately formulated plans for two meetings, calling together teachers of the Archdiocese from all levels and kinds of instruction—elementary through college, parochial and private. The primary purpose was to stimulate and to inspire teachers in their role as vocation directors—for this is what each one was expected to be.

Some 1400 letters, posters, and flyers—announcements, information, and invitations to attend—were mailed to all pastors, mother generals, and principals in the archdiocese, including schools of nursing, and also to Newman Clubs, CCD groups, orphanages, and housing centers for working girls.

Two teachers meetings were scheduled: the first at McAuley High School in Cincinnati on September 21, 1962; the second at Carroll High School in

Dayton on September 28. Press releases went to the daily press and to the Archdiocesan weekly paper the week before each meeting.

Exhibits were made on a grand scale to present a panoramic view of the program as a whole. These exhibits were displayed in the lobbies of the respective auditoriums.

The meetings consisted for the most part, of a formal address, a panel discussion, and a question and answer period. The main address was given by the Most Reverend Archbishop Alter in Cincinnati and by the Most Reverend Bishop Leibold in Dayton. The chairmen of the seven divisions of AVE made up the panel. A few words of inspiration were given by the Reverend John Boyle, Vocation Director for the Archdiocese.

The meetings were considered a success because two-thirds of the entire teacher personnel attended one or the other—upwards of 1685 teachers out of a total of about 2500. The meetings were attended by the two most prominent churchmen in Cincinnati. The two respective School Offices rendered valuable assistance. Very important too, was the fact that the work begun at the teachers' meeting was taken up and advanced by the Students Committee and the Prayer Committee. Lastly, but probably most important, was the fact that AVE sprang into being under the guidance and counseling of the archdiocesan clergymen.

At present the Teachers Committee is working on plans for the coming year 1963-64. The tentative plans envisage separate programs for the three levels of learning. It will continue to be an all-out program. Special emphasis will be placed on making each teacher more efficient in fostering and nurturing vocations. Certain areas of the sisters apostolate that have not been too conspicuous for vocations will receive more attention and help to render them more productive.

—SISTER MIRIAM, O.S.F.

Chairman of the Teachers Committee

THE VOCATION CENTER COMMITTEE

PRESUMING THAT MISUNDERSTANDING and ignorance of the truth concerning religious life are two of the basic causes of the shortage in religious vocations, the founders of AVE proposed two Vocation Centers, one in the downtown area of Cincinnati and one in Dayton, Ohio.

The centers have a three-fold purpose: (1) To provide suitable books and pamphlets on the subject of religious vocations, for a library at each Center; (2) To set up a private conference room where a girl or parents might confer with a sister from one of the thirty-three communities that serve the diocese; (3) To suggest confessors for spiritual direction, if the young woman so desires.

The committee work connected with the opening of the two Centers in January, 1963, was handled by eight sisters from eight different communities and consisted briefly of: (1) Securing suitable locations, adjacent to library and chapel facilities, as well as preparing a conference room conducive to counseling purposes; (2) Collecting and examining literature geared to the general appeal needed at the Center; (3) Setting up a workable, rotating schedule for three days a week in which all of the twenty-six active communities of the Archdiocese might take a part; and (4) The selection and notifi-

cation of priests available if spiritual direction is desired. Thirty-five priests were registered.

Publicity for the project consisted of an informal reception for clergy and lay leaders preceding the opening day, at which displays and sister personnel explained the need and use of the Centers. Posters and schedule of hours were sent to every high school and parish Church in the Archdiocese, carrying the message of the purpose and location of the Centers. Local news sheets and radio coverage helped to announce the opening.

The prognosis of any Vocation Center rests upon the ingenuity of its organizers, the usefulness of its services and the interest of the general public. Three months is too short a time to predict success or failure.

Although the primary purpose of the Vocation Center is to assist young girls from various walks of life to secure information concerning religious life in a sort of anonymous manner, it should also be an important center of Catholic public relations, showing the trend and desire of the Church in this decade to explain itself to all who may wish to know. It must always be a competent, courteous, and available source of information regarding religious life to all who freely and seriously seek such knowledge.

—SISTER DANIEL MIRIAM, S.C.

SISTERS OF CHARITY, CINCINNATI, OHIO

AVE Vocation Center Chairman

AVE VOCATION DIRECTORY

IT HAS RECENTLY BEEN STATED that reading comes before writing, and is so important that without it no human being can grow to maturity in any true sense of the word. That many of our Catholic people need to grow to maturity in understanding religious vocations is self-evident. For this reason we have made the publication of a vocation booklet part of our total AVE program.

Religious are human, but their lives are not lived wholly in terms of the natural, but rather in terms of the supernatural. People rarely question the utility of the teaching or nursing sister. However, they fail to recognize the fundamental value of such a life. They do not understand it. Hence the need for a brief, accurate, and attractive treatment of the fundamental concepts underlying the religious life.

These reasons, together with that of wider application and use, brought about the change in the AVE Vocation Directory from a simple directory-type booklet to a publication composed of two parts. The first section tells the story of religious life through pictures of the various communities in the Archdiocese of Cincinnati and exposition; the second contains a brief description of the spirit and apostolates of each of the communities.

Emphasis has been placed on the story of religious life in the first and major portion of the booklet. We have used a new approach in presenting the basic ideas of such a way of life. Each step of the way is outlined briefly as a young American girl becomes a young American sister. There is less stress on the utility of the sister's life than on the soul of her vocation—Christian virginity. In short, we have produced a vocation piece which is brief, yet complete; inexpensive, yet priceless; educational, yet inspirational; simple, yet profound.

Our future plans are concerned with the publication of an AVE Bulletin

which will serve to keep us and others informed on the progress of the various AVE activities. Its object, like that of all of our undertakings, will be an increase in religious vocations, not merely to give us more teachers or nurses, but to increase the measure of human fulfillment and happiness.

—SISTER MARY EDWINA, R.S.M.
SISTERS OF MERCY, CINCINNATI, OHIO
Chairman, Vocation Directory

THE PARENTS COMMITTEE PROGRAM

THE PARENTS COMMITTEE of the AVE program, composed originally of seven sisters, was faced with the problem of presenting religious life to the laity in a manner that would create in them a reverence for the life as well as a realization that of all vocations this working intimately with Christ in His Kingdom was most to be desired. After considering many ideas on how to inform parents of the beauty of religious life; how to answer the questions they are wanting to have answered, the members of the Parents Committee decided to launch the following project for this year.

The National Councils of Catholic Men and of Catholic Women are very influential groups in the Cincinnati Archdiocese, and so it was through them that the Parents Committee planned to carry out the project. The nine deaneries of the Archdiocese, each constituting its own separate unit, suggested a uniform meeting on March 3 at each deanery, to which parents and others interested would be invited. This would give AVE a splendid avenue of approach to the public.

At the meeting conducted by six sisters representative of various communities throughout the Archdiocese, religious life was presented through a twenty-five minute talk on the spiritual, cultural, and professional formation of the sister in the modern world, and by the discussion on the part of four panelists and a moderator of various facets of religious life. These facets had previously been suggested to the Parents Committee by a small, select group of men and women who had discussed at a dinner meeting with the sisters some of the popular misconceptions the laity have about what they term the "mysteries of our life."

The panel discussion was followed immediately by questions from the audience directed to the panelists, guest speaker, and the moderator. This question-and-answer period was limited to about twenty minutes. An informal reception at which a number of sisters could mingle with the laity terminated the program.

—SISTER MARY HERMAN JOSEPH, C.P.P.S.
SISTERS OF THE PRECIOUS BLOOD, DAYTON
Chairman, Parents Committee

THE STUDENTS COMMITTEE

BETTER INFORMED STUDENTS who will be more willing to consider religious life as a possible vocation is the aim of the Students Committee. The instruments used to accomplish this aim are education of the student in the general

principles of religious life and a personal contact for the student with sisters from various types of communities. To use these instruments effectively required a definitely organized program.

The thirty-three communities in the Archdiocese were divided into four groups as were the twenty-three high schools where girls are taught. This makes it possible for each community to visit six different high schools each year, thereby covering every high school within the course of the four-year program.

Vocation Day was launched on October 2, 1962, and continued on a bi-weekly basis until December 11. The program plan was similar to that of a Career Day. When arrangements could be made, the day began with Holy Mass. An assembly was held in the morning during which a representative from each of eight communities introduced her community by a five-minute talk. After the assembly students attended two half-hour sessions of their choice at which the visiting sisters gave talks about religious life in general, covering such topics as requirements for the religious life, steps in the religious life, and the challenges and joys of religious life.

Visiting communities were provided space for displaying exhibits and literature, and the principals of the schools made arrangements for the students to visit the exhibits and meet the sisters in an informal manner.

Not only was the program well received in each of the high schools, but the response and enthusiasm of the students were very gratifying to the sisters who participated. The theme of AVE, "Vocations for the Church," very definitely permeated this Vocation Day program which evidenced a most wonderful cooperation among the religious, who can truly call themselves "Sisters in Christ."

Plans are being made for Vocation Day in the fall of 1963.

—SISTER TERESA AVILA, O.S.F.

SISTERS OF ST. FRANCIS, OLDENBURG, INDIANA

Chairman, Students Committee

THE PUBLIC RELATIONS COMMITTEE

THE PURPOSE OF PUBLIC RELATIONS is to create a public image. It attempts to present to people factual knowledge so that they, in turn, will be able to make sound judgments. In every field, public relations has the obligation to present the truth. When you get into the realm of the Church, those in public relations become, in a special sense, communicators, bearers of the Word. The Church, her mission, and her needs—this is the threefold content of public relations within the framework of the Church.

We have, then, to create an image of the AVE program. This image is the sum total of the objectives and goals of the entire program, and the means by which and through which these goals are being actualized. Perhaps the most important part of this image, that part wherein is contained the fundamental reason of the whole organization, is the correct idea of a religious sister, her role in the Church today, her duty towards God, her dedication to the service of human society. We point out the lack of religious vocations, offer explanations of this lack—and hope to unearth underlying causes for this lack.

It is the task of the Public Relations Committee to rethink the publicity given religious communities in the past. While admitting the need to make

sisters seem more "human," to break down barriers which exist between them and the public, we question whether the smiling tennis player garbed in a religious habit, the volley ball players, the roller coaster riders, are helping to break down anything. I feel that the Public Relations Committee must somehow mediate between these two extremes and convey the sisters' qualities of human friendliness, avoiding at the same time the ridiculous.

Getting into the realm of the practical, the committee has adopted a two-fold program. First of all it provides an immediate and practical service to all the various committees of AVE. Through the committee, advance and follow-up material is channelled to various news media. It is our thought that this procedure will be conducive to a uniformity of publicity; that is, that a *consistent image* will be put before the public. The second aspect of the program has been, and probably will continue to be the more difficult one to carry out. This part involves larger long-range creative efforts to educate the public to a full and complete picture of the religious vocation. This will mean utilizing not only the Catholic news media, but the secular ones as well.

Interviews; picture stories of profession and reception with coverage that somehow tells of the "mystery" while avoiding the "mysterious"; write-ups of missionary experiences which show that this sister has been aware of the sociopolitical problems of an emergent nation; photographs taken inside the various motherhouses with explanations of such things as a cloister—these are possibilities for creative publicity.

Lest you think that the Public Relations Committee is content only with long-range creative efforts, I should tell you what the committee has accomplished to date. Each week an article on a different community has been published in the diocesan newspaper. This article has been published with an action photo. More than just a history, these articles have emphasized aspects of the real notion of vocation—those things we speak of so often—the religious in the Church, the religious as continuing the work Christ began, the religious as effective signs of God in the world today.

When the Vocation Center opened, a press conference for the religious and secular newspapers, the radio and television stations was held. At this conference, representatives of the Cincinnati dailies assured us of their willingness to publicize material which we would submit.

It is impossible to evaluate, or even estimate the success of public relation ventures until some time has elapsed. At this point, we can only say that the Public Relations Committee has made a beginning, that efforts are being made to create that favorable climate of opinion which can help to communicate to the public at large a true and correct notion of the religious vocation.

—SISTER STEPHANIE

GLENMARY HOME MISSION SISTERS, CINCINNATI, OHIO
Chairman, Public Relations Committee

PRAYER PROGRAM COMMITTEE

LAST FALL WHEN Archbishop Karl J. Alter launched our vocation endeavor he reminded us that every vocation begins in heaven, every vocation begins with prayer. This divine aspect of a vocation cannot be minimized. Pius XII in his apostolic constitution *Sedes sapientiae* emphasized this point, saying: [The religious vocation] is of such sublime dignity that it can only come from the

Father of lights, from whom is every good and every perfect gift.

Our *human* contribution to this divine element is our earnest prayer that those to whom God offers this gift will readily accept it, and John XXIII has told us that the basis of all human success is organization: it is only thus that sure and lasting results can be expected.

Every vocation has a divine and a human aspect, both of which depend on prayer. Yet, despite the fundamental importance of prayer, it is extremely difficult to summarize the effects of an effort to stimulate its increase. Our prayer program for the Cincinnati Archdiocesan Vocation Endeavor included appeal for more prayer from these sources: students, parents, the sick and aged. In the schools greater emphasis has been placed on prayers already stipulated for vocations by devising a set of monthly vocation intentions to provide fresh impetus and viewpoint to vocation study and discussion. Examples of vocation intentions would be: "For Courage To Accept God's Plan for Me"; "For Home and Foreign Missions"; and "For Perseverance of Those in Religious Life."

A monthly bulletin is issued with ideas for presenting the current intention as well as means to influence parents through use of the parish bulletin. Here the intentions are correlated with a vocation examen of conscience which shows how to develop correct attitudes toward a religious vocation in the home. The same monthly bulletin is adapted in homes and institutions for the aged and ill to obtain the benefit of these souls in their sufferings.

The above plan in its details has been worked out in the past months in the schools but future emphasis would include use of retreats, parish novena services, Mass intentions, and perpetual rosaries. Presently under development is a day of oblation for the sick and aged on the feast of the Precious Blood. Sisters from the various communities will visit hospitals and homes in order to console the sick and ask their intercession for the needs of the Church in regard to religious vocations. Also in the development state is a closed retreat to be held in a rural area for young women out of high school who have not had opportunity to know sisters or the apostolates which they are carrying on for the archdiocese.

—SISTER MARY JOSEPH, O.S.U.

Chairman, Prayer Program Committee

PROCEEDINGS

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Chairman: Rev. William J. Martin, Toledo, Ohio

Vice Chairman: Rev. Francis McKay, M.M., Maryknoll, N.Y.

Secretary: Brother Eymard Salzman, C.S.C., Notre Dame, Ind.

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NATIONAL CATHOLIC KINDERGARTEN ASSOCIATION

RELIGION IN THE DEVELOPING PERSONALITY

SISTER MARGARET LOUISE, C.S.J.

ST. JOSEPH'S COLLEGE FOR WOMEN, BROOKLYN, N.Y.

EVER SINCE THE appearance of Mary Perkins' book *Mind the Baby* and Sister Mary de Lourdes' *Baby Grows*, I have been experiencing a healthy optimism with regard to the topic chosen for today's program. These were certainly not the first published works in the field of religion in childhood, but there are those of us who are convinced that just as the writings of Preyer and Shinn ushered in a new era in child psychology, so these two books were the first trickles of a mighty flood of literature in what might be called child theology. Yes, optimism is the keynote of my talk, but it seems well to stress at the outset the prevalence of a trend characteristic of today's world, namely, "educational boosting." We note it at every level of the growth ladder. We come face to face with it in every phase of the educational process. What do we mean by "boosting"? It is the all too-frequent attempt on the part of parents and teachers alike to ignore the capacity or developmental level of the child and to insist on exposing him too early to materials and experiences for which he is not ready. Religious education has not escaped this modern, space-age, skyward trend. This is a matter of great concern, and it is the reason why I am going to ask you to go way back to the first glimmerings of personality and not only consider their relevancy to the final stage of religious experience but also the slowness of pace with which most children proceed toward a true relationship with God.

Certainly, we have been giving lip service to the Pauline principle of supernatural development, "Doing the truth in charity." We have been repeating the expression "grace builds on nature," and that if we are to live and act as supernatural beings we must do this in and through human nature. Having said this over and over again, we often proceed to bypass nature and emphasize grace exclusively. The relationship between the psychological and the supernatural is undeniably a close one, but neither dimension should lose its identity as a result of the closeness. A few brief moments' attention to the foundation upon which grace builds would seem to be indicated. Tracing normal personality development and the interplay of religious experience at different stages in the life cycle is the theme of this talk.

We shall have recourse in the following remarks to the findings of the science of child psychology which is, in essence, the study of the behavior processes of the child. When we prescind from grace it is only to understand better the basic structure of which it is the upper story. Let us say that

psychology can show us what is happening, but Christian revelation alone gives us the key to the mystery.

In the first place, there is an almost universal admission that the human being's earliest relationships with self, things, and people are vitally relevant to every phase of his conscious life. Why should this be different for religion? Is not our religious life a splendid aggregation of all the psychic elements that make a man? Is it not the orienting of all these psychic elements toward God that constitutes the inspiration and the goal of religious education? That is why I find myself so willing to reflect with Oraison, Trese, Lewis, Loomis, and others on the tenebrous depths of human infancy and childhood where psychic life begins, where we see only the most elementary evidences of the full flowering personality of later years. The effort required to understand these depths is difficult but worth while. This is especially true in the realm of emotional life, which in the viewpoint of many today is of primordial importance in religious development.

Somewhere away off in the forgotten infantile years the personality begins. It comes into existence as a joint production of God and human parents. In a certain sense, then, the child is a religious being from the start. During the initial period of complete and unconscious dependency, it is God and the parents who sustain the new individual: God, by implanting and nurturing in the Christian child the principle of supernatural life, and the parent by providing food, warmth, and comfort to meet his physiological needs. To sustenance, they add protection because the dynamisms underlying the progressive development of personality call for tenderness and kindness instead of harshness or coldness. Thus, the child is enabled to overcome the different kinds of threats to his well-being that are inherent in the process of growing up. Remote as this may seem, one of the starting points in religious education may be found right here in the nurturing of the mother as well as her subsequent training of the child in the feeding and eliminative functions. If these aspects of child guidance occur under balanced emotional conditions the child is merrily on his way to good general adjustment. His personality will thrive in the atmosphere of basic trust, which gradually wins him over and helps him learn the balance between out-and-out satisfaction of his imperious needs on the one hand and their denial and frustration on the other. In his communications with his parents the infant thus comes to possess not only a sense of his own selfhood but also the way in which this self will later be related to a kind and loving Father outside of his present experience. He learns through facial expressions, gestures, and simple reassuring words the beneficent presence of his mother and father. "I am right here," they say, or "Let me kiss it and make it well." The clarity of these communications and the authenticity of the parent-child relationships are the stuff that endures all unconsciously, perhaps, but nonetheless significantly into the future.

Nor may the parent who understands the psychological impact of these early years do a haphazard or fitful job of introducing God into the family picture. He must be present there, too, and the child's notion of the deity is essentially determined by what he senses and feels of his parents' religious life. They set the stage and play the parts in the drama that will evoke every impulse to worship that is inborn in the child. He in his own way participates in his parents' spiritual life long before he understands the words of their prayers, the meaning of their attitudes, the profundity of their own long thoughts of God. This is a frightening and sobering thought, but whether we like it or not the child's image of God is going to be pretty much conditioned by the

way his parents and preschool teachers relate, first of all, to his own growing ego and secondly, by the way these grownups in the environment relate to this wonderful, invisible, yet real Person whom they call God. Much of what a child picks up is "caught" not "taught" in the formal or logical sense of that word. One author goes so far as to say that the child's sense of God is not merely "notional." He goes on to say that it is intellectual, attitudinal, and affective. Certainly, the neophyte's intellect needs the stimulation of a carefully worked-out plan to build up the sensorial aspects of religion in order later to understand, judge, and reason about the knowledge aspects involved. But when the observed facts place the child at the level of psychomotor automatism it seems foolish to verbalize, it seems wasteful to clutter the evolving mind with too much even of a good thing.

During the period of psychomotor automatism, we find the child incessantly practicing motor acts, gestures, play with words. We utilize this stage of personality growth by providing opportunities for such religious practices as joining hands, kneeling, genuflecting in Church, making the Sign of the Cross, recognizing pictures of Christ, the Blessed Mother, the saints. At this stage the child may wave at or throw kisses in the direction of the statue or picture. Later this gives way to a more grown-up attitude toward images.

The next stage in the individual's growth is one during which the emotions and the religious sentiment come into a more marked relationship. The young child's ability to handle his emotions is decidedly limited, but it is possible now to bring order out of chaos. What we do here in matters pertaining to God, or to any major concept in life, for that matter, may make or mar the child for a whole lifetime. A feeling of intimacy with God, of wonder and gratitude because of His continuous interest in His creatures, may be built up just as easily as a feeling of apprehension, distance, and uneasiness. A gradual perception of individual moral responsibility is another line to be pursued at this level. This helps to build up in the child the attitude of self-giving which is always at the heart of the religious sentiment, and which is so often bypassed in a parent-child relationship which has not schooled him to handle both the giving and receiving side of his developmental tasks. In other words, the virtues of justice and temperance practiced by the parents have led the little one to accept some frustration along the way and to make the usual transitions from complete to partial dependency and finally to growing autonomy in his moral life.

Which brings us to the matter of training the will in the total expansion of the personality. A thoroughly integrated religious person uses his mind, his emotions, and his will as he relates to God. Happy the child who emerges from the period of natural constraint with sufficient buoyancy to take over the little responsibilities consonant with his age, who has not been submerged by necessary restraining influences so that his autonomous adjustment is damaged. The promotion of autonomy in the child is one of the lessons that most of us on the adult level learn very slowly. We tend to overprotect and thus stifle the growth of human liberty which is one of the greatest prerogatives of the individual. We interpose ourselves too long between the child and His Maker to Whom he is essentially and ultimately responsible for his actions. It is our hope that with increased psychological understanding and know-how we can send out into this century of the Church's history a group of Christians who have the right ideas about God's intervention in their world. We want children to have, first and foremost, a beautiful personal

love of that Being Who knows all things, Who can do all things, without Whom we could not even exist for a moment, upon Whom we can rely implicitly even when we fail because He understands us even better than we ourselves can ever hope to do. This fundament, rather than the crumbling sands of fear, anxiety, scrupulosity, and inferiority, is to be one more ingredient of the whole man we send to God.

The next period of growth is quite an extended one, and you will notice that no definite age levels have been set for any of these periods because of the overlapping and interweaving so characteristic of the growth process. It takes a child a long time to go from the world of sensory images and associations into the more abstract mode of grown-up thinking. In answering their questions about God's nature, we find ourselves negating the images of the visible world in order to help the immature mind to grasp something outside of his experience. We need to climb up to religious ideas and concepts like "spirit," "sacrifice," "justice," "love," and the like, but we need first-hand experience as to the child's mode of operating on the conceptual level. Throughout the period of early childhood and continuing through the primary and intermediate grades there are clear-cut evidences to be had of the beginnings of objective thought. How do we deal with this phenomenon most effectively? Just the same as we deal with any other new found power, by giving it ample exercise. Let the children *do the thinking*. Listen to them in the home in informal conversation. Mealtime is the golden harvest time for catechesis. Hear them out in the classroom. They sometimes teach us more about God than we can teach them. Of course, there must be planned vigorous contact with all the tangibles of Creed, Code, and Cult. This keeps attention and curiosity alive and healthy. They must still work up to the abstract through the concrete, and we have at our disposal many possible channels through which we proceed. There are liturgical functions in which the children are able to participate, with due consideration to the readiness factor, of course. Close study of detail in the appurtenances of the Church and altar absorbs the child at this stage. So do dramatizations, mimings, singing, verse speaking. In fact, all the creative forms that enter into religion as well as home and classroom paraliturgical celebrations help to intensify and strengthen their emotional attachment to those ideas, modes of behavior, and ideals to which they can now more and more intelligently adhere.

To summarize and conclude, I appeal to those of you here present who are guiding the total growth of human personalities at the preschool and at the early elementary school level. Try to give the children a positive and benevolent image of God. Stress the love motive rather than the fear motive, especially avoiding such delineations of God as would portray Him in the role of policeman, or worse still in the role of a weak character. Sharpen and strengthen your own image of Christ so that it becomes something worthwhile and not effeminate or over-sentimentalized. And when it comes to curriculum guides, it frightens me to read the pages and pages of doctrine, morals, and worship spelled out for you to cover in the course of one year when it takes most of us a lifetime to master the same amount. Why not try to think of religion not as a formal 15-minutes-a-day session, but as a series of ongoing contacts with God, initiated, renewed, and intensified hourly, daily. In these contacts which the Holy Spirit and we engage in together, we can be guided by Mother Church through her liturgical year for our planned topics. We can be assured thus, that all the powers of the individual,

both physical and psychical, will be gradually unfolded and gently urged on toward the perfection proper to each being. At all times it will be necessary to keep up with the books on the subject of religious education, especially to be immersed in the Scriptures, to keep abreast of the times, to be healthily modern. In the words of Mary Perkins Ryan, "One trembles to think of what might happen if we try to 'put over' the plan of salvation and the scope of the Christian vocation without first changing our own mentality about all truth and especially about Christ's truth. For the point is precisely that it is the truth itself that is truly and intrinsically attractive to us as persons and it is the truth that sets us free. And truth is ultimately not a series of abstract names and definitions but a Person—Christ Himself."

SPEECH HABITS FOR FIVE-YEAR-OLDS

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IT IS SEPTEMBER, 1963. These youngsters all look healthy because their parents had them checked by their doctor for their new adventure—school—their new world. These children have come to you with many skills, but foremost among them, they are able to talk, to share experiences, to tell you some family news, to inquire, to inform you of a happening, to announce a bit of interest, to dramatize a situation, to sing and to pray.

What skills or speech habits do you kindergarten teachers expect from these children and what do you hope to accomplish with them in speaking skills?

As you listen to your group of kindergartners, no doubt you hear them expressing themselves at all different levels of achievement. You hear the fluent speaker, the enthusiastic, the anxious, the shy, the hesitant, the quiet child, the children with good vocabularies, and those with good language usage. Whatever speech habits these children portray, their parents and families are mostly responsible because speech is an acquired, not an instinctive process. It depends so much on those who are our first teachers.

You know only too well that the speech habits you hear reflect what children think and feel—their environment, their family, their love, their care, their character, their desires, their whole personality. But often it is the secrets unsaid that tell us the most about the child. We must look deeper. What we do not hear is important. The speech pattern you hear might be far inferior to the one which he has been using in the shelter of his home.

During these first weeks you are encouraging free, easy speech and by means of your own speech, as well as by the classroom routine, establishing habits of cooperation and self-confidence which may later result in effective speech.

After reassuring situations have been established, the conscientious kinder-

garten teacher will begin to study the specific speech problems of her various charges. The Mother Goose rhymes lend themselves to this type of diagnostic work—"Jack and Jill" and "Humpty Dumpty" and "Sing a Song of Sixpence." If children are able to count from 1 to 10, this too includes most of the consonant sounds, and may be used to detect their problems.

The majority of speech difficulties found in a classroom are those of articulation. All of the errors in articulation may be classified either as (1) omissions, (2) substitutions, or (3) sounds which are indistinct or distorted. Omitted sound: "at" for "sat." An example of substitution: "wat" for "rat."

You will be alert to the non-fluent child and notice if he shows anxiety and marked muscular tension. Have such children become stutterers?

Then, too, listen to the voices of your charges. Some will be pleasant, but you might hear the harsh, the low-pitched voice, the tiny voice.

As you look around your class, you may find that you have children who are mouth breathers, those whom authorities now call "tongue thrusters." The tongue pushed forward impedes correct speech: this can be caused by thumb sucking, adenoidal tissue, habit, dentition period, and other things. However, do not neglect these youngsters. Eventually, these children will be wearing braces on their teeth if neglected, and you can do so much for them before the habit persists.

As you listen, observe and diagnose: you must always ask the question, "Why?" What is the cause of the speech or voice difficulty?

Charts are available which indicate the ages by which the various sounds of speech should be mastered.¹ Many children will master sounds earlier than the age shown in the chart. If a child has not mastered a sound by the time he reaches the age indicated, he may be considered retarded in speech development. If a child lags only a few months behind this schedule, you do not have to be anxious.

For example, if a five-year-old has mastered all sounds except "k" well, with help and patience he will probably conquer it. If he continues to lag with several sounds, then you should proceed with further help. Remember, do not place adult standards for children's speech.

1. You, as a kindergarten teacher, must realize the importance of speech, the most used tool of the language arts. Many teachers are so concerned about Reading Readiness that they forget the readiness for speaking. Good speech is fundamental to good reading. Speech will be a need for all subjects in all grades and for life. Not enough emphasis is given to speech in our schools.

Music seems to permeate most kindergartens and rightly so, but do we realize that the child becomes proficient in speech long before he becomes correspondingly proficient in musical performance and appreciation. It is important for us to realize that speech has the same media as music: namely, pitch, loudness, time, and timbre. The command of elements of beautiful speech is the first step in a beautiful singing voice.

2. All teachers must know phonetics which is the science of sound. Phonetics is often confused with phonics. Phonics is the application of phonetics to the teaching of reading, and deals with the letters of the alphabet. Phonetics allows the teacher to hear the error of the sound in the word no matter how it is spelled. Unless you can distinguish sounds and you know their combinations you cannot help children say their words correctly.

¹ R. B. Irwin, *A Speech Pathologist Talks to Parents and Teachers* (Pittsburgh: Stanwix House, Inc. 1962), p. 50.

3. You must have an understanding of how speech and voice are procured. You must be familiar with the articulators—our helpers in good speech.

Let the children use mirrors and exercise their tongues, making them flexible and responsive for good speech. Let children see that speech is both audible and visible. They will watch how sounds are produced.

4. The art of listening is an essential that must be taught in order to develop good speech habits. Auditory training through words, directions, listening to each other, is foremost in helping children talk well.

5. Of course, opportunities for speaking must be given, and these are not sufficient in themselves but we need *correct* use of these opportunities—speech activities with a purpose.

Be sure to include creative dramatics, which helps children express their feelings along with their thoughts, and puppetry, which is excellent for speech improvement. The shy, and often the child with a speech problem, can improve as he hides behind his puppet and pretends. This is also an aid to the child with a voice problem.

Choral speaking can add fun while the children are bettering their speech.

6. Instill the positive attitude in speech instead of existing negative attitudes, such as the fear of talking in front of others—especially the only child who finds himself with a group; the tense child who needs to be relieved of pressure and should feel secure with his friends.

7. Last, but not least, be the model of good speech. The statistics from a survey made by several investigators indicate that only 5 persons out of every 100 have excellent speech.² Children learn speech through imitation. Set the *best* pattern. Let your voice portray the warmth, the resonance, the tenderness, and love that creates the right spirit. Your past president of the National Catholic Kindergarten Association, Sister Agnes Therese, I.H.M., in her fine article in the January issue of *Catholic Educator* so beautifully states her "Kindergarten Theory: Quit Pushing! And Start Leading!"

In spite of all your good teaching, there will be some five-year-olds who will continue with their speech defects. They must be checked to be sure they have no organic difficulty. If you are fortunate enough to have a speech specialist in your school system, you can get help. If not, refer such children to the speech clinic. To remedy such a difficulty always requires teamwork—the teacher, the parents, the child and the speech correctionists must work together.

Now let us recall the theme of this convention, "Catholic Education—Progress and Prospects." What are our prospects for future growth in our Catholic schools in regard to speech?

It would be my suggestion for teachers to become better educated in speech. Speech courses should be required for undergraduate degrees.

Educate some of your teachers or sisters in each community as speech correctionists.

Take advantage of the workshops offered in speech. Many colleges hold workshops during the summer sessions. C.U. and M.U. have fine workshops almost every year.

And, of course, stay speech conscious.

Teachers are capable of preventing speech defects, improving speech, encouraging a continuation of good speech or creating a speech problem. Your power and responsibility is great.

² *Ibid.*, p. 31.

But not only is phonetics insufficient or therapy not enough to really help the child with a speech disorder; you kindergarten teachers must be as the understanding angel—feel for the child and with him. Be sensitive to his feelings and needs. And as you are the instrument of grace in your classroom, you will lift the child to Christ.

HOME—SCHOOL—PARENT RELATIONSHIPS

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STUDIES OF CHILD BEHAVIOR have indicated that a child's experiences prior to coming to school have influenced his total personality. Whether a parent is really aware of the impact his guidance has had on the child, he has been responsible for the child's education during a most awesome period of development. A child, before he enters school, is a member of a family. He has had varying kinds of relationships with his parents and other members of his family and what happened to him in these formative years will have an influence on his school success. Therefore, the home and school must work together cooperatively to enable a child to reach his potential.

When a child enters kindergarten both he and his parents are involved in a momentous occasion to the child—going to school represents a foreign world away from the security and affection of his home. For his parent, it is also a time of transition—a time filled with apprehension or anticipation for the baby who has now become a school-age child. Is the transition to be one of happiness and challenging adventure or traumatic and full of woe? Psychologically, this is potentially the optimum time for establishing a close relationship between home and school.

Each parent wants to provide the very best for his child, and a good school experience is one of his major concerns. He is particularly interested in this early phase of his child's school life and is eager to participate in school experiences in a helpful, harmonious way. A parent has known his child as he has developed during these preschool years and has undertaken the task of successfully satisfying his child's basic needs of security and affection, and to surround him with unconditional love.

A teacher lives with a child for only a part of each school day, yet the teacher knows a child in terms of what a kindergarten child is like in relation to other kindergartners. She is an expert on the various developmental levels of a five-year-old child. She knows the skills, attitudes, and habits of this age group and has an awareness and appreciation of the mental, physical, social, and emotional development of each child. Because of the nature of her role she is able to be more objective in her relationships with the child than the parent, as she will not be emotionally involved with him.

The teacher will recognize and accept the fact that children differ. Her kindergarten will consist of assorted sizes and shapes, varied skin and hair coloring, divergent personalities and temperaments, the well-adjusted and the maladjusted. No two children will be just alike but all will be chronologically five years old. They will differ in every way she can measure and observe—physically, mentally, socially, and emotionally. All the differences will be here, inside as well as outside. For each brings with him his own peculiar past and unique present.

It is imperative that a teacher recognizes that parents are human. They have individual differences, too. She can expect to meet busy parents, tired parents, nervous parents, over-anxious, laissez faire, punitive and militant parents—and, yet, they will be interested parents, eager for the best. A teacher must remember that a parent sends his most precious possession when he sends his child to school. As a result, home and school relationships cannot be a façade: rapport, as a vital factor, is filled with love, knowledge, and understanding, and the teacher's responsibility is to anticipate and to recognize each child's potential; talk factually to parents, omit specious interpretations; and develop honesty, trust, and empathy as an assurance of genuine relationships. To facilitate the development of genuine and harmonious home-school relationships, there should be a warm, friendly, interested attitude on the part of the teacher in order to create a hospitable and welcoming atmosphere for all parents.

Harmonious relationships are the result of careful, long-range planning and organization. Clearly defined policies on admission age and assignment to morning or afternoon kindergarten session, if the school operates on a half-day system, are important prerequisites. A schedule of specific registration dates and hours will enable the teacher to meet the parents and prospective kindergarten children in a relaxed, less harried atmosphere. At this time, an opportunity should be provided for the child to explore the environment and use simple play materials. Room mothers, of children currently enrolled, could act as hostess and free the teacher to welcome each parent and child, conduct a brief interview as a basis for beginning the child's cumulative record, check birth and vaccination certificates, and to establish an interested, friendly relationship. Room mothers may be utilized, also, to greet parents, dispense registration forms and informational handbooks or brochures which tell about the school's program, its policies and ways in which a parent may help his child get ready for school.

It is important that parents appreciate the school, understand its purposes and its methods, and are assured that the school and home have a similar goal of creating a satisfying and stimulating environment for the young child. Late spring is an opportune time for a prospective kindergartner and parent to be invited to visit school. At this time the child will have an opportunity to be recognized as an individual, become familiar with classroom procedures, establish rapport with the teacher, and thus facilitate a happy and successful emotional transition from home to school—particularly if a child has qualms about leaving the security of his home and entering a strange, new world. It is vital that visiting day be on an invitational and individual basis, not one of the so-called "Spring Round-up" plans. Spring Round-up can be a frightening, frustrating, and chaotic experience for the young child, as well as for the teacher.

The first days of school are strategic in getting the year off to a good start. Many schools have established a policy of brief, staggered sessions for the

first few weeks to enable the child to adjust to large-group living and to accept guidance from a strange adult.

It is of utmost importance that several informative, informal group meetings be held during the school year. These meetings should enable parents to hear lectures on topics of general interest, join in on group discussions of pertinent problems, and to exchange information and opinions regarding the young child. Effective meetings deal with topics that are of mutual importance and interest to parents. They might stem from the experienced teacher's knowledge of the kinds of questions parents ask about kindergarten, such as: "What is reading readiness?" "What are the characteristics of the five-year-old?" "Do they all blink their eyes?" "What do they learn in kindergarten?"

The kindergarten should have an open-door policy at all times, and parents should be encouraged to visit the classroom whenever they have a free moment. The teacher should create a cordial and welcoming environment, without the necessity of leaving the children and visiting with the parent. Mimeographed guides of suggested procedures for classroom visits and observation are of inestimable help to parents. Observation guides provide a frame of reference for observing a child's growth and development, his intergroup relationships, his work habits, his interests, and his skills as well as an insight into the daily kindergarten program. While visiting, parents may make notes on things they observe and wish to discuss later. These notes may form the basis of a future parent-teacher conference. Individual parent-teacher conferences are a valuable aid in contributing toward the growth and development of a child. They enable both to share their knowledge and understanding of the child; to interpret and evaluate his behavior; to help meet his needs; and guide him in attaining his potential. For a conference to be effective it needs to be planned at a time when both parents and teacher are free from other responsibilities and when adequate time can be allotted for pertinent questions and discussion of a problem. The number and frequency of conferences should be determined by need in understanding a child or to share observations, insight or knowledge obtained about the child. Preparation for a conference should be thorough. Previous records in the cumulative folder should be reviewed. Frequent notes based on unprejudiced observation of a child's behavior, specific reactions to activities or situations, adjustment to the group or his role in the group, anecdotal records of his contributions and conversations, amusing incidents. His achievement along with particular illustrative material and indications of his physical well-being should be studied and carefully prepared for discussion.

If previous warm, friendly relationships have not been established through informal contacts such as brief telephone conversations about minor matters, casual meetings on playground, school sidewalk, at the supermarket, or during a home visit, then it is the responsibility of the teacher to establish rapport with the parent. A few minutes of general conversation and a genuine interest in and respect for the parent as a person will help the parent feel relaxed, at ease, and less reluctant to raise questions, reveal concerns, or be candid while helping the teacher interpret information about the child. The teacher should be sensitive to the feelings of the parent. Her first concern should be to make the parent feel comfortable and enable him to express his own ideas and feelings without apprehension. Parents and teachers can work together for the best development of the child when they have confidence in each other and when both have a desire to learn and to understand the child better.

In addition to cooperative parent-teacher relations there should be close administrator-parent cooperation. It is the responsibility of the administrator

to give an intelligent interpretation of the school program: its policies, procedures, and philosophy, as these are the elements that improve the quality of home-school-parent relationships, influence community attitudes, make teaching more effective and the learning of children more beneficial. The modern school recognizes the parent as a most important coworker. Today's schools need parents as partners. Unaided, they cannot assume the staggering responsibility of coping with the task.

THE IMPORTANCE OF READINESS AT THE KINDERGARTEN LEVEL

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READINESS IS A FACT OF LIFE. It is expected to occur simultaneously with other facets of growth but it is not as easy to measure as height, weight, muscular strength, and so on. Although we have no reliable measuring sticks for maturation, we know that there is order and plan in all growth, and so in the growth of the mind we can gauge, to some extent, the child's readiness for the kindergarten program when he is about five years old.

For a long time parents and educators have been deeply concerned about readiness for the first grade. They have come to see the kindergarten year as the time to help the child to coordinate his rapidly growing powers of mind and body in an orderly way in keeping with the nature of man. The kindergarten program is built upon the principle that the body is a soul's means of action and that the body has to be perfectly adapted to serve the soul. This concept springs from the realization that the highest abstract thought, and even the most spiritual acts, are in some way dependent upon the body. Hence, the slow development of the body is never tedious to parents or teachers for the growing power of the intellect shines out through every change in the behavior of the child.

In these days of educational turmoil and confusion, we, as teachers of young children must keep our parents and our interested American public reminded and informed about the relation which bodily activity bears to the operation of the intellect. The young child's approach to real thinking is closely connected with and conditioned by his motor-sensory activities and his concrete operations. In spite of, or rather notwithstanding, his extremely high language ability, the child's real thinking is largely on a sub-verbal level.

The kindergarten year gives the child a chance to let his thoughts catch up with his language. His perceptive-conceptive powers need time for exercise. A child who can tell you he has ten blocks can be utterly stunned by the added question "And how many colors?" if he happens to have more than two different colors. He understands that the blocks have been painted red or blue or green but he cannot think about quantity and color at the same time. Never-

theless, he is learning with great speed about space and gravity and quantity and matter. He solves problems in these areas by using his body and in some mysterious way his mind. He will later on in high school and college meet these same problems in the abstract and we hope that from the depths of his early experience he will discover (or invent or at least understand) the formulas needed in their solution. We can give him the right words and the formulas now but if we do they may stifle his God-given curiosity and keep him from entering courageously in the great adventure of learning.

Regardless of the initial meagerness of his percepts and concepts the young child has the busy mind of a top student, categorizing, classifying, judging, evaluating, and problem solving. He initiates his own practice periods, provides his own drill, he tries out his skill on the same task until he perfects it. Then he is ready to use it in ways that are creative and sometimes daring or impossible. If the teaching materials are good, self-correcting and available, and if the guidance is both wise and humane, the child is well on his way to becoming a diligent, interested, and docile student.

Perhaps this is one of the reasons why we are meeting with a movement to replace the kindergarten program with that of the first grade. If this proposal comes to pass it will be because we have lost sight of the fact that the year of life in the kindergarten has a right of its own. It is through this kind of experience, this continuous discovery of the riches and good things of his environment, this freedom and opportunity for practice in manipulating his environment, and the consequent training of his sensory and motor powers which in time will lead the child to full and efficient speech and thought. It is through all this that he acquires the meaning and the raw materials of abstract thinking. The kindergarten program deserves all the time it gets.

There are, however, many other reasons for the pressure to hurry our five-year-old into academic work in which he will be involved with symbols for most of the school day. We cannot discuss many of them now but I shall choose one in which, I believe, the schools have been deeply involved. I think we in the kindergarten were the first to bring the word "readiness" as a synonym for "maturation" into ill repute. We used it as a euphemism—an omnibus word which saved us from designating the specific way in which a child was not ready for the kindergarten program. The mentally retarded, the brain injured, the hyperactive, the aggressively hostile child could be classified and dismissed with the sentence, "He isn't ready for school yet, maybe in another year."

The word readiness was so magically wonderful that it carried up through the entire school system. Now, we complain to the chairman of Graduate Studies about the students who are not ready for graduate work, not ready to start on their theses.

Somehow, the way in which we used the word seemed to imply only one of the many meanings of immaturity—as reference to calendar time. Hence people came to believe that all we had to do was "wait."

We are working hard to change this impression. We are striving through all our avenues of communication to help people get a better meaning, a wider and deeper view of maturation, or readiness. Let me suggest a few of the understandings associated with this word:

1. Until the child has neural readiness to learn it, training in any particular activity is not only useless but it may establish a negative feeling toward later learning. This is the commonly held principle which we still hold as valid.

2. When a child achieves this neural readiness for a particular experience or educational subject he makes it known by signals or cues. This I have come to doubt. Some of our contemporary psychologists and Madame Montessori have said this in a more dynamic way. Montessori speaks of sensitive periods in a child's life in which learning opportunities are especially effective and beyond which they are less effective. This we do not need to prove.

3. The third is a needed warning about assessing readiness. It says that once a child is ready to learn a subject he must be ready to master not only the beginning steps, but we must have evidence that he will be able for each next step within the subject area. As Jerome Bruner puts it, he must be ready for structural learning. This puts the new look on readiness.

These three points are mainly but by no means wholly concerned with neural readiness. But neural readiness is only the biological component of readiness. We cannot learn without it, but by itself it is not sufficient for learning. Readiness is also involved with the whole field of life experiences through which the child has learned enough to make the present environment somewhat meaningful, enticing, and challenging.

4. The fourth principle of readiness clarifies this. It states that many aspects of readiness for kindergarten have a long history in the life of the child. Rand, Sweeny and Vincent in their text on child development list twelve of these under the heading of maturity indicators which are supposed to have been achieved by all applicants for kindergarten. I shall use the second maturity indicator to illustrate this. It refers to the child's ability to take off and put on outer clothing, galoshes, and so forth. Actually the child began to cultivate this power when he was seven months old, at which age he annoyed his mother by taking off his booties almost as fast as she put them on. At twelve months his interest switched to hats. He had more success here as the putting on and taking off hats was part of the big show he enjoyed putting on for the family. He also managed to take off shoes and pants. At thirty months he could manage to put on shirts, socks, and coats, usually back to front, and six months later he could make it into a sweater, a girl into a dress. At four he could completely dress himself after a fashion, and at five could lace his shoes and tie a knot. If at any of these stages the mother discourages the child's effort at self-help, we will have a five-year-old who not only cannot dress himself but has a great aversion to even trying. Learning in this case is helped by private tutoring.

This brings us to the second part of the discussion which will briefly touch upon motivational and emotional factors in readiness. I have already mentioned intellectual readiness and in *Baby Grows in Age and Grace* I have tried to hint at possible readiness for the spiritual life. Again, I am using some of the other maturity indicators from the Rand, Sweeny and Vincent list to illustrate further if I can, the long history of readiness in the life of the child's total personality in his unique response to the world about him.

I am choosing these three:

1. The ability of the child to leave his mother for the required number of hours each school day for a year, and to profit by a program which lasts for two and a half or three hours each day.

2. The ability of the child to cooperate with another authority besides his mother.

3. The ability to share the teacher's attention with twenty-five, thirty, or more children.

There are two ways of approaching an understanding with the child who

is wanting in these abilities. The normal happy child learns early in infancy that he cannot always be in his mother's arms. He learns to be contented on her lap, in his crib, or on the floor in his pen. He accepts the fact that his mother may be in other rooms in the house. He may not like to learn that he has to let his mother leave the house and leave some one else to take care of him. Long before school age he has learned to enjoy companionship and care at neighbors' homes. Such a child is well able to say good-bye to his mother and start his kindergarten year. If he cannot and the situation is otherwise normal, he will overcome this initial difficulty with a little help.

The second maturity indicator also has a long history. As early as eight weeks the hungry baby learns to stop crying when he hears his mother's voice. It is the wise mother who rewards his considerateness with food. All through infancy there are situations where the child's effort to please his mother can be discerned. He understands somehow by her voice, her smile, her posture, that she is pleased with him. And even a shadow on her countenance can wither his smile. The child's first obedience is based on love and practiced in the routine of daily life and strengthened by the order and consistency of the mother's guidance. The mother helps the child to accept the love and service of other adults within the family and the household as well as the presence of other children. The ability to cooperate with the mother begins early, as does the acceptance of a mother surrogate, and it functions normally in the child who is ready for kindergarten.

The ability to share the teacher's attention with other children is not so easily predicted from family life. It often remains a persistent problem in even the happiest and healthiest children. In small families, the child may not have the chance to practice taking the lesser share. In large families children learn various attention-getting techniques to keep their place in the sun. Some children are more dependent on adult approval, others are content with the approval of their peers.

But there is another approach to the understanding of these problems, especially if they fail to yield to the usual solutions and if many of them persist in the behavior of the child. We suspect that the cause of lack of readiness sometimes lies deep within the personality of the child. Erik Erikson's theory of ages and stages may be of some help to us here. Erikson comes close to the idea of one of the early fathers of the Church who declares that the child drinks the Faith with his mother's milk. The psychologist says that the first year of life is the crucial time for the achievement of a sense of basic self-trust. At first, these statements seem to have nothing in common but both emphasize the tremendous psychological effect of physical care during infancy. Everything in later life is colored by the quality of mothering received by the child. Where there is both love and wisdom and the skills involved in motherhood, the child feels good about himself and about the world. It is upon this foundation of confidence that the other components of the healthy personality are based. On the other hand, the rejected, unhappy infant is apt to come through this year with a basic sense of mistrust; he doesn't feel right inside either about himself or his world. It is on this unstable base of anxiety, fear, rage, and so forth that the components of the unhealthy personality arise. Of course, this theory is disregarding both Original Sin and grace, but it does deal with the natural man.

During the next two years of life the child normally achieves a sense of autonomy. As he gets around on his own he develops a feeling of success, of adequacy and self-reliance. This is a hazardous time because the child is

unaware of danger and has not yet learned to accept and tolerate restriction in his new freedom. He has to find out that there are things he cannot do and that there are innumerable items of behavior which will meet with forceful disapproval from adults. Yet he has to be allowed to make such choices as he is able to make and parental commands have to be restricted to necessary things. This period is hard on the parents too. They must firmly and consistently protect the child against the anarchy of his untrained sensory motor drives and at the same time support the child in his desire to be a man and not a mouse. So they wisely avoid disciplining through shaming or through anything that would make him believe he was of no worth. At this period of life the developmental task is further complicated by the process of toilet training, or by the advent of a new baby, or by the parental enthusiasm occasioned by an older child's success at school.

If the child comes through these trials with his feeling of self-trust unscathed, and with a growing ability to obey his parents and yet to enjoy exploring his world within the limits set for him, he is ready for kindergarten. In fact, he can hardly wait for September. He shows a great eagerness to learn. He observes routine matters quietly and unobtrusively. He knows where to hang his outer clothing, where to put his lunch, how to read his initials or his name on the markers. If his preschool years have been learning years, he throws himself into all the activities. He tries himself out as a road builder, an architect, a carpenter, a painter, or a cook and a gardener. Erikson says that this is the time the child develops his sense of initiative delineated by conscience. The five-year-old is quick to sense the teacher's disapproval, and because he is often troubled by our lack of understanding and appreciation, we need to be careful to frequently encourage him for his enterprise and his imagination as well as for his cooperation and accepted achievement. The balance between success and failure, between approval and disapproval, must be heavily weighted on the positive side. Five-year-olds need to know that some day they will be able to do things as well as, or maybe better than, father or mother.

If the child's initiative is too greatly curbed, if severe rebukes accompany denials of permission, if the child finds no way to make up for failures or misbehavior, he may become a self-constricted person with little outlet for his inner capacities, one who overcompensates by continuous and unrelaxed activity.

And so as we measure our applicants for membership in the kindergarten against any list of maturity indicators, we need to interpret what we see through a double lens. One helps us to see how well the child has learned what five-year-olds are expected to learn; the other shows us the backdrop against which the child stands. If his life history reveals frequent episodes of family disruption, evidence of physical or psychological neglect or mishandling, the teacher may come to see that the lack of readiness may be due not to some failure in neurological or intellectual development, but rather that it lies in the emotional and motivational areas. Usually there is some interrelation between one and the other.

SOME OF THE TASKS WE FACE

This concludes a very brief, sketchy, inadequate review of factors in readiness, each one of which adds to our feelings about the importance of readiness itself. In conclusion, let me mention some of the tasks which face us in this educational crisis in which the whole theory of readiness is being questioned.

1. How can we help people to a better understanding of the contribution of the kindergarten to the intellectual life of the child? In these days the emphasis is definitely on the intellectual. A helpful book just off the press is Kenneth Wann's *Fostering the Intellectual Development of the Preschool Child*. This kind of book could be written by any group of kindergarten teachers who were sensitive to the ways in which children reveal their thought processes through language.

2. We must be intelligently open-minded to the hypotheses and procedures of modern research on readiness. The publicity accorded to some of these studies which are still incomplete can be misleading. I am referring especially to the excellent experiments of Dr. Omar Moore at Yale, who is working on the cognitive processes of young children. In his laboratory especially designed to accommodate one child at a time, Dr. Moore is succeeding in teaching reading, writing, and arithmetic to children as young as two years of age. Before we can speak for or against this publicity, we must help people to see the difference between a teaching situation in a psychological laboratory and the teaching situation in a kindergarten in a public or parochial school. We also need to report on the available research of Terman (1926) and Durkin (1962), and on our own experience with gifted children who learned to read in early life.

3. We must encourage ourselves and our parents to wait to see how our schools are meeting individual differences in readiness in new and advantageous ways. This may lessen the pressure for formal work in the three R's in the kindergarten. Such plans as the ungraded primary unit, team teaching in the primary school, teaching aids, television programs designed to help parents teach beginning reading, the "master" teacher, the connecting room, and a host of other plans not yet well known may succeed in reaching the developmental needs of all our children.

4. But the most important task of all is in our hands now. If we believe readiness is important, if we believe that it has a long history in the life of the child, if we believe it progresses in an orderly way with the first step leading to the second, if we believe that stumbling on one step may result in stumbling on every succeeding step, can we wait until our children are five years old? This is a parish and community concern as well as ours and it is worthy of another paper. Let me turn to what is really in our hands.

Can we not round up our children in the spring, register them six months before they come to us as pupils? Some teachers register the newcomers six at a time in a 50-minute play period in which their mothers assist. At this time the teacher is able to judge readiness for kindergarten, at least to some extent. Where there is evidence of immaturity, she keeps in touch with the mother, offering advice and guidance and arranges for a later visit to check on progress. If the immaturity is serious and involved in the family or neighborhood, the teacher may be able to get help for the child through referral to proper authority.

5. Some school systems are experimenting with grouping on the kindergarten level. At the spring registration a testing procedure is included, and, after study of each child and conference with parents, the children are grouped according to general maturity indicators. It sometimes happens that the early reader finds himself on the low maturity level in a group known as the "gifted or superior immatures." In this group he has a chance to catch up on his physical or social development, and his reading continues to advance at home where he learned to read. But the well-developed, all-around superior child

may find himself in the first grade, or in the ungraded primary. Another above-average child may be placed in the "connecting room," which is a combination of first grade and kindergarten. Of course, this plan may not be functional in all schools.

But there is a possibility of grouping even in the one-room kindergarten but it involves a little help from administration. The immature child who cannot take a full day may come for part time. Some find the first hour sufficient, others can settle for the last hour. With the mothers helping to encourage them, the children who are physically able take the whole day quite rapidly. The very difficult, hyperactive, aggressive children are invited to register for late entrance, preferably one at a time, and on a part-time basis, so that the teacher has a chance to organize her class and to get her procedures under way. Usually, when the difficult child comes to join the class he is so favorably impressed that he works hard to stay. This practice is of great benefit to parents who delay teaching the child what should be taught by parents. The staggered-entrance program puts the job right back on the parents, who often achieve wonderful success with the child.

6. My last proposal is really my own personal resolution which is, I hope, yours: to keep on studying and writing about readiness, to carefully and personally observe experimental programs in schools public and private, to keep our parents aware of the contribution of the kindergarten to the total development of the child, to try to be open-minded about some of the contemporary research, and lastly to avoid jumping on the band wagon with every novel approach to education which makes the headlines.

ARE KINDERGARTENS ON THEIR WAY OUT?

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ARE KINDERGARTENS on their way out? No, definitely no! Kindergartens are here to stay. To prove this, let me cite a few quotations from noted authorities on the education of young children:

Helen Heffernan, who is the author of more than one book on childhood education, has this to say:

The decade ahead will be one of great progress in early childhood education if we proceed to make improvements in terms of the principles now firmly established about what constitutes a sound kindergarten program.

Eleanora H. Moore, associate professor of elementary education, author of *Fives at School*, states:

Regardless of the many sweeping changes which may take place in American education in the future, the developmental significance of the early years makes it imperative to provide educational opportunities for children under six. The

name "kindergarten" and its particular place in the organization of public education may change, but a modern urbanized society is obliged to provide time, space and personnel for achieving the purposes and carrying on the functions of a good kindergarten program for young children.

The years ahead will probably see an increase in the number of kindergartens and the amount of money spent on them. Educators and public officials now realize that young children learn much by being in a group under trained guidance. This kind of learning is important to them, both as individuals and as members of a democratic society.

More funds would make it possible to have smaller kindergarten groups, better equipment, and all-day programs. It is also likely that age limits will be lowered. One indication of this is the trend toward speaking in terms of "early childhood education" to cover the years from two through eight. If this trend continues, kindergarten groups may increasingly be called Five-Year-Old Groups.

The Association for Childhood Education International is deeply concerned with providing growth-inducing experiences supported by research for the child under six. It believes that the kindergarten should be an integral part of the total public education program with support by public funds, fully certified teachers, established legal standards for operation, adequate indoor and outdoor space commensurate with the age and development of these children; equipment, materials, and experiences appropriate for mental, social, physical, emotional, and spiritual growth, and a planned program of parent-teacher cooperation. *Guided experiences in early childhood are basic to all the child will become.* To provide opportunities for all children to have those experiences that are desirable, effort must be strengthened to provide legally established kindergartens accessible to every child.

Gesell states that the kindergarten has a place in our educational traditions and history. He asks why it should not have a future in our policies.

Kindergarten education has grown because it has its roots in our social structure, our economy, our psychological development, our idealism. However, growth is not without its hazards, weak spots, and doubtful factors.

Children are often expected or required to learn things and even to behave in ways that are inappropriate to their abilities, their developmental levels, their physical condition, their family backgrounds, their life situations outside of school. Relationships that imply the full acceptance of and respect for each child as a person are not always developed and maintained by the teacher.

Relationships among children that imply acceptance of one another and a sense of belonging in the group are not always stimulated and fostered by the teacher. Individual children may for years remain isolated or rejected by their peers. Developmental tasks and adjustment problems with which children are struggling frequently go unrecognized; help that could be given is not supplied.

Children who are successful in conforming to the learning and behavioral demands of the school usually are not studied carefully. Many of them leave school with important undiscovered or underdeveloped abilities, with various mistaken or warped attitudes, with selfish social goals and aspirations, with uncorrected habits of dominating or exploiting others, or with undetected personality cleavages. Many of these children will become unsuccessful and maladjusted adults representing a needless waste of important social resources

and, at times, even actively retarding the amelioration of current social problems.

The failures of schools to ensure optimum development to some children, and the way in which they actively limit and hinder wholesome development of others are, for the most part, unnecessary and preventable. They are due to a traditional philosophy of training children directly in adult patterns of behavior instead of viewing childhood and adolescence as periods of gradual development toward adulthood. They are also due to ignorance of the scientific principles that describe human development and behavior, to lack of skill in studying individual children and groups of children, to inadequate records, and to preoccupation with finances, buildings, subject matter, and methods associated with subject matter rather than with children, who are the real objects of education. The amount of time, money, and effort now expended for education in the average American community would suffice to ensure wholesome development for nearly *all* children if education were recognized as developmental instead of direct training and if current scientific knowledge were applied in the educative process. The necessary knowledge about child development is available. The procedures for using this knowledge effectively must be worked out in the schools themselves by carefully evaluated experimentation; they cannot be stated directly as "implications" of specific items of scientific knowledge. *Tradition, inertia, and prejudice* are the only serious barriers to tremendous improvement of education.

In almost any group discussion, in any magazine or newspaper, dissatisfaction is voiced with our education. Unfortunately, most of the suggestions cluster around either the definite but fatuous advice that we return to the three R's, or the vague assurance that the solution to democracy's problems is more education.

As for more education, it should not be difficult to see the fallacy of merely doing on a larger scale or more intensively what we have always done.

Eight representatives of major disciplines outside of education met at the Childhood Education Center last October to discuss basic human values for childhood education. They deplored the current clamor for a return to the three R's and expressed concern about the over-enthusiasm for the new and untried formally organized education program. They stressed that there is just as much need for rich, spontaneous, and creative experiences as there is for academic skills in the all-around development of the individual.

If we think seriously of our present situation, we cannot avoid the conclusion that more education in the kindergarten is not the solution to the problem. More important and more urgent than merely extending education is the task of developing a different kind of educative process and a different role for the school and the community.

A noted Princeton educator says that to improve United States schools and brain power we should start kindergarten at the age of four and high school at the age of fourteen, and teach children more in a shorter time. Today, there seems to be a trend toward increasing job opportunities for the "knowledgeable," and diminishing opportunities for the non-knowledgeable. However, is not this preoccupation with the acceleration of the child but a symptom of the restlessness and anxiety of our times? Would not disastrous consequences follow from the effort to force down the curriculum learnings for which the child is neither physiologically nor psychologically ready and for which he sees no need? There is a mountain of evidence to prove that a

perfectly "normal" child—IQ 100—cannot learn to read until he is about six years, six months old. Any attempt to drive him may well result in some evidence of ability to read, but at the cost of physiological and psychological strain and at the risk of permanent impairment of the child's interest in learning.

Although summaries of a number of research studies show that children who have attended kindergarten do better in the first grade than those who have not attended, there is little data evaluating the progress of these children in the years beyond. One study made by L. J. Bruechner for the New York Regents did areas with and without kindergartens. He found "the median per cent of the non-promotions throughout all but six grades to be great for school areas without kindergartens." In kindergartenless schools, 16.9 percent of the pupils were held back as compared with only 10 percent in school systems operating kindergartens. It would appear, then, that the children who have the advantage of kindergartens stand a greater chance to succeed in school.

Looking at the success in first grade alone—and here, of course, is where the child lays a foundation for all his schooling—the evidence is more abundant. A few years ago researcher Irene Fast had a rare opportunity. Owing to lack of accommodations, a large city system could not accept kindergarten children in three schools. These nonkindergarten pupils (46) were admitted into the first grade along with those (134) who had been trained for a year in kindergarten. The children were all of similar backgrounds. Dr. Fast's results "clearly indicated that those who had received kindergarten experience were superior to those who had not."

Miss Cuneo, an authority on education, made a mental test of 112 children attending California kindergartens. All but nineteen of these children were from four to six years of age. The mental ages ranged from three years four months to seven years seven months. Comparison of these 112 children with the mental ages of 150 unselected first-grade children tested by Dickson showed that nearly a fourth of the kindergarten children equaled or exceeded the median mental age of those in the first grade, and more than half equaled or exceeded the lowest fourth of the first-grade children. Education classification alone cannot be safely determined by mental age alone, but the overlapping revealed by these figures points to the necessity of fundamental readjustments between the kindergarten and the first grade, and of differential provisions for relatively inferior groups.

If we used numerical devices for portraying differences in social and moral maturity, we should undoubtedly find the same degree of overlapping and many amazing disparities and incongruities which are now lost sight of. These individual differences in emotional and volitional traits are of more importance than those which are purely intellectual. A program giving a large place to individual and social project work, and to plays and games, will reveal those children who are most in need of corrective educational work in this field. It is important that infantile, diffident, and seclusive children should not be too hastily "promoted." It is desirable that children with traits of courage and leadership, and with gifts of artistic imagination, should have the opportunities for their expression.

Teachers recognize in the art of creativity one means of preserving in individuals the creative spark which is their natural endowment. Those who have observed children of preschool and kindergarten age have seen this irrepressible creative spirit which is evident in their freedom to do, to make, to

be. Teachers have seen the confidence with which children of this age attempt any expression of themselves; they have seen the freedom of their expression unhampered by fear of failure or doubt of approval; they have witnessed the individuality and originality of the play of these children. "When a child makes his entrance into the world, he comes with a gift of imagination, with the power to create, and a desire to express himself."

Too often in older children this power has dwindled into timidity in undertaking a new venture, inhibited expression which is unconformable without pattern to follow, self-consciousness which leads to such things as exhibitionism or withdrawing. In our desire to educate children to live comfortably within the rigid patterns of our culture, to make them "well-adjusted," somehow we rob them of their freedom to create. We emphasize conformity rather than individuality; we direct rather than stimulate; and too eagerly we supply the patterns to be copied. Ruth Sawyer says:

Midway in childhood something begins to happen. There must be adjustment to a factual, material world. Children begin to conform. Adults help the process along that adjustment may be made as swift and resistless as possible. Children's minds are railroaded from this station to that, all plainly marked on the map called Education. That space so boundless in babyhood, that heavenly pasture for play and joy unbounded, becomes narrowed down with each year, each grade, until it becomes no wider than your thumb.

In the classroom there is no such thing as *the* intelligent child or *the* creative child. Ultimately there are no *types*, only children. Because of the individual differences among creative students as well as other students, there can be no single prescription for nurturing creativity.

Educators today place so much emphasis on the determining power of socioeconomics and psychological conditions that genuine intellectual and cultural interests are excluded or diluted in our schools. Furthermore, they interpret these conditions according to the collectivistic and mass-democratic ideology, which defines "desirable behavior patterns".

Clearly, the confusion of aims in American education has come full circle. For thousands of those exposed to education as to a Shick Test, the result is negative. Where are the "unadjusted and unadjustable" men of Bernard Iddings Bell? Many of them have been murdered by the end of the first grade, from gradual doses of "See Spot run, Mother," followed by "See Mother run, Spot."

There are fewer constants for our children in our culture than our parents could count upon. But there are some, directly related to the avowed task of education, in either its traditional or contemporary role. The day is past when a man may rest easy on the knowledge he has acquired through formal instruction. We know that our children will need to continue to learn all their lives. They may not, as so many young adults are now doing, live on the meager intellectual capital amassed during the years of formal schooling. A learning approach which emphasizes the cogency of *learning how to learn*, and the attitude necessary for making this possible, commends itself to our attention.

Good kindergarten education often pays dividends for the future. Some of its prodigies learn to read a little sooner because their good living at five has built up their cultural background, and this is one of the factors involved in reading. These children almost always feel more at home during

the early days of first grade. They are old-timers in group living and know their way around in class. Because of the broader experiences, kindergarten children frequently have richer vocabularies, better techniques for getting along with people, wider food likes, more skills with paints and tools and blocks and clay.

The child has the disposition, skill, and attention necessary for learning and will be a freer and more creative learner all his life. He may even be capable in the next generation of reversing the anti-intellectual trend in education through unprejudiced exposure to subject matter years ahead of the peer group prejudices that he usually absorbs. The next generation may even render extinct the genius teen-ager, and emerge with a continuous growth and learning pattern from infancy to maturity. To make learning palatable is a traditional educational challenge, to make learning possible earlier than anticipated is attainable but so unnecessary.

The vital task today for all of us is to discover how to combine new expertness with old wisdoms and so to help the younger generation go forward with courage. For go forward they must, even though the future seems so hazardous and the shape even of tomorrow lies ever hidden beyond the horizon.

Ever since its introduction into this country, the kindergarten has maintained itself as a kind of intermediate station between the home and primary school. It has not surrendered its prerogatives to either institution, and has won for itself at least the presumptive right to existence. How independent this existence should be is an important question; but we no longer ask, "Will kindergarten be abolished or absorbed?" Most of us have come to the conclusion that there is something about it which is indestructible. The question is, rather, how completely will the kindergarten respond to the demands that are to be made upon it in the interests of the preschool child?

Are kindergartens on their way out? No, definitely No. Kindergartens are here to stay.

APPENDIX I

CONSTITUTION

ARTICLE I. NAME

SECTION 1. The name of this Association shall be the National Catholic Educational Association of the United States.

ARTICLE II. OBJECTS

SECTION 1. It shall be the object of this Association to strengthen the conviction of its members and of people generally that the proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian.

SECTION 2. In addition this Association shall emphasize that Christian education embraces the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, with the goal of elevating it and perfecting it according to the example and teaching of Christ.

SECTION 3. To accomplish these goals the Association shall encourage a spirit of mutual helpfulness among Catholic educators by the promotion of the study, discussion, and publication of matters that pertain to religious instruction and training as well as to the entire program of the arts and sciences. The Association shall emphasize that the true Christian does not renounce the activities of this life but develops and perfects his natural faculties by coordinating them with the supernatural.

ARTICLE III. DEPARTMENTS

SECTION 1. The Association shall consist of the following Departments: Major Seminary, Minor Seminary, College and University, School Superintendents, Secondary School, Elementary School, and Special Education. Other departments or sections may be added with the approval of the Executive Board of the Association.

SECTION 2. Each department or section within a department, although under the direction of the Executive Board, retains its autonomy and elects its own officers. There shall, however, be nothing in departmental or sectional regulations inconsistent with the provisions of this Constitution or the By-laws adopted in pursuance thereof.

SECTION 3. It shall be the responsibility of the President of each Department to report to the Executive Secretary the time, place, and proposed program of all regional meetings.

ARTICLE IV. OFFICERS

SECTION 1. The officers of the Association shall be a President General; Vice Presidents General to correspond in number with the number of Departments in the Association; an Executive Secretary; and an Executive Board. In addition to the above-mentioned officers, the Executive Board shall include three members from each department—the President and two other members specifically elected to represent their department on the Executive Board.

SECTION 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V. THE PRESIDENT GENERAL

SECTION 1. The President General shall be chosen annually in a general meeting of the Association.

SECTION 2. The President General shall preside at general meetings of the Association and at the meetings of the Executive Board. Meetings of the Executive Board shall be called at the discretion of the President General and the Executive Secretary or whenever a majority of the Board so desires.

ARTICLE VI. THE VICE PRESIDENTS GENERAL

SECTION 1. The Vice Presidents General, one from each Department, shall be elected in the general meeting of the Association. In the absence of the President General, the Vice President General representing the Major Seminary Department shall perform the duties of the President General. In the absence of both of these, the duties of the President General shall be performed by the Vice Presidents General representing the other Departments in the following order: Minor Seminary, College and University, School Superintendents, Secondary School, Elementary School, and Special Education. In the absence of the President General and all Vice Presidents General, a *pro tempore* Chairman shall be chosen by the Executive Board on nomination, the Secretary putting the question.

ARTICLE VII. THE EXECUTIVE SECRETARY

SECTION 1. The Executive Secretary shall be elected by the Executive Board. The term of his office shall be three years, and he shall be eligible to re-election. He shall receive a suitable salary in an amount to be fixed by the Executive Board.

SECTION 2. The Executive Secretary shall be resource officer of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform other duties consonant with the nature of his office.

SECTION 3. The Executive Secretary shall be the custodian of all moneys of the Association. He shall pay all bills authorized under the budget approved by the Executive Board. He shall give bond for the faithful discharge of these fiscal duties. His accounts shall be subject to annual professional audit and this audit shall be submitted for the approval of the Executive Board.

SECTION 4. Whenever the Executive Secretary, with the approval of the President General, finds that the balance in the checking account maintained by his office is in excess of the short-term requirements of the account, he is authorized to deposit the excess funds in savings accounts of well-established banks or building and loan associations; provided only that the amount on deposit with any one such institution shall not exceed the amount covered by Federal Deposit Insurance.

ARTICLE VIII. THE EXECUTIVE BOARD

SECTION 1. As mentioned in Article IV, the Executive Board shall consist of the general officers of the Association therein enumerated together with the Presidents of the Departments and two other members elected from each Department of the Association.

SECTION 2. The Executive Board shall determine the general policies of the Association. It shall supervise the arrangements for the annual meetings

of the Association.

SECTION 3. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Department and Sections shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board.

SECTION 4. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SECTION 5. It shall have power to form committees to facilitate the discharge of its work. It shall authorize the auditing of the accounts of the Executive Secretary. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all interim vacancies occurring among its members until such vacancies can be filled in the annual elections.

SECTION 6. The Executive Board shall hold at least one meeting each year.

ARTICLE IX. MEMBERSHIP

SECTION 1. Under the direction of the Executive Board, anyone who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Memberships shall be institutional or individual. Payment of the annual fee entitles the *individual* member to copies of the general publications of the Association issued after admission into the Association but not to departmental publications. Payment of the annual fee entitles the *institutional* member to copies of the general publications of the Association issued after admission into the Association and to publications of the department of which the institution is a member. The right to vote in Departmental meetings is determined by the regulations of the several Departments.

SECTION 2. Benefactors of the Association shall be individuals, institutions, or organizations interested in the activities of Catholic education who contribute one thousand dollars or more to its financial support.

SECTION 3. Individuals interested in the activities of the Association who contribute an annual fee of twenty-five dollars or more shall be Sustaining Members of the Association.

ARTICLE X. AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XI. BYLAWS

SECTION 1. Bylaws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no Bylaw shall be adopted on the same day on which it is proposed.

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

2. Publications of the Departments may be distributed only to institutional members of the Departments.

APPENDIX II

FINANCIAL REPORT OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

GENERAL ACCOUNT

Washington, D.C., December 31, 1962

RECEIPTS

1962

Jan. 1 Balance on hand\$ 46,019.43

1962 Receipts:

Membership dues:

Sustaining members	\$ 1,150.00
Major Seminary Department	3,725.00
Minor Seminary Department	4,575.00
College and University Department	27,625.00
School Superintendents Department	3,160.00
Secondary School Department	33,813.00
Elementary School Department	98,344.00
Special Education Department	1,574.00
Supervisors Section	3,222.00
Vocation Section	569.00
Newman Education Section	241.00
General members	<u>6,875.00</u>

Total Membership Dues 184,873.00

Convention receipts\$ 60,000.00

Donations 15,530.00

Income on Reserve Fund 4,607.98

Reports and Bulletins 3,940.05

Subscriptions to the *Bulletin* 678.04

Royalties 27.18

Miscellaneous receipts —29.14

Total receipts during 1962 269,627.11

Total, January 1, 1962 Balance, plus 1962 Receipts \$315,646.54

EXPENDITURES

Operating expenses of the National Office:

Salaries	\$103,759.32
Printing:	
NCEA Quarterly <i>Bulletin</i>	
February 1962	\$ 2,590.00
May 1962	1,997.30
August 1962 (Proceedings)	20,238.12
	<u>\$24,825.42</u>
1962 Directory of Catholic Elementary Schools.....	4,411.85
Catholic Elementary Boarding Schools	157.50
Calendar of Meetings, 1962-63	811.70
Pamphlets, stationery, office forms, etc.	<u>5,998.86</u>
Total Printing	36,205.33
Mimeographing and duplicating	5,859.83
Postage	4,948.61
Rent	16,214.25
Operating expenses of Staff House	3,435.16
Telephone and telegraph	2,946.70
Office supplies	3,216.86
Office equipment	7,299.95
Repair and upkeep of office equipment	811.45
Insurance	2,118.94
Books, magazines, etc.	1,003.34
Audit of accounts	500.00
Petty cash fund	246.92
D. C. Personal Property Tax	424.74
Miscellaneous office expense	<u>396.20</u>
Total operating expenses of National Office	\$189,387.60
Membership in professional organizations	663.50
Contributions to other professional associations	975.00
Expense Accounts: Executive Secretary, Associate	
Secretaries, and professional staff on assignment	18,432.25

EXPENDITURES—(Continued)

Departmental expenses during 1962:

(Departmental printed publications and field expenses only)

Seminary Departments—

Special Committee on Latin \$ 256.15

College and University Department—

Newsletter \$ 2,394.00
 Regional Unit Expenses 625.00
 Secretary's Office 1,700.00 4,719.00

School Superintendents Department—

Executive Committee \$ 170.50
 Supervisors Section 41.00
 Public Education Project 245.50
 October Meeting of the Department 1,233.74 1,690.74

Secondary School Department

Catholic High School Quarterly Bulletin, Reprints and Postage \$ 3,110.59
Pointers for Principals 1,612.00
Philosophy of a Catholic Secondary School 211.00
 Regional Unit expenses 271.14
 President's and Secretary's Offices 103.99 5,308.72

Elementary School Department—

Catholic Elementary Education News 2,513.60
 Total Departmental Expenses \$ 14,488.21

Committee expenses:

General Executive Board \$ 7,005.93
 Problems and Plans Committee 4,904.07
 Total Committee Expenses 11,910.00

Legal and other professional counsel 543.20

Remodeling of office space 188.00

Gabriel Richard Lecture 1,972.39

Sister Formation Project 2,400.00

Adult Education Commission 700.00

Washington Office of Carnegie Study: Equipment 1,086.92

Total expenditures during 1962 \$242,747.07

Balance on hand, December 31, 1962 72,899.47

Total: 1962 expenditures plus balance on hand,
 December 31, 1962 \$315,646.54

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